

SPECIAL POETRY SUPPLEMENT

# Blackworld

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## HAPPY BIRTHDAY



### AMIRI BARAKA

Oct. 7

Love,  
Black  
World

James Sawyer

# The History of the ANC ...

## A Viewpoint by

Carlos Montrivil

The African National Congress (ANC) was founded on January 8, 1912 and originally called the South African Native National Congress (SANNC). SANNC was brought into being by Pixley Ka Seme. Seme was a Zulu, who left Zululand as a young man to go to New York to study at Columbia University. Eventually Seme went to Oxford, where he studied law and became a lawyer.

Alfred Mangena, also of the Zulu nation, Richard Msimang, and George Dixon Montsioa, all three also attorneys, were called together by their friend Seme, to form a coalition to fight against the oppressive system and laws of white governmental rule they encountered upon their return from attaining a westernized education. Seme urged for the people to come together and end the animosities between their peoples in the region--The Xhosa and the fingo, while the Zulu's and the Tonga's were at odds with each other.

Seme called a conference of all African chiefs and local leaders. From thousand's of miles in circumference ranging from Bechuanaland across to Transvaal, and the mining towns of Johannesburg, from Swaziland, down to Zululand and beyond Kimberley, Africans of all Classes, education and occupations came.

There were chiefs, servants, doctors, clergy, lawyers, teachers, merchants, and miners all coming together on common ground. To better unite the cross sectional character of the peoples, it was agreed upon that a great Zulu like the Reverend John Langalibalele (which means 'the bright sun') Dube became President-General of the SANNC and a much revered Xhosa, the Rev. Walter Rubusana became one of the Vice Presidents.

Dube was born in 1871 and attended the American Board Mission School in Natal. At 18 years old he went to the United States where he worked his way through college, eventually becoming a teacher and then studying theology.

Dube, who was influenced by Dr. John Hope of Atlanta University and Booker T. Washington of Tuskegee, returned home to find the Union of South Africa perpetuating an inferior education on his people. He returned to the U.S. and raised enough money to return home to his birth place, Inanda, where he started an industrial school, the Ohlange Institute.

Dube returned again to the U.S. with his wife, to raise funds for an all girls school. So, then the U.S., the South African government and the system of white imperialists was to become familiar with the courage and fortitude of Zulu's like John L. Dube and now his nephew Professor Ernest F. Dube.

They were being led to unite to fight the Union of South Africa, in which they had no representation, no rights and everyday suffered the indignities of a racist government who was laying the basis of its doctrine of Apartheid which would eventually become formal in 1948. Where Africans had land, these were revoked despite ancestral bonds.

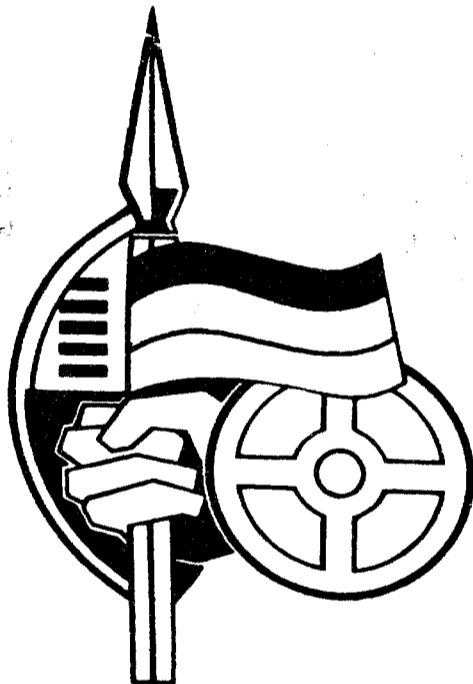
The whites had been trying to settle the southern coast of Africa since they and their fellow Europeans started their imperialist and oppressive colonial expansions in the later half of the 15th Century. White people in South Africa believe that they have a claim to the land, just as much and probably more so than the white people in America. The government placed "pass laws" on the indigenous peoples. The pass laws system requires that Africans carry identification which must be renewed and paid for each month.

A pass states where they are from, where they can go and at what times, where and for whom they work and where they are allowed to live.

The Africans had to travel in substandard and appalling conditions in all forms of public transportation. They were and today are worse off in the matter of land ownership.

Africans have been in the region since the beginning of time, yet they were oppressed to the bottom of a social hierarchy in the order of Whites, Mixed (or Colored), Indians and Africans. If a black native African man didn't remove his hat to a white while passing in the street it was a crime. To not have a pass or a job was a crime and civilians of white skin and police killed Africans with impunity.

These are the conditions which Seme and his people found themselves in and they stood together pledged to end the suffering of their fellow native Africans. The oppression worsened when Britain granted the whites in South Africa their independence. The SANNC had followed a policy of "hambakahle" or 'go slowly' in which they looked to political diplomacy to solve the problems forced on their people.



Symbol of the African National Congress

SANNC leaders saw their task not as speaking to or at the people but rather as speaking for the people. In its fight against oppression the SANNC sent Dube, Plaatje and other representatives to the British government to ask for relief. They also petitioned the local and national governmental henchmen and were received with false sincerity and lies.

The oppressive measures continued, heavier fines for not carrying passes, the cost of buying passes increased and Africans were being killed for not leaving their farms. The white people asked their government to help them get more land and more cheap labor for their farms and to deny the Africans rights to buy land.

In 1913 about 600 women in the town of Bloemfontein of the Orange Free State marched on the Municipal hall and deposited bags filled with their passes at the deputy mayor's feet, refusing to buy next months' passes. This was an act of passive disobedience that would serve as an example to peoples of the world for years to come. The African women would organize a Women's Congress under the leadership of Charlotte Maxeke, wife of an ANC leader herself.



A.N.C. Member Professor Ernest Fred Dube

These women risked life and personal freedom in terms of jail and hard labor sentences or police brutality. When Africans tried to strike or protest (like in 1919 against the pass laws) and gathered in mass rallies in places like Johannesburg and elsewhere they were always attacked and shot at by both police and white civilians. And in 1919 these white civilians were striking themselves.

From 1913 and onward, the SANNC would play major roles in helping to organize strikes and lead legal battles in the courts. The white government struck back with more oppressive laws. The Master and Servants Act made it illegal to break a contract or refuse to obey a white person. This was actually slavery.

In the 1920's, after the garbagemen in Johannesburg went on strike and were arrested, the SANNC played a major role and the South African government banned its leaders and arrested any they could get their hands on.

The white government created more oppressive laws, laws that made it illegal for ten or more Africans to gather, the ridiculous laws against striking and boycotting, laws against forming organizations and laws like the Hostile Law, which labeled any passive protest as acts of hostility towards the white people.

The police constantly arrested the most active leaders, or sent them to exile, but the more astute members of the ANC kept up the fight mostly by going underground.

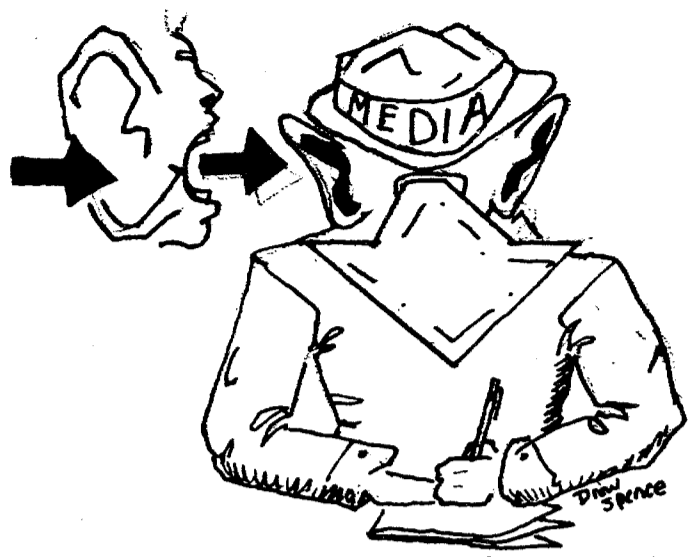
The ANC was and still is a dynamic organization, tied together by ideological differences and likenesses, with local chapters attaining more of a grass-roots character because of vast geographic distances beneficial at times and at other times not.

# THE ANC LIVES ON!

# EDITORIAL

Blackworld reaches out to Tawana Brawley, a black teenager who was abused by a recent New York Times article. The grand jury deliberating over her case will definitely be influenced by the "expose" and become biased against her. Blackworld execrates the Times for impeding justice through its underhanded method of reportage.

—The Blackworld Staff



HEAR SAY: THE TAWANA BRAWLEY SAGA

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# AIM Program Improving

## TARGET

MEMBER OF THE  
 ADVANCEMENT FOR  
 INDIVIDUAL MENTOR PROGRAM



Dr. Melissa Rascoe

By Saiman Wadalam

Stony Brook's AIM Program began its 1988-89 academic year with four new staff members. These new staff members included Ms. Africa S. James, Associate Director of the EOP's AIM Program, Ms. Lucia W. Russo, Staff Associate to the Office of Special Programs in the Educational Community Program Office, and Ms. Teresa Paz and Virginia Acevedo to the position of EOP's AIM Counselor. Annice Rascoe, director of the AIM program, was pleased to announce the new additions to her staff. She also said that a full staff will enable the program to work effectively for its 669 students.

Rascoe became the director of the AIM program in the Fall of 1987. During her first year as director, Rascoe said she has improved existing programs and has also designed new programs to successfully meet the goals of the program. She said the goals of the program are "to successfully reach 100% of its students." Rascoe said that there is a philosophy to the program. This philosophy begins with the premise that all students have the potential for success. After instilling self-confidence within students the program is designed to direct students toward continued success and offer sugges-

tions for career choices, she said.

One of the ways the program attempts to assist its students in the journey to success is through its tutorial program, she said. Under Rascoe's leadership the tutorial program has shown progress, she said.

A new screening process for tutors has been implemented. Tutors are now required to submit recommendations from their teachers. Rascoe said that this screening process will insure that students will receive quality assistance.

Rascoe has also expanded the tutorial service by making it more convenient to students. Rascoe has received positive feedback from students regarding the convenience and the effectiveness of the tutorial program.

Another program that she has expanded is the Career Development component. Rascoe explained that this component acts as a resource center. Its purpose is to "provide an entire spectrum of academic and non-academic services for use to every student." Literature regarding internships, summer programs, mentor programs, as well as a vast variety of other important information can be acquired through this component, she

said.

Rascoe believes that the counseling approach is an important aspect of the AIM program. She said the counseling approach "accentuates the positive, builds strength, and encourages students to become involved in all aspects of University life." The AIM program sends letters to students congratulating them for their good academic standing. Also to those students who are falling behind, letters are sent in an attempt to offer support and encouragement. Rascoe has also developed a newsletter, "Target," which is primarily an information piece. Rascoe views "target" as a success getting information on a monthly basis.

Ms. Rascoe has also been successful in creating bonds between the AIM office and other administrative and Academic offices on campus. The office of Academic Advising and the AIM office are making efforts to communicate with one another. A representative from the AIM office attends the staff meetings of the Academic Advising office and vice versa. Sandra Burner, director of Academic Ad-

vising has prepared workshops for AIM counselors to keep them updated.

Sharon Johnson, Director of the Financial Aid office has set up workshops with AIM counselors to inform them of certain procedures and deadlines that students should be aware of.

Rascoe has also re-designed the Summer AIM Academic program. She said that this summer the program took a "serious academic approach." She said the academic approach embodied three components: the classroom, group tutorial, and an individual tutor for the students. Rascoe also discussed the two new course offerings, Seminar in the Sciences, and Seminar in the Humanities and Social Sciences. These courses were taught by prominent professors from several departments. Rascoe explained that the

"We provide an entire spectrum of academic and non-academic services"

-M.R.

## INTERNATIONAL UPDATE

### Namphy Exiled From Haiti

By Scott Dinowitz

On Sept. 18, Lieutenant Prosper Avril became the de facto president of the Caribbean.

Avril assumed the ruling position when non-commissioned officers from Haiti's Presidential Guard ousted Lieutenant General Jean-Benoit Namphy from power. Namphy was later exiled to the Dominican Republic, where fighting broke out in the late afternoon on September 17. He was seen last night at the President's palace with his immediate surroundings.

Avril has not publicly named General Namphy to suggest power is still within the military command. He said that the military is a national institution that has held the good of the country. General Namphy is a former general in the army, he has fairly high positions during the 1980s. He has a high position during the 1980s. He has a high position during the 1980s. He has a high position during the 1980s.

General Namphy, however, a military man, said that the army was made by the military. He said that the army was made by the military. He said that the army was made by the military. He said that the army was made by the military.

General Avril, the new leader, said that the maintenance of the Presidential Guard that he took the position of head of the country "in order to save [Haiti] from military and chaos." Avril announced his new position of Lieutenant General on Haitian television. He now holds the highest rank in the armed forces.

Haitian diplomats said Avril was a key power broker in the past several regimes including that of General Namphy. They said that in Port-au-Prince only a few casualties were reported, although there was use of automatic weapons and small arms and several grenade bursts throughout the night.

Radio broadcasts said that only four people were killed on Saturday night. These same diplomats said that General Namphy was not hurt and flew to nearby Dominican Republic, where he was given political asylum. He reached Santo Domingo via a Haitian Air Force jet which was also carrying members of his immediate family.

Soldiers said that they were deeply hurt that Namphy had not taken a much stronger role on stopping and going against the many attacks that took place in the churches, hospitals, private radio stations, and even the general public.

Some of these attacks included an armed assault against a Roman Catholic Church in which 12 people were reported killed and severely more were wounded. This was done on the Forton Macoutes, a paramilitary force established under President Francois Duvalier in the late 1950s. The soldiers said President Namphy lost his will and power to resist the Forton Macoutes. They said that if this group went unchecked, that this group would soon come to the army and eventually be a premier force.

positive aspects of the program were that students get a "feel for the field in specific areas," also, students were able to "meet, see, and talk with prominent faculty at the University, and perhaps start a relationship."

When asked what new programs can be foreseen in the 88-89 academic year Rascoe discussed a new program that will be a part of AIM's career development component. This program will involve former AIM students who have met success, to participate in seminars and workshops designed to assist students in decisions regarding life after Stony Brook.

When asked what was the hardest task in undertaking the job as director of the AIM Program, Rascoe said, "it was hard dealing with the false perception that many students and the University community have of the AIM program." She attempted to deal with this problem by inviting others into the program so that they could see for themselves, just what goes on in the program. She also added that she will continue to use this open-door policy until this false perception no longer exists.

Photograph page 4

# Black Woman's World

## A Candid Column by

# Gayle Manning

Currently, Stony Brook University is facing a decline in the amount of women representing the minority community who are willing to involve themselves in positions of leadership. The occurrence of such a decline is puzzling because the minority community has long been perceived as a close knit one. It did not seem to be affected by the malady of apathy that attacked the rest of the Stony Brook populous.

This "grape vine" is proficiently run. Whenever an event or social function is underway, it is always well supported and attended. Cultural clubs, at Stony Brook, often receive the assistance of other minority clubs and their members. Fund raisers and cultural days dedicated to the promotion of a particular group of people are well attended and enjoyed by all.

Many people participate, but what is missing intrinsically is the direction and backing of female leadership. Do not get me wrong, right now there are a few clubs that enjoy female leadership and direction. Also the leadership and support that is given to organizations and clubs by the men of our community are deeply appreciated. However, we are losing out when the resources of leadership from the women of our community goes to waste. It reminds me of the commercial for the Negro College Fund, "A mind is a terrible thing to waste." Well, so is talent. If there are any females out there (and I'm sure there are) with special skills for organizing/coordinating and leading a group or organization to the realization of its goals, or if you're willing to get involved. . .you are needed! For too long we have had too few who were willing to make sacrifices and get involved, many are willing to follow but few lead.

Natalie Neita is a twenty-one year old Junior who has spent her years at Stony Brook University getting an education and gaining valuable experience as a leader and representative of the minority community. She has done an exemplary job. When asked what she does, Neita replied "nothing and everything. . .I don't think I do enough, when I think about it. You still have to do." This semester Natalie has refrained from sitting on the boards of any clubs. Instead she will involve herself where and when she feels she is needed or wanted. However, Neita is working on a very special project. It is a food drive for the recently devastated Island of Jamaica. The culmination of the drive will be an all day event/fundraiser on Friday, September 30. The event will end with a party. Neita says that many clubs, organizations and people will be helping to bring about the day and support the drive. The money raised and food donated will be sent to the Jamaican Consulate in Manhattan.

To continue with the topic of leadership. For the past two years I have been chairperson of the Polity Elections Board. As such, I feel that this position has been beneficial to the shaping of my life and the person that I have become. I cannot be thankful enough for the opportunity I was given. I have learned so many things, among them, how to communicate with others and how to make myself understood. In my position as a leader, I have learned how to be assertive, self-assured, and how to get things done. The things I have done in my life have taught me how to be confident in myself when no one else is. This has become a very valuable lesson. I have learned how to be a leader, how to organize events and how to get things done. I try to handle my job in a professional way.



Natalie Neita

This university should be looked upon as a microcosm of the real world that is out there waiting for each of us. Our experiences here should be chalked up as growing experiences. We should not only learn in the classrooms but in the boardrooms. We can learn how to be fair, impartial, and how to make decisions that will benefit a whole and not a quarter. Soon, I will be leaving here and taking with me the skills that I have earned while I performed my job.

This is my message to the women of the minority community, but I especially address the Freshman class. This is your time. Get involved! It is very fulfilling to see a project you have worked on reach fruition.

I would like to close with a few words of inspiration borrowed from the Reverend Jesse Jackson.

On July 20, 1988, the Reverend Jesse Jackson addressed the Democratic National Convention. Reverend Jackson's speech was filled with food for thought. "We can win. Wherever you are tonight, now I challenge you to hope, and to dream. Don't submerge your dreams. . .wherever you are tonight, you can make it. It gets dark sometimes but the morning comes. Suffering breeds character, character breeds faith, in the end faith will not disappoint. You must not surrender. You may or may not get there but just know that you're qualified to hold out. We must never surrender."

Reverend Jackson was not addressing his audience on the pros and cons of getting involved or becoming a leader in his or her individual community. Instead, he was giving his audience a reason to 'keep hope alive' and a will to vote. Yet, his words were stirring and inspirational. They can be used to relate to all aspects of life. For example, as I am using them, hopefully to galvanize the women of our community, to utilize their talents and strengths, to cultivate their skills to become leaders in their communities.

NOW. . . I CHALLENGE YOU!

## Faculty Profiles



An interview with Professor Cash

by Carla Sterling

As we enter the fourth week of the semester, among the new intake of freshman and transfer students is a new addition to the Africana Studies Department, Professor Floris Barnett Cash.

Professor Cash is obviously a very experienced woman. Prior to her present position at Stony Brook, she taught U.S. history and The Afro American experience at Adelphi University. She spent her undergraduate years at Spellman University in Atlanta, Georgia, later going on to teach at a high school in Athens while pursuing her Masters Degree at Atlanta University.

Since then she has taught American History and The Black Experience at several universities: Virginia State University, Dillage University in New Orleans, and the University of Oklahoma. Interestingly enough she also taught at the branch University of the Philippines at the Clark Airforce Base during the 1960's. Also during this period while still an undergraduate in college she participated in sit-ins and other forms of demonstrations during the Civil Rights movement, which she found both exciting and frightening.

Although it is her first time at Stony Brook as a Professor, she has been here before. In 1979 she taught here for several years after receiving a teaching assistantship, and later also receiving her Doctoral Degree in History. She was therefore more than happy to return to Stony Brook.

This is Professor Cash's first year in Africana Studies, and she now teaches two introductory courses, The Black Experience and The Caribbean Experience. She feels that both of these courses complement her interests in a cross cultural approach to the Black Experience.

Professor Cash would like to get involved in a club or organization which is committed to black women's issues, and she will get her chance to do so next semester, as she may be teaching a new course (which will be offered in the fall) devoted to just that.

She has always possessed the desire to teach something related to the Black Experience. This desire was greatly influenced by the apparent lack of awareness of the Black Experience that she noticed in the high school Social Studies class where she taught. While teaching in a large predominantly black high school several years ago, she found that students were not interested in the traditional American History, so she wrote her own syllabus for black history on a local and national level. "It increased the interest immediately in black history and as a connection to American History in general to the Black Experience."

Professor Cash feels "Young people should begin to know their history and be aware of Black Experience as soon as possible." She encourages an interest in children

towards the Black Experience by buying books on black history and culture, and giving them away as gifts to young people, and also to her two young children.

In addition to her teaching here, Professor Cash is also involved in a program in Huntington ("Reach for a dream") which takes a look at Afro Americans, Indian Americans and Latinos in history. Professor Cash provided information on the Afro-American, and on Wednesday March 8 between 1:30 and 3:30 she will lecture on the ethnic woman's history at the Huntington Historical Society. Admission is \$2 for adults and \$1 for students, for more information contact the AFS department.

She is interested in teaching courses concerning blacks in the African diaspora, (the migration of blacks in the 1940's and 60's to the cities of the North and West). "Recently I have been teaching and doing research on black women on a cross cultural basis. With the library and research facilities in the Metropolitan New York City area, I hope to continue my research, and working here gives me access and makes it easier to do so."

Evidently we at Stony Brook have acquired an asset, and we hope that her stay here will be a pleasant and happy one.

# Blackworld Remembers Basquiat



Jean-Michel Basquiat (1960-1988)

by David Nieves

On August 12, 1988 the body of downtown avant-garde artist Jean Michel Basquiat was found in his east village studio. He had apparently died of a heroin overdose. He was 27 at the time and riding a wave of success that had seen him go from Brooklyn street artist to international art world celebrity, his works praised both here and in Europe.

Basquiat had first achieved critical acclaim in a 1981 exhibition at P.S. 1 in Long Island City, a spring board for young talent. Seven years later he was hailed as a chic modern artist riding a crest to overnight stardom. At a recent auction his paintings sold at rates ranging from \$32,000 to \$99,000, a testament to his commercial success. His works have been purchased and exhibited by the Whitney Museum, the Metropolitan Museum of Art and by important private collectors both here and abroad. In 1985 Basquiat was commissioned by the New York nightclub Palladium to produce a work to be displayed there. Reknown curator Henry Geldzahler chose Basquiat, as well as pop artists Keith Haring and Kenny Scharf, to represent the most innovative moves in downtown modern art.

Basquiat's style featured Neo-expressionistic scrawls, skeletal representations and ethnic masks and symbols. His work demonstrates references to the works of Jasper Johns, Willem de Kooning and Robert Rauschenberg, among others.

In the May 11, 1984 N.Y. Times review of a showing at the Mary Boone Gallery in Manhattan critic Vivien Raynor wrote "...remarkable is the educated quality of Basquiat's line and stateliness of his compositions." These accolades become all the more impressive when one considers that the extent of Basquiat's artistic training was limited to childhood scrawls made with crayon on the walls and refrigerator of his parent's Brooklyn apartment.

New York art critic Peter Schjedaht, in an interview with Newsday earlier this summer, described Basquiat as "...a visual poet, because he was expressing through himself a kind of rhythm and spikiness and anxiety and joy that was of the moment. It would seem that Basquiat's existentialist approach to art was also mirrored in other facets of his life.

From an early age it appeared Basquiat's intense creative energy needed constant stimulation. At fifteen he spent several months tripping on acid, scrawling artistic phrases on Soho walls. These scrawlings, strategically placed where the art world avant-garde converged, drew early attention to his work. In his glory days in the mid 1980's he painted in \$800 Armani suits which would become splattered with paint as he intensely worked deep into the night.

Within a few short years Jean Michel Basquiat had gone from street graffiti artist to celebrated modern artist, an impressive accomplishment for the young Haitian/Puerto Rican. It is reported that throughout his meteoric ascent Basquiat had battled fiercely with the drug problem which would eventually end his life. Some argue that the frenetic pace and fierce competition involved in today's hunger for modern art drove Basquiat to an early death. Others would say that his tremendous thirst for life had been satiated earlier than expected. Whichever it may be, Basquiat will join the continuing legend of creative genius such as Vincent Van Gogh, Jackson Pollack, Mark Rothko, and countless others whose lives have been cut short tragically and prematurely. Their works remaining as expressions of and testaments to their lives.



Basquiat among his works

# Ebony Arts!

by Nadine Palumbo

Movies, as a form of universal communication, transcend language barriers and convey influential images of people. If one has seen a film that depicts farmers, and has never actually met one, that person feels as if they have some insight into what farmers are like. Movies transport the viewer to a realm which appears to be a reality, but is not. For many, it is difficult to separate fact from fiction. It is for this that movies are so powerful, and all too often, dangerous.

If one looks at how minorities have been portrayed in film, it is clear that the movie industry has created and promoted harmful racial stereotypes. (For the purpose of this particular article, I will focus on blacks, but this is not to suggest Hispanics, American Indians, Asians and numerous others have not suffered from the same problem.) From the blatant racism of *Birth of a Nation* to the good natured, ever faithful mammy in *Gone With The Wind*, the roots of film planted the image of the docile black servant, wide eyed with ignorance and passivity. To many, both black and white, this was the stereotype accepted for movies made it seem real.

Many say things have changed. Perhaps the particulars are different, the society no longer accepts this as an acceptable image, however new stereotypes have emerged, and may be as damaging. If we look at the roles given to blacks in the past ten years, a disturbing image prevails. The roles tend to be smoothtalking inner city blacks, and they are either assorted criminals or cops. One can see the former most notably in the recent film *Colors*. The depiction of blacks, and Hispanics for that matter, left much to be desired. Some say the film was based on reality, but the film made cartoon characters out of gang members in L.A. instead of dealing with the issue on a deeper, more constructive manner. Additionally, this issue of reality is questionable,



*Murphy and Hall in Coming to America*

for the 'mammy' stereotype was also held as reality for many years. To present such a highly negative image of blacks does nothing to help society, people now carry the image in their head, young black males are seen as dangerous heartless gang members, racist whites hold this up as a rule, young black children now see this as all they can aspire to, or as an obstacle they must get over.

It is precisely this stereotype of blacks in movies which critically acclaimed filmmaker Robert Townsend parodied in his film, *Hollywood Shuffle*. *Hollywood Shuffle*, although it came out before *Colors*, attacks this stereotype, which has been around for quite some time. Townsend, himself, plays an intelligent actor who has to ignore his abilities and take on a role as a pimp. Through biting humor Townsend can begin to dismantle this stereotype. Unfortunately it persists.

A similar stereotype to the street smart criminal is the street smart cop. This is an image that runs rampant through today's films. Although a better image of blacks than the gang member, it truly limits the black actor. Think of Whoopie Goldberg's career in movies. She showed tremendous range and promise in *The Color Purple* but followed this with sassy streetwise stereotype in *Jumpin' Jack Flash*, *Burgler*, and *Fatal Beauty*. Although she only played a police officer in the last of the three, the characters are terribly similar. She is a wise ass, snapping back one liners, ignoring her ability, are typecasting her and other blacks in these shallow roles. We could perhaps thank Eddie Murphy for this genre. He made the streetsmart good guy an icon in recent films. It started with *Fourty-eight Hours*, where his knowledge of the street gives him power. His roles in *Trading Places* and *Beverly Hills Cop* (both one and two) showed little development. These films also cemented the genre, making way for an entire slew to follow.

Credit must go to Murphy for his most recent film, *Coming to America*. This film breaks out of this mold and conveys a bright and enchanting image of people of color. Although the film is predictable, it presents a positive role for blacks. Murphy plays a rich, refined, and intelligent prince who come to America with sidekick Arsenio Hall in order to find a wife. Murphy falls for a beautiful, smart, and uppermiddle class woman, who provides a positive image of the black woman of today.

*Coming to America* discards the all too typical roles for much more positive ones. This is important because these images are a step in improving black pride, especially for children. When a child's concept of their race is influenced by these negative stereotypes of street-tough criminals and smart ass cops, we realize we haven't progressed much further than the wide-eyed servant.

# Voter Registration Rally

**Tuesday October 4th**

**12 Noon to 7 pm**

**In The Plaza**

**Featuring:**

**Speakers, Food, Live Band and More**

# HAPPY BIRTHDAY '88 AMIRI BARAKA (1934- )

# POETRY

Political Poem (for Basil)

Luxury, then, is a way of being ignorant, comfortably An approach to the open market of least information. Where theories can thrive, under heavy tarpaulins without being cracked by ideas.

(I have not seen the earth for years and think now possibly "dirt" is negative, positive, but clearly social. I cannot plant a seed, cannot recognize the root with clearer dent and shit as a natural man. (Getting up from the desk to secure a turkey sandwich and answer the phone: the poem undone by my station, by my station, and the bad words of Newark.) Raised up to the breach, we seek to fill for this crumbling century. The darkness of love, in whose sweating memory all error is forced.

Undone by the logic of any specific death. (Old gentlemen who still follow fires, tho are quieter and less punctual. It is a polite truth we are left with. Who are you? What are you saying? Something to be dealt with, as easily. The noxious game of reason, saying, "No, No, you cannot feel," like my dead lecturer lamenting thru gipsies his fast suicide

As a possible lover

Practices silence, the way of wind bursting to early lull. Cold morning to night, we go so slowly, without thought to ourselves. (Enough tonight, nothing finishes it. What you are, will have no certainty, or end. That you will stay, where you are, a human gentle wisp of life. Ah...)

loneliness, as a virtue. A single specious need to keep what you have never really had.

Snake Eyes

That force is lost which shaped me, spent in its image, battered, an old brown thing swept off the streets where it sucked its gentle living.

And what is meat to do, that is driven to its end by words? The frailest gestures grown like skirts around breathing. We take unholy risks to prove we are what we cannot be. For instance, I am not even crazy.

BLACK DADA NIHILISMUS

Against what breath  
Against what light  
Murder, the cleansed  
bleeding, I would not  
forgive, or even call him  
black dada nihilismus.  
The protestant love, wide windows, color blocked to Mondrian, and the ugly silent deaths of jews under

The invention of comics

I am a soul in the world: in light / from the day the sacked land of my father.

In the world, the sad nature of myself. In myself nature is sad. Small prints of the day. Its small dull fires. Its sun, like a greyness smeared on the dark.

The day of my soul, is the nature of that place. It is a landscape. Seen from the top of a hill. A grey expanse; dull fires throbbing on its seas.

The man's soul, the complexion of his life. The menace of its greyness. The fire, throbs, the sea moves. Birds shore from the dark. The edge of the waters lit darkly for the moon.

Sex, like desire.

(away from the streets. Flash into pockets, the fingers' smell, deeply secret. Each night, another rape. Young boys hide at the tops of hills, near gas stations and breweries, waiting to make the hit. It is not even love. Still, they wait, and make believe they are beautiful.

It could be me, even now. (So slow, I come to see myself. To be at a point rusted in my dead child's breast. Where the life is, all the flesh, to make more than a silhouette, a breathless shadow counting again, his change.

What is there? Where is it? Who is she? What can I give myself, trade myself, to make me understand myself? Nothing is ever finished. Nothing Past. Each act of my life, with me now, till death. Themselves, the reasons for it. They are stones, in my mouth and ears. Whole forests on my shoulders.

A Poem For Democrats

the city rises  
in color, our sadness, blanket this wood place, single drop of rain, blue image of someone's love.  
Net of rain. Crystal ice glass strings, smash (on such repertoire of memory as:  
baskets  
the long walk up harbor  
& the insistence, rain, as they build

City, is wicked. Not this one, where I am, where they still move, go to, out of (transporting your loved one across the line is death by drowning.

Drowned love  
hanged man, swung, cement on his feet.)

But

the small filth of the small mind  
short structures of  
newark, baltimore, cincinnati, omaha. Distress,  
europe has passed we are alone. Europe  
frail woman dead, we are alone



# Visión Hispana

## Nuestra cultura es nuestra espada y escudo

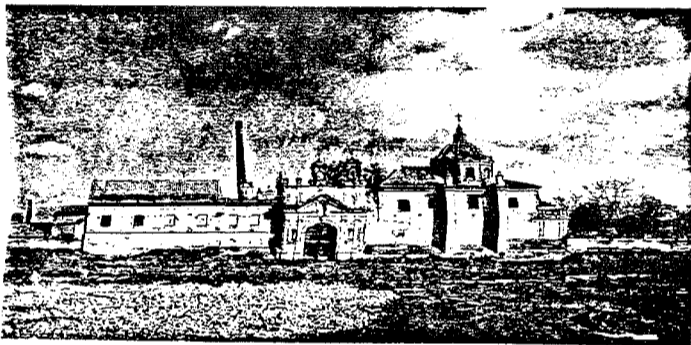
### EDITORIAL

En esta edición de, y en ediciones siguientes Vision Hispana enfatizará sus letras acerca de países Latino Americanos los cuales enriquecen nuestra cultura Hispano-Americana. Hablaremos de las tradiciones, costumbres y alcances de nuestros países. Sus grandes personajes históricos en la política, literatura y las ciencias también introducidos a estas cultíficantes ediciones de Visión Hispana. Para obtener un punto de vista más hondo acerca de estos, obtenemos poesía o párrafos de estudiantes representando a sus respectivos países. De esta forma todo estudiante tendrá la oportunidad de expresar sus sentimientos hacia su país natal en forma de prosa o lirica.

Abriremos este recorrido con España. Aunque es un país Europeo tenemos que reconocer que es nuestra madre patria a la cual le debemos rasgos que hoy se hacen inseparables de nuestra cultura. Me refiero a nuestra lengua, religión y muchos otros rasgos que constituyen todo lo que es Latino America.

In this and the following issues of Vision Hispana we will deal with the Latin American countries which are the bases that enriched our Hispanic culture. In these issues we will talk about their traditions, customs and achievements. Their most distinguished men and women in politics, literature and other sciences will also be mentioned in these cultural oriented issues of Vision Hispana. In order to obtain a clearer picture of these countries we will have students write poetry or any other kind of writing about their native Latin American country. This way we can also have the participation of the hispanic students in the university.

We will start out these series with Spain. Even though Spain is not a Latin American country, we have to recognize that it is the mother of our Latin American culture. We share with Spain inseparable traits like our Spanish language and many other traits that have been very influential in our Latin American cultures.



El antiguo monasterio y fábrica de cerámica de La Cartuja.

## ESPAÑA

España esta localizada en Europa cubriendo una area de aproximadamente 194,400 millas cuadradas con una elevación de 11,420 ft, y una población de 30,559,000 personas. España depende de la agricultura. Unos de los productos más esencial es el aceite de oliva, el arroz, la vaca, el cerdo, y el carbón. Parte de la tierra donde se cultiva en España es muy fina y pobre, una de la cosa que afecta la cultivación es el gran calor del verano donde disminuye el crecimiento de la plantas y los animales salvajes en Meseta.

La gran capital de España es Madrid, donde podemos ver su grandes arquitectura artistica, donde se refleja su vista colonial, del siglo diecisiete. En esta arquitectura, Madrid le da el gran imagen de los grandes pintores de España. Madrid es bien conocida por sus grandes estructura arquitectas y muy admirada por los turistas de todo el mundo. Madrid esta rodeada por sus famosas península que llevan la gran arquitectura Española.

Sevilla que se encuentra al sur de Cordova, es una de la península turística, donde se encuentra el templo más grande de España y el tercero del mundo cristiano, tan sola superado en extension por la basilica de San Pedro de Roma y la catedral de San Pablo de Londres.

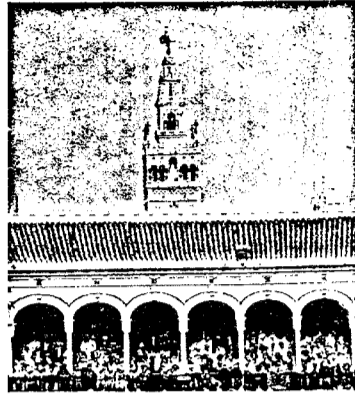
EN LA CONSCIENCIA DEL HOMBRE SOLO SE DESARROLLAN DOS ALTERNATIVAS AL AHOGARSE EN LAS TINIEBLAS DE UN MUNDO EN CAUTIVERIO:

LIBERTAD O MUERTE

CARLOS MENJIVAR

WITHIN THE CONSCIOUS OF MEN ONLY TWO ALTERNATIVES ARE DEVELOPED WHEN DROWNING IN THE SHADOWS OF THIS CAPTIVE D WORLD:

FREEDOM OR DEATH



### IGLESIAS Y PLAZAS DE CORDOBA

Entre muchas cosas interesantes que se pueden apreciar en Cordoba, Espana se encuentran las iglesias y plazas. Las preciosas iglesias de Cordoba fueron construidas luego de la Reconquista. Al observar las iglesias se puede apreciar los estilos Romanticos, Goticos y Medieval. El estilo Medieval se puede observar mejor en los intesanados y detalles ornamentales. Cuando se habla de las iglesias mas bellas se puede mencionar la iglesia de San Lorenzo, romanico -- gotica, la de Santa Marina, una de las mas interesantes del país, la iglesia de San Miguel cual fue construida en el siglo XIII. En la iglesia de San Nicolas se puede admirar una hermosa y elegante torre con planta octogonal cual fue echa en el tiempo renacista.

En casi todas las iglesias existe una plaza. Por ejemplo, la plaza de Los Dolores en el convento Los Dolores, es muy conocida entre los visitantes del país. La plaza de Potro es muy interesante, esta en el convento de la caridad y todavía tiene la bella fuente de Potro, del siglo XVI, y la posada del Potro cual fue construida antes de la epoca cervatina. Si alguna vez usted tiene la oportunidad de visitar una de las iglesias de Cordoba, recuerde que el sentimiento que se siente es uno, cual pocos lo han podido tener.



La Cartuja, entre el cielo y el río.

Special thanks to Jean Marie Palmer for Spain's information and pictures

Editors : Ramón Pimentel, Frank Anderson and Clarman Cruz

## PHI IOTA ALPHA

AND THE

## LATIN GEMS

PROUDLY INTRODUCE THE SEARCH FOR

## THE MAJESTIC JEWEL of 1989

FIRST INFORMATIONAL MEETING FOR

INTERESTED CONTESTANTS WILL BE HELD :

MON OCTOBER THE 3RD.

AT 9 P.M.

ROOM 221 UNION

FOR MORE INFORMATION CALL :

ANGIE 2-2903

OR

VICKY 2-2638

# GREEK EXPRESSIONS

## Zeta Delta Phi

Zeta Delta Phi Sorority Inc. was founded at Bronx Community College in 1962 and was incorporated as a sorority by the State of New York in 1964. Zeta Delta Phi is a non-profit service organization of professional and pre-professional women.

We are a philanthropic organization, providing tutorial services for high school students, camp experiences for underprivileged children and sponsors of a cabin for girls at the Hudson School for girls. In addition, at both the national and chapter level, we donate to the following organizations: Clara Hale House for Addicted Children, The Schomburg Library, The Weeksville Society, The Joann Little Defense Fund, The Young Gifted and Black program at the Joseph P. Kennedy Community Center, UNCF, NAACP and many more.



To further the cause of education of others, we have instituted various college scholarship programs for outstanding achievement in young high school women. The sorors of Zeta Delta Phi represent the many colors of the world, regions of the globe, and different walks of life, but we all foster the common image of elegance, grace and charm of women striving for academic and personal success.

Zeta Delta Phi is unique in that we are a "tightly knit" organization. We may not be plentiful in numbers, but we "strive" with character.

Since Zeta Delta Phi came on campus in 1987 with only one founding sister, and later, one newly initiated soror, we have been actively involved in many organizations and events, including: Blackworld, NAACP, Minorities in Medicine, Kwanza Celebration, Black Women's Weekend, IFSC Vice Pres, among others.

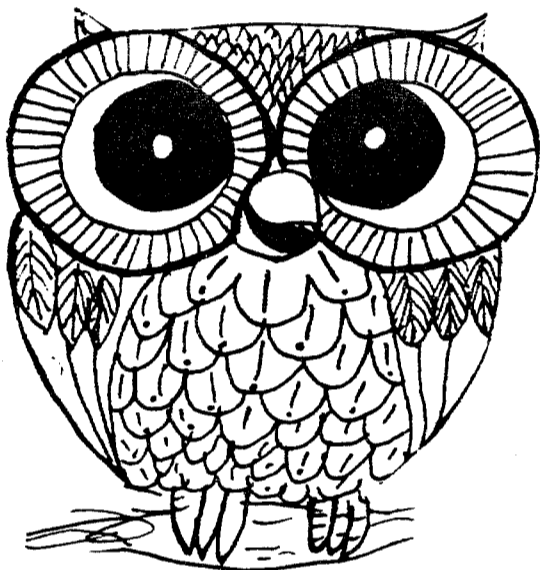
We sponsored Stony Brook's first annual "Joy Night" a gospel concert featuring gospel choirs from Stony Brook, Westbury, NY Tech. and CW Post. For Valentine's Day, we delivered balloon-a-grams and phone-a-grams, donating our profits to the Hale House for Addicted Children. We wound up last year with "Pure Gold Jam" party/swimsuit fashion show with the brothers of Omega Psi Phi. and this semester we brought Stony Brook two sold-out shows of Eddie Murphy's "RAW."

Upcoming events scheduled include "Amateur Night at Stony Brook" which will be a take-off of "Amateur Night at the Apollo" where the audience 'makes' or 'breaks' the performers.

For more information contact 632-3675.

To a soror of Zeta Delta Phi, sisterhood means: unity and love.

For questions or information on rush dates, contact: Vanessa Green -- 632-3675

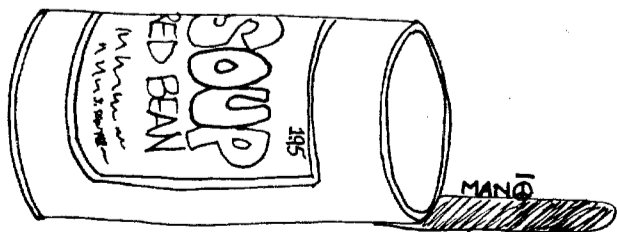


# ZΔΦ

Colors: Gold & White  
 Known as: ZDP's, ZDPhi's & Ladies of Essence  
 No brother club  
 Sweethearts: Z-men  
 Motto: Secret of:

*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 Polity, or SBS-The AF SDept.*

Help Make  
 JAMAICA  
 IRIE AGAIN!



PLEASE DONATE

**HURRICANE GILBERT**

**STRUCK JAMAICA**

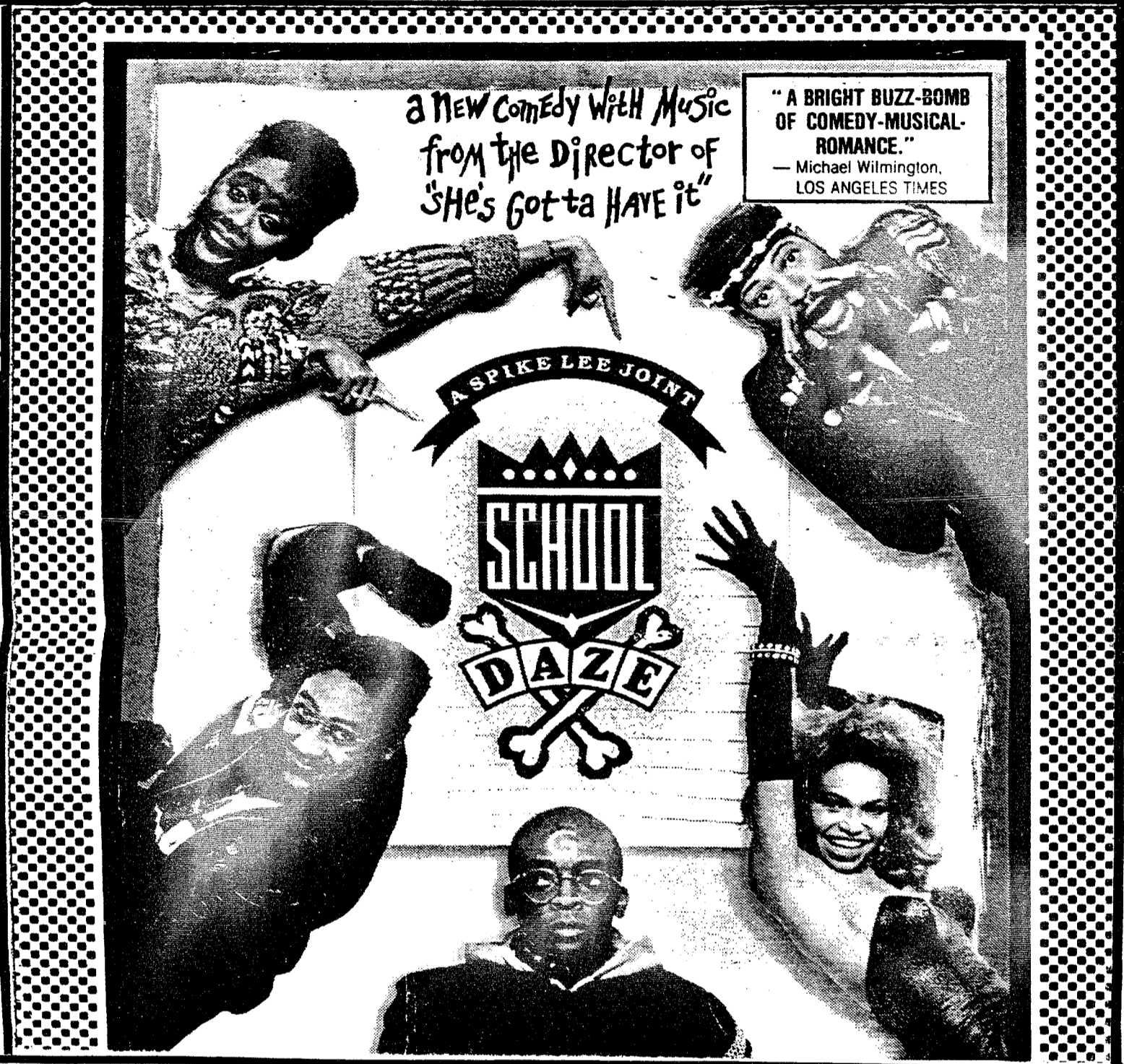
**\$8 BILLION WORTH OF**

**DAMAGES**

**55,000 HOMELESS, 35 DEATHS**

**WE NEED YOUR HELP!!!**

# Minority Planning Board and C.O.C.A. Present



a New Comedy With Music  
from the Director of  
"She's Got to Have It"

"A BRIGHT BUZZ-BOMB  
OF COMEDY-MUSICAL-  
ROMANCE."  
— Michael Wilmington,  
LOS ANGELES TIMES

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Experience

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Call 632-6453

**S P E C U L A**  
Y E A R B O O K

# For Your Information

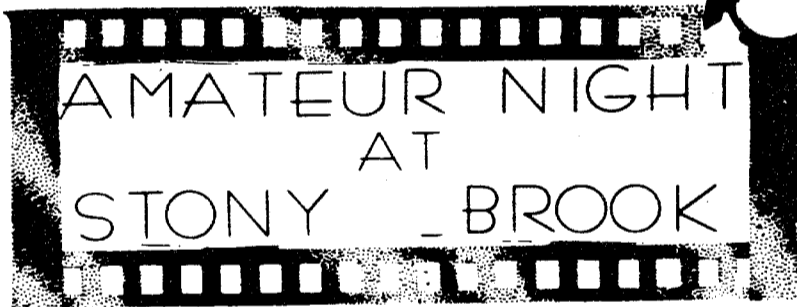
**FOOD DRIVE  
FOR HURRICANE  
GILBERT'S VICTIMS IN  
JAMAICA**  
PLEASE DONATE CAN FOOD.  
BRING TO UNDERGRADUATE  
STUDIES OFFICE  
3RD FL. LIB.

**NAACP  
MEETING  
TUES. OCT. 4th  
9:00 pm Union  
Rm. 213**

## **WANTED**

Talented Singers, Dancers,  
Comedians, Models & Variety  
Acts for:

**ZETA DELTA PHI Sorority Inc. 1st**



**Cash Prizes!!!** call **632-3875** for info.

*Students Activities Fair  
Clubs and Organizations  
Introduce Themselves!  
October 11th  
10 a.m. to 4 p.m.  
Union Fireside Lounge  
and Courtyard*

808 S. 10th St.  
Newark, New Jersey  
(201) 242-1346

## *Kimako's Blues People*

*Kimako's Reopening for Fall/Winter Season*

*Oct. 1 - Boss Bass - Brian Smith Trio*

*Oct. 8 - Happy Birthday, Amiri!*

*Oct. 15 - Iroko! African Drum Ensemble*

*Oct. 22 - On Out! Frank Lowe Quintet w/Grachan Moncur*

# For Your Information

**MPB  
General Board Meeting**

**Elections For  
Executive Officers**

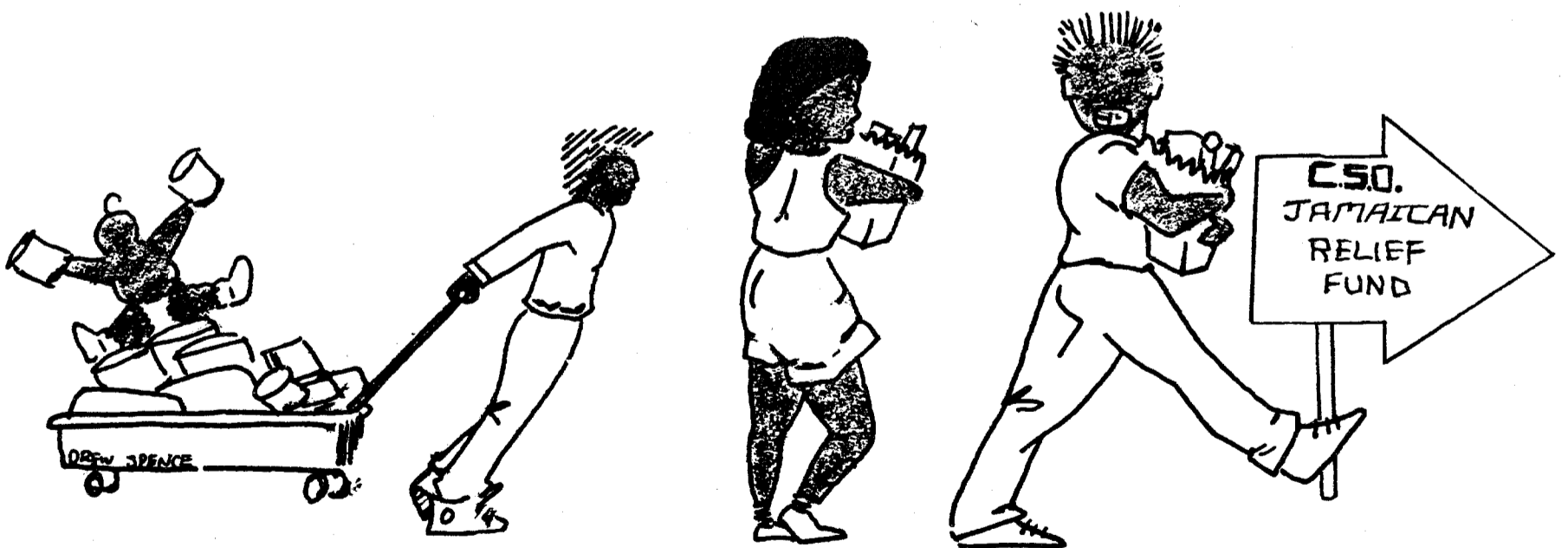
**Monday, October 3rd  
9 p.m. in**

**Uniti-Cultural  
Center**

**Figure 4 Production  
&  
WUSB Present  
CLUB USB  
The Best in House,  
Club P Rap  
Thursday Nights 12-3 AM  
on  
90.1 FM  
"The First Station of  
the 90's"  
516-632-6901**

**PATCH IN WITH**

**THE JAMESONS!**



**Blackworld**

**Meets!**

**MONDAYS—**

**8:30pm**

PHI BETA SIGMA FRATERNITY INC.  
MU DELTA CHAPTER

*Presents*

**S.U.N.Y. AT STONY BROOK'S  
9th Annual Blue and White  
Homecoming Weekend**

*Friday, Oct. 7th*

**7 P.M. Ivory - Sapphire Pageant**

Union Auditorium Adm. \$2.00 w/ID, \$3.00 w/o  
*Semi-Formal No Sneakers*

**10 P.M. Blue and White Ball**

UNION BI-LEVEL

*Semi-formal Refreshments served*

**Free with Pageant Stub/\$2.00 without**

*Saturday, Oct. 8th*

**6:00 p.m. Step Competition**

Javits Lecture Center — Room 100 — \$6.00 at the door

*Featuring:* Phi Beta Sigma, Omega Psi Phi, Sigma Phi Rho, Malik Sigma Psi,  
Alpha Phi Alpha, Kappa Alpha Psi, Iota Phi Theta, Zeta Phi Beta,  
Delta Sigma Theta, Alpha Kappa Alpha, Zeta Delta Phi, Sigma Gamma Rho

**9 p.m. - until Masterjam II**

TABLER CAFE — \$10.00 at the door

*featuring live performances by*

RAZE — (Break for Love)

A/DEVA — (In and Out of My Life, Respect)

JVC FORCE — (Strong Island, Doing Damage, Take it Away)

**\*SHOWTIME 11 PM\***

*Special Advance Combination Tickets Available:*

**Step Show & Masterjam II - \$12 in advance (limited availability)**

For tickets call Terence (718) 723-2635/Wayne (212) 865-8815 or Contact any Sigma at  
S.B.Univ.

*Sunday, Oct. 9th*

**4 p.m. Continental Champagne Lunch**

Union Ballroom (invitation Only)

**BY CAR**

Take the Long Island Expressway (Route 495)  
east from the Queens Midtown Tunnel (Man-  
hattan) or from the Throgs Neck or Whitestone  
Bridges (Bronx). Take exit 62 and follow Nicolls  
Road (Route 97) north for nine miles.

**BY TRAIN**

Take the Long Island Railroad's Port Jefferson  
line from Penn Station (Manhattan) or Flatbush  
Ave. (Brooklyn). Change at Jamaica or Hunt-  
ington, per timetable, for Stony Brook. Cross  
tracks for free campus bus.

**\*\*COME EARLY CAMPUS CLOSSES — 12:00 P.M. \*\***

