

Blackworld

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CSO HOSTS MOORE AND HEIGHT

By Zachary Dowdy

On Friday, February 26, the Caribbean Students Organization sponsored gospel extravaganza featuring the melodie voices of Melba Moore, the Stony Brook Gospel Choir, and the Gospel Ensemble of the New York Institute of Technology.

Melba Moore started the night by leading the densely-packed Fine Arts Center crowd in the singing of James Weldon Johnson's "Lift Every Voice and Sing," the official Black National Anthem. Dr. Fred Preston followed Ms. Moore with some words concerning Black History Month. Dr. Preston said "Black History Month is a time to reflect on who we are and how we got here...a time to reflect on black pride and black youth." He also stated that "We have gotten where we are as a people who were given nothing." Mr. Preston was followed by the Stony Brook Gospel Choir which sang "Safe in His Arms." After hearing Stony Brook's best, Melba Moore "corrected" Dr. Preston with, "I would have to beg to differ with you when you said 'Black people weren't given anything.' We were given beautiful voices...and we do have rhythm, praise God."

The highlight of the night was Dr. Dorothy Height, President of the National Council of Negro Women. Dr. Height is the fourth president of this rather active women's group. Dr. Height was born in Richmond Virginia and was educated at New York University and the New York School of Social Work. She has held prestigious positions such as serving on the executive board of the Social Welfare Board of New York as well as holding the office of Vice-President of the National Council of Women of the United States. Dr. Height is also a member of Delta Sigma Theta Sorority Incorporated. Her own sisters served as ushers in the extraordinary evening.

Dr. Height's speech focused on a black woman whose actions had repercussions throughout all walks of society, Mary McLeod Bethune, a prime example of the influence a black woman can have. Dr. Height said she worked closely with Bethune and she quoted Bethune as once saying, "I have never regretted my color because if I was born white I would never have been able to do all the things I have been able to do." Dr. Height said Mary Bethune was an achiever who accomplished things from founding a four-year accredited college to becoming the first black person ever to be an advisor to the President of the United States. Mary McLeod Bethune organized the National Council of Negro Women and, according to Dr. Height, was the very first person to raise her fist as a symbol of power.

Dr. Height said Bethune was a "symbol of power, strength and unity." "She knew what she was and loved what she was," Height said. Dr. Height commented on Bethune's bold attitude toward herself by quoting her as saying, "I am beautiful," as Bethune gazed into the mirror. Height informed the crowd that Bethune "was not a beautiful woman" in the physical sense of beauty but she was beautiful insofar as she embodied the power and charisma of a Cleopatra; therein lies her beauty and the beauty of the black woman.

In this month of March, International Women's Month, it is appropriate to honor such people as Mary McLeod Bethune and Dorothy Height as well as Melba Moore. Black women such as these have played an integral part in black people's struggle for equality. Dr. Dorothy Height said it best with, "The black woman is the very backbone of everything in our community."



Melba Moore reads BLACKWORLD!!

Photo by Mia Williams

This issue of Blackworld is dedicated to the Black Woman. We use gold color because our women are precious like this rare metal...



Roman Foster

Digging for Gold

By Zachary Dowdy

On Thursday March 3, the Caribbean Students Organization hosted Roman Foster, the Stony Brook graduate who has made waves in the film industry with his "Diggers," a documentary about the Panama Canal. But this film does not coincide with our history books concerning the Canal insofar as it concentrates on those forgotten people, black people, who were the very backbone of the entire construction project. Mr. Foster's film centers on the plight of the one hundred thousand black men who devoted over forty years of their lives to the United States by working on the Canal. Mr. Foster asserts that in none of the circulating history is there even the casual mention of those black laborers who are responsible for a rather important device, an historical monument.

The Caribbean Students Organization conducted this film showing in the newly renovated UNITE Cultural Center. A crowd of roughly thirty people attended the event including Professors Michael Bagley, Amiri Baraka and a reporter from the Three Village Herald. But there were no representatives from the SUNY Stony Brook Administration. Mr. Foster was particularly disturbed at the fact that in spite of all the awards and recognition "Diggers" has garnered, the Administration of the University, which was instrumental in the making of this film, did not send one representative to receive Mr. Foster and his remarkable creation.

Also on hand were authentic, genuine Diggers! Mr. Denzil Thorpe and Mr. James Washington Wynter, ages 96 and 95 respectively, were kind enough to grace Stony Brook's campus. Mr. Foster also intimated that these men were paid only ten cents for each hour they worked on the Canal while white workers, who performed clerical duties for the Canal were paid at least one dollar an hour.

Mr. Foster also said that to this day the U.S. government has not rewarded those men for their efforts in building the Canal. He feels it is his duty to correct the injustices inflicted upon these great men by making people aware of their influence—that pressure may be placed on the U.S. government to acknowledge these men for what they did before the last Digger dies. Incidentally, there are less than twelve Diggers alive today, the eldest of which is a striking 108 years of age. This interview with Mr. Foster gives some more information about the film and his purpose in making it.

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Foster Digs for Gold!!!

Interview with Roman Foster

Blackworld: What prompted you to make a movie like this, "Digger" about the black participants in the making of the Panama Canal?

Roman Foster: Several. One important reason was the fact that the story had never been documented whether in written or oral form before. And I felt that since this was a very important chapter of the history of African people, the history of American people, and the history of modern civilization, that a great injustice had been done by the omission of this history from the annals of American and World history. And so I decided that since the work had never been done, that it was time and I set out to do it. My grandparents were also builders of the Canal and I was aware of this story through the little tales I used to hear as a child when these men would talk. And I knew that something important had been done. I felt that it was my duty since I had the training to research history, to go out there, research the history, document it, and present it to the World. Another reason is that when I started to do the research for this film,—actually it was not even a film when I started out ten years ago —I was just trying to document the history. I made a commitment, that is the survivors made me make a commitment that I would document this history and not stop working on it until their story had been presented to the world. Because they felt that an injustice had been done to them. All the white Americans that worked on the Canal had been honored and remembered in history but they have been forgotten. And so this was a commitment I made to them to try to bring some justice to them before the last one died.

BW: What kinds of problems did you encounter. Were their monetary problems or problems of finding Diggers?

RF: Well, finding them was not a problem so much. Financially we had a problem. That was a major problem. Nobody wanted to fund a project of this nature. Most people kept telling us that this was not an important project, that it had really no value, and that it was "old" history—most of these people would be dead soon so what was the sense in pouring thousands of dollars into a research project of this nature? I also had problems with governments. Governments did not want me to dig up some of the truth that eventually came out. And we overcame that by working without assistance of many governments involved in the creation of the Panama Canal. I had trouble when I went to the various islands in the Caribbean looking for these Diggers—not so much locating them. I knew where they were—but most of them lived in very far, out-of-the-way places and getting to them was a major difficulty I encountered. But those were minor compared to the financial problems and the problems we got from some governments.

BW: Why wouldn't they [the governments] want something like this to be exposed?

RF: For example, let's take the U.S. government. There's a lot of discrimination that took place in Panama that most people are not aware of. The U.S. introduced racial discrimination to Panama. They basically ripped off these black people because the truth was that black workers were paid ten cents

an hour to do one of the most dangerous works you could ever imagine while white people who were clerical officers in the Panama Canal, American whites, were paid a dollar an hour. These kinds of things in the era of Ronald Reagan were not of the kind of American history, truth that this government wanted to see come out. They wanted to see pro-American stories, stories that presented the U.S. as great people, as just people. So we had our difficulties with governments, especially the U.S. government.

BW: How long did it take to compose the movie?

RF: Ten years. I started in late 1976 and it was interesting because it was Alex Haley who encouraged me to start work. I know Alex Haley well and he was very inspirational. "Roots" was about the same period of time that I was doing this.



me the initial encouragement to really set out and do this project. But it took ten years—seven years of research and three years of actual filming. We had a lot of travelling to do and digging for the archival footage that you see in the film.

BW: Has Alex Haley seen it yet?

RF: Yes, and he is very impressed, very proud. He loves it and he had his own copy as a matter of fact.

BW: I understand that the movie has received national acclaim.

RF: Yes, we've been lucky in that sense. It has been given the Golden Eagle award for Best Documentary in 1986. It also received in 1986 the National Educational Film and Video Festival

Award for Best Documentary. It was selected to open the Margaret Mead Film Festival in 1986. Everything happened in '86. It was selected to premier at the Organization of American States (OAS) in Washington before the ambassadors of the OAS. It was also selected to open the Seventy-seventh Annual Film Festival in Belgium. It was also selected to open the Black Light Film Festival in Chicago. There are so many that I can't think of them all now. But one of the most impressive things was the Organization of American States premiere before all the ambassadors. It was really moving. We had over 500 people in the hall. So it has received a lot of awards and it's still competing in film festivals around the world. I think we're going to win one soon. In Birmingham Educational Film Festival—I think we're going to win it, we're close. So far they have not announced a winner? they're still voting but I have been told we're in the lead.

BW: That's really impressive! Did you plan on doing another one like this?

RF: Yes, actually not like this, but I want to do one on Panama, the present crisis that exists in Panama today. A lot of people are not aware of what's happening down there because all we're being fed right now is the American view of what's happening in Panama. But if the American people really knew what's happening down there where the United States is trying to put black people out of power in Panama in favor of white wealthy Panamanians who are very closely tied to the U.S.—if people ever knew that truth then they would begin to see the situation very differently. And I hope to do a film on that subject shortly.

BW: Do think "Diggers" will ever be on television like Roots was on television?

RF: Yes, "Diggers" was on T.V. last year. We had 365 stations of the Public Broadcasting System. They broadcast the film on the thirtieth of July in 1986. It premiered on national television. It received some great reviews.

BW: Let's hear a little about your background. Did you study film-making while you were at Stony Brook?

RF: I studied history here at Stony Brook. That's where I learned my research skills. And I owe this University, not so much this University, but the AIM Program which gave me the opportunity to come to school and learn a trade such as researching history. I was here for four and one half years but I owe it to the people in the History Department and the Africana Studies Program, which were my majors, and it's to them that I dedicate this film.

BW: While you were at Stony Brook did you study the Panama Canal?

RF: Yes, but there is nothing in any school, in any publication, in any textbook used in school that even mentions the fact that black people built the Panama Canal. Public school textbooks teach the history of the Panama Canal but they don't teach the fact that black people built the Canal. That is completely omitted from all those textbooks. And even here at the University I don't recall reading a textbook in all my years of studying history that dealt with the fact that black people helped to build the Panama Canal. And we're talking about 100,000 people, 30,000 of whom died while building it. So, I think this film is very important, just for that.

Alphas in True Sync!

By Katherine McCalla

On Saturday, February 27th 1988 Alpha Phi Alpha held their third annual Lip Sync Contest. There were six acts presented plus one non-competing act which the brothers of Alpha Phi Alpha dedicated to the ladies of Stony Brook. There were originally twelve final acts that were selected but due to many problems some of the groups withdrew from the competition.

The Master of Ceremonies was Mike Kelly, a brother from the Alphas and the Mistress of ceremonies was Jennifer Goddard, an Alpha Angel. The show began at 7:15 p.m. instead of 6:00 p.m. The show was late because some of the performers ran into last minute problems.

The auditorium was almost full but did not compare to the past two years, when there was standing room only. They also had more acts in the previous years.

There were four prizes given—First place was \$200 which was awarded to a group who called themselves "Revolt." The song was "Din Daa Daa" by George Kranz. There were five performers who played roles of blacks in bondage and their master was represented by someone dressed up as the Ku Klux Klan. They broke their chains, "beat down" their oppressors and began to dance and celebrate their freedom. Rory Young, David Dolchin, Eric Donald,

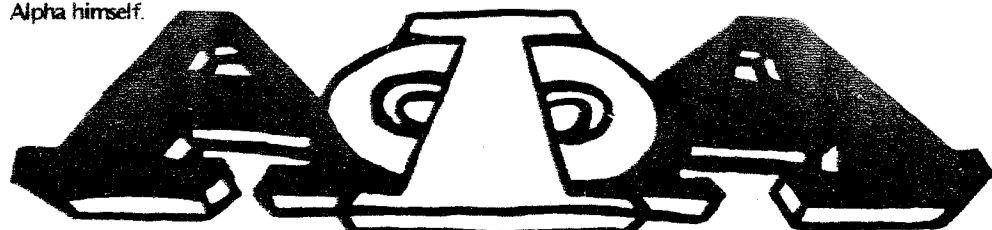
Yves Gabriel and Todery Wynter put on this performance in celebration of Black History Month. Second Place went to Latia Lundy, Michelle Buckles, and Joyce Bansa for \$100 for their performance of Jodi Watley's "Don't You Want Me." A group called "Double Exposure" took third place for \$75. The song was "Last Night," a pop song performed by James Sawyer, Eddie Morrison and Mia Williams. Stony Brook's Dance Club was awarded Fourth place for \$50 for their performance of West Side Story's "America." The judges were Lucia Rusty, Judith Berhannan, Norman Berhannan, Dan Hayes, and Sharoya Lopez.

After the show there was a party which Pizza Hut donated the pizza for. The party was well supported by the students on campus and brothers of Alpha Phi Alpha off campus as well as many guests. Both events were thrown by the brothers of Alpha Phi Alpha and the Alpha Angels.

The Alphas will be throwing a Black-Life Splash party to raise money for the United Negro College Fund on Friday, April 27. They will also be giving a scholarship in the name of the late Dr. Martin Luther King, Jr. who was an Alpha himself.

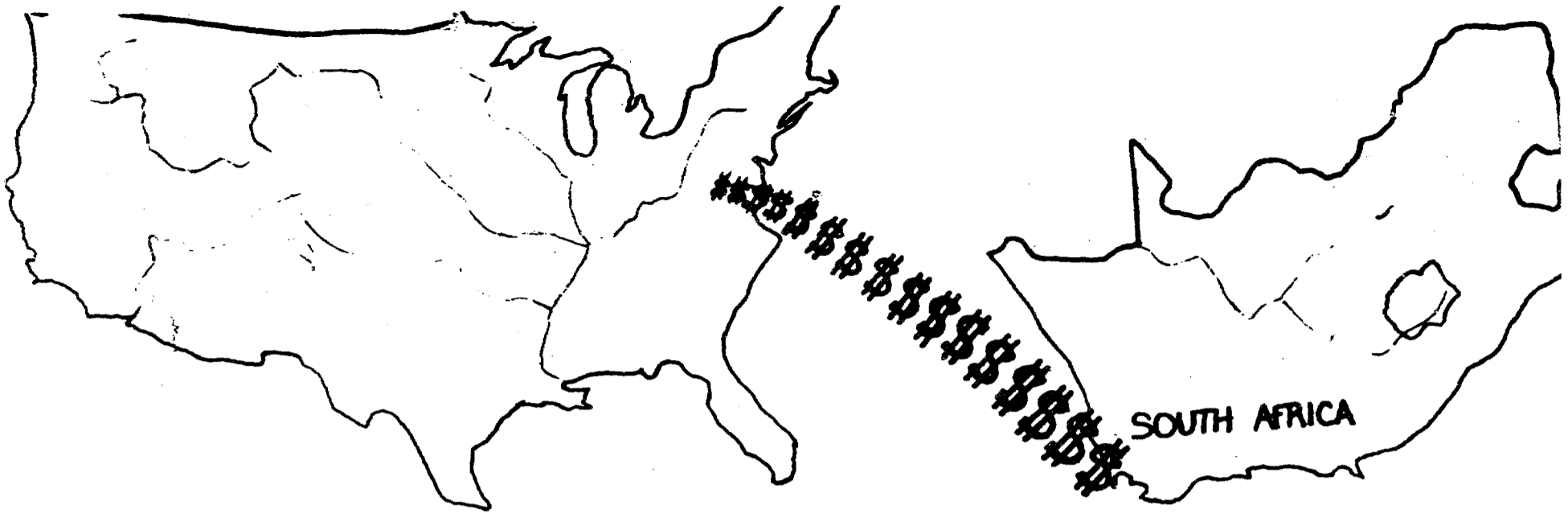


Jennifer Goddard and Mike Kelly



South Africa

Continued from previous *Blackworld*



TRANSNATIONAL CAPITAL IN SOUTH AFRICA

Series continued from last issue:

TRANSNATIONAL CAPITAL: PARTNERS IN THE APARTHEID SYSTEM

Recent studies have attributed particular importance to such related characteristics of the role of TNCs as: the fact that giant firms are now responsible for the bulk of international investment, that these firms focus their expansion on certain specific and critical industries and on certain extractive activities aimed at giving them a strategic place in the economies of countries in which they operate and that the TNCs invariably seek and succeed in achieving a degree of dominance in market, i.e. becoming either the dominant producer and distributor in and across countries or one of a small number of such producers and distributors. From these characteristics emerges an important conclusion. The interaction between the TNCs and the Governments (of the countries in which these corporations operate) is generally quite different from the traditional view which pictures the large nation State as acting on a different plane, above that of business. Rather what emerges is something like this: the large TNCs, by virtue of their cohesiveness, their access to information, modern technology and capital, their world-wide network of communications and their long-term investment and profit-seeking perspective, act alongside the State or in many cases, above it. The power of Governments tends in these circumstances to be heavily circumscribed. Indeed many Govern-

ments are in practice reduced to little more than "city governments" rather than sovereign States. In so far as the TNCs are able to absorb the locally based companies in each of the critical industries which they seek to dominate, or alternatively where such companies helped along into adopting an "international position" through a variety of contracting-out and subcontracting techniques (especially in distribution) a policy climate is created which inhibits Governments from discriminating against foreign companies or which limits the freedom of such TNCs. In this way, "economic nationalism" in the countries receiving large volumes of foreign direct investment is severely constrained, and what flows from there is the gradual merging of the interests of the transnationals, of much domestic capital and the governments in control of the nation-State. In some cases, the interest of the transnationals transcend those of the nation-State and it is these interests which come to determine economic and political policy.

Two principal conclusions arise from this characterization of the role of transnational capital on both international relations and the politics of the nation-State. In so far as there emerges a clear coincidence of interest between the foreign capital and the Government of the recipient country or a predominance of the interests of that foreign capital, then first, transnational capital operates in such a way as to be protective of that Government. This would arise from the fact that the Government in power is both the manager and the enforcer of the superstructure institutions which determine and fix the distribution of the economic surplus. The aim here would be to

secure the kind of surplus distribution which is highly favourable to the transnationals. The second conclusion is that transnationals will strongly assert influence on the Governments in which they are based (or where their headquarters and primary activities are located) to pursue foreign policies which are supportive of the regimes in whose countries such transnationals operate. These conclusions would apply with particular force in South Africa's case.

Reference has been made above to the historic role of the mining transnationals in elaborating the methods of labour supply control which in time came to represent Government policy and a principal aspect of the apartheid system. Even more important in understanding the present situation is the degree of transnational involvement in the development of the more strategic sectors of the South African economy. The Franzen Commission has estimated that some 40 per cent of aggregate production in South Africa comes from transnational-owned subsidiaries. However, what is not generally known is that this production is concentrated in precisely the most strategic sectors of the economy, i.e. petroleum supply, refining, processing, petrochemicals, the computer and electronics, the motor vehicle and automotive industries, the mineral and other extractive industries, in transport and heavy engineering. We consider briefly the character of the partnership between transnationals and the South African authorities in some of these critical industrial sectors at present.

Continued on page 8

Black



Leaders

HAZEL N. DUKES

Hazel N. Dukes, President of the New York State Conference of NAACP Branches, Vice Chairperson of the National Board of Directors and a Director of the National Special Contribution Fund is a life and Golden Heritage Member. She has served in elected and appointed positions on the local regional level of the Association, where she served with great distinction.

Ms. Dukes is a native of Montgomery, Alabama and received her early education there. She attended Alabama State Teachers College and received a Bachelor of Science Degree from Adelphi University, Garden City, New York and a Master Degree in Public Administration from C.W. Post University, Greenvale, New York.

Ms. Dukes, a consummate activist, is a member of the following: Assembly of Prayer Baptist Church, Roslyn Heights, New York where she serves on the Board of Trustees, Vice Chairperson Senior Missionary Society, Member of the Senior Professional Women, National Council of Negro Women, Board of Directors of the Coalition of 100 Black Women, Chairperson of the Political Action Committee, New York State Martin Luther King Jr. Commission, The Board of Directors of MLK Jr. Living the Dream Inc., New York State Task Force Women in the Courts. In July 1985 Ms. Dukes was nominated by Governor Mario M. Cuomo to the Board of Directors of New York State Mortgage Agency and confirmed by the State



Senate in July of 1986.

Ms. Dukes has been cited by many organizations for her outstanding leadership ability. She has been selected as one of the outstanding women of the year by a distinguished panel of judges from such institutions as:

- Essence Magazine
- Adelphi University Alumni Association—1983 Academy of Distinction
- The Catholic Interracial Council of New York—John La Farge Memorial Award for Interracial Justice
- The Negro Federation of Civil Service Organization Inc.—Distinguished Service Award
- The One Hundred Black Men of Nassau/Suffolk

- Inc.—Community Service Award
- Martin Luther King Jr. New York Group Inc.—Martin Luther King, Jr., Civil Rights Leadership Award
- The National Association of Negro Business and Professional Women's Club Inc.—Sojourner Truth Award
- New York State Black and Puerto Rican Legislative Caucus—Guy R. Brewer Humanitarian Award
- YWCA City of New York—Academy of Women Achievers Award
- New York City Human Rights Commission for Outstanding Contributions for Social Justice

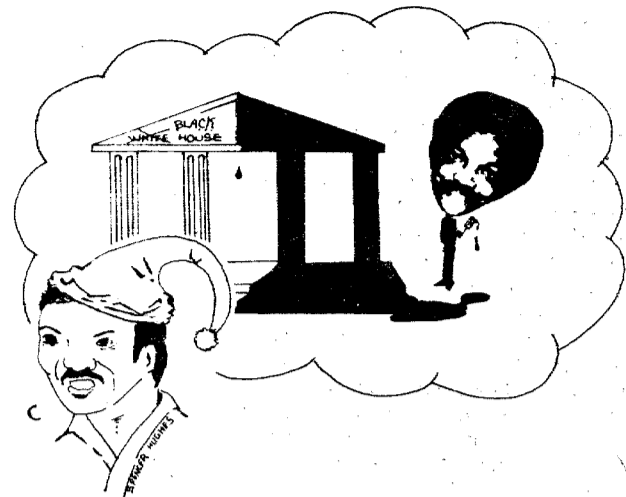
Ms. Dukes is a member of the Democratic National Committee and Vice Chairperson of Nassau County Democratic Committee. She is a prolific lecturer and her biography has been selected for publication in many journals and directories, including:

- Who's Who in America
- Who's Who Among Black Women
- American Biographical Institute Personalities of the NE
- Who's who Among Black Women
- The World Who's Who of Women, 7th Edition
- Fisk University Library—Minorities Women Contributions

Ms. Dukes is proudest of her most important accomplishment—being mother of Ronald Lewis Dukes.

Focus on Tawana

The Tawana Brawley case seems to have lost its focus. Presently, we have New York's black leaders disputing over everything involved in the case. The newspaper reports seem to allude to the notion that Miss Brawley actually placed herself in a garbage bag! The newspapers also hint at the fact that Miss Brawley's own family may have something to do with what happened to her. Many aspects of this case are unclear as even the testimony Miss Brawley initially gave was inconsistent with those of other people who were questioned. No one really knows for sure but what we do know is that in order for any progress to be made in this case, Ms. Brawley's counselors must stop dropping innuendos on each other. They must orchestrate a coordinated collective effort to help this girl out of this situation. In other words, they should pay more attention to the victim and set aside their egos for the sake of Miss Brawley, the silent and confused victim of social injustice on at least two levels of consideration.



Letters

In Response to Saudino

Mr. Saudino's letter in *Blackworld* Feb. 22 indulges in misleading statements and half-truths. To be fairer than Mr. Saudino was to me, I shall not clip a quote and misrepresent the facts, but rather give both versions and let the readership decide.

Mr. Saudino's version of my opinion on invading Nicaragua is this "...sending in the Marines may solve the present crisis." The full quote should be this, "While sending in the Marines may solve a present crisis, the underlying foundation of a government installed without popular support makes independent longevity a rarity at best while in the worst case the instability will make constant demands on our resources while returning little to nothing. Unless we are willing to pay a very steep price in terms of our soldiers' blood, the quick and simple 'solution' of an invasion whenever we don't like a government ends up being very counterproductive over time." You decide whether I was "chording militaristic absurdities" as Mr. Saudino claims or I was trying to say that getting a bunch of people shot up in the jungles of Nicaragua isn't a good idea.

Mr. Saudino claims that in private I refer to Salvador Allende's government in Chile as totalitarian. This is patently false since I do not waste my time discussing Allende era Chile "in private." I have better things to do in my private life. I do so publicly and regularly at an information table each Wednesday (yes I'm making a pitch for everybody to come down to the table) from 11:30 to 4:00.

Mr. Saudino implies that I considered the replacement military junta "benevolent" and that I might have some measure of support for the Pinochet regime. I do not. I loath repression, beatings, imprisonment, and murders wherever they may occur. This includes the Pinochet regime in Chile. I have tried to make the distinction between totalitarianism and authoritarianism since they have been used very sloppily. Every time I have attempted to do this, I have made it clear that you cannot label a country one or the other on the basis of a body count. The Soviet Union at this moment may be imprisoning or killing fewer people than many an authoritarian regime. That does not mean that it ceases to be a totalitarian dictatorship. A totalitarian dictatorship is programmatic. It has a goal, whether it's "the master race" or the "new socialist man." It's trying to change you into something it likes. An authoritarian regime tries to rape and run as can be seen in the case of Mexico, or to stay in power and rape the populace at a more leisurely pace as in Haiti. Basically a totalitarian regime messes with your mind in ways that an authoritarian regime doesn't.

Mr. Saudino's final accusation is one of sincerity. It seems that if I don't support Mr. Saudino's ideas for a solution in Latin America, I am not someone with a differing opinion who is trying to find the best solution to a difficult problem. I am an insincere demagogue who writes "obfuscations, false dichotomies, and deceptions." I begin to see the extent of Mr. Saudino's belief in academic freedom and the free trade in ideas.

Michael Lutas

The writer is the College Republicans communications director

The College Republicans meet Wednesday nights at 7, room 226 in the Union

Black History Year?

by Regina Young

The twenty-nine days of Black History Month are behind us, and here it is March 1988. Students here at SB have been supportive of the month and its events, but throughout the month one question nagged at me, and now that February is over it's still nagging at me. That question is: what do you students do during the other eleven months of the year in the name of black struggle?

Now I don't mean to offend anyone, it's just that every February a big production is made in the media and among black students on college campuses and everyone gets all fired up in the name of Martin Luther King, Jr. etc., yet when it's all over everyone seems to go back to his or her normal, apathetic state, and we don't hear from them again until next February. When I say this I'm not referring to each and every black student on this campus, there are some students who extend themselves beyond the traditional period set aside for the celebration of black themes in this country. Unfortunately, there are many more of us who don't make this effort. Some of us are so wrapped up in ourselves that we don't think of anything outside of our clothes, and how to attract members of the opposite sex. Not to say that it's wrong to be concerned with these things; it's just that there are other, more pressing issues that require just as much, if not more, attention, one of which is how many of the hard won gains of the 1960's Civil Rights Movement are under attack here in America. Anyone who needs proof of this can find it right here on the Stony Brook campus. That is, if they can take some time out from their busy schedules to do so.

Looking at the average college student of today, as opposed to the militant and politically active student of the sixties, I fear that a few of us have forgotten all the blood that was spilled (and that is still being spilled) to enable us to be on this and other campuses in the first place.

What I'm trying to say is that we as young black people should realize our situation and make the effort to learn the truth instead of just accepting and learning to live with the lies we have all been told. For those of you who can't be bothered; what will it take to make you want to be bothered? Another racial attack? Or how about more legislation designed to decrease the number of black students enrolled in college? They're working on it, you know. And the way things are going now, we may lose what we have gained.

Lerone Bennet, Jr. said it well when he stated that "Black History Month should be twelve months long." We, as black Americans, owe it to ourselves and to those who came before us to do a lot more than just set aside a month (and the shortest month, at that!) every year to pay tribute to ourselves and our accomplishments. We need to spend the whole year learning about our true heritage before slavery and put that knowledge to use in finishing what people like Malcolm X and Stokely Carmichael started back in the Sixties. Think of what could be accomplished if we all put as much energy into freeing our minds from the bonds they have been placed in as we put into planning parties!

We black students here at Stony Brook need to get our priorities straight in determining what we consider important to us. This can be accomplished by asking ourselves the question "What issues will, in the long run, concern us all, regardless of where we come from?" The answer, I believe, is staring us right in the face. We need only to open our eyes and see it.

Express your Opinions

Say Something

IN

BLACKWORLD

Submit Your Views to CENTRAL HALL-031

The South African Struggle

By Zachary Dowdy

On Monday, February 29, 1988 Professor Lukele and Prince Ditille, a graduate student at Drew University, jointly conducted a lecture entitled "The South African Struggle." Professor Lukele opened the lecture with some reflections on Black History Month, as this even concludes the Month. He said, "Black History Month is a time for us to come together to look at the various aspects of our lives...We need to do that as black people because all the learning around tells us we have come to nothing, that we have no meaning, and no history.

He also spoke of the Civil Rights Movement and the repercussions of that movement on a global scale. "[Black people] taught the world important lessons about their lives, their place in the U.S. and, therefore, their character," Professor Lukele said. With that, he added that there "seems to be a lull at the present time. We don't hear of the tumults in the ghettos though they are there now as they were then. We don't hear of the strife and gigantic effort that brought this country to the limelight and to the attention of the world." Professor Lukele attests that this period of apparent inactivity is characteristic of all struggles throughout history. "Extremely important things happen in the lull as well...The period we are in now has many elements of racial conflict and social ills that afflicted the lives of black people when the struggle was launched in the 60's and 70's. The struggle must continue but we must be refined in our struggle in order to define the struggle that exists ahead," Professor Lukele said.

He then turned the listeners in the Africana Studies Library over to Prince Ditille, a native South African, who is intensely involved in the struggle of National Liberation.

Ditille began reading from his papers and posed a question to the onlookers. He asked, "What are we fighting for?" Many people believe South Africa's problems stem from the system of apartheid, and that therefore the dismantling of apartheid should ameliorate conditions in South Africa. Ditille stressed the point that "apartheid does not mean racism. It is legalized racism." He informed us that though apartheid was officially instituted in 1948, the oppression of blacks has been practiced since 1652. He also intimated that Pieter W. Botha, the President of South Africa, talks of abolishing apartheid. "If there was less opposition from the ultra-Right conservatives, Botha's government would have done more to end apartheid," Ditille said.

A major point Ditille raised was that one problem which could result from the abolishment of apartheid could be a black government which still oppresses blacks in South Africa. This notion leads Ditille to assert that he is not necessarily fighting to end apartheid per se because that is not enough. Ditille says "we are fighting for National Liberation." He fights for an Azania (the name of South Africa when it becomes liberated) which does not exploit its people and which does not look at its people in terms of their race. "We are looking for an Azania that is non-racial, Socialist, and Democratic." He recited some lyrics from a liberation song: "We are fighting for a country which was dispossessed or stolen from us by white people." He concluded that "We are not fighting merely to end apartheid." He also advises us to "be clear on your ideology and tactics in your struggle here [in the United States]."

Zeta Delta Phi Sorority Inc. Presents Joy Night

On February 28, 1988, in commemoration of Black History Month, Zeta Delta Phi Sorority presented us with JOY NIGHT. This was the first event of its kind to be held in the Union Auditorium by Zeta Delta Phi sisters and it will be an annual event in Black History Month. Vanessa Green hosted this special evening as she acknowledges her heritage by stating "Black History Month is a time when we salute our leaders and past history makers. Sometimes, we neglect to give thanks to the undying spirit that drove our leaders to their accomplishments and us towards the achievement of our goals. Joy Night was for us to give thanks to the spirit of the Lord that dwells within each and everyone of us."

Vanessa Green and her sorority asked everyone to stand while we all sang the Black National Anthem. Among the guests that were invited were the Gospel Ensemble of New York Institute of Technology, The Gospel Choir of C.W. Post and the Gospel Choir of Old Westbury. Unfortunately the latter weren't able to be present. Although the crowd consisted of choir members and friends, there were enough spirits in the people and songs to be echoed everywhere.

The evening was highlighted with Gerald Latham, Zeta Flame, of Stony Brook Gospel Choir who sang "Jesus is Mine." Then, Nickki Birchwood of Zeta Delta Phi collaborated with Joanne Jones of Alpha Kappa Alpha as they sang, "God Bless the Child Who's Got His Own." The Gospel Ensemble of N.Y.I.T. consisted of twelve people who sang a cappella twice. The Gospel Choir of C.W. Post also sang twice as well as Stony Brook Gospel Choir. In the end, Vanessa Green asked everyone to hold hands and tell the person next to them, "I Love You." The evening was quite memorable as everyone sang "Reach out and touch somebody's hands, make this world a better place if you can."

Vanessa thanked all the guests for coming and hopes other choirs will be there in the future. She also looks forward to a better outcome of audience support. Although she states, "there was enough spirit at Joy Night that numbers couldn't measure." Special thanks went out to the indomitable brothers of Omega Psi Phi Fraternity, Inc. for their assistance with lighting and security.

Celebrate Black Women with *Blackworld*

The Wright Counsel

Do you have a problem? Let Ms. Wright solve it.
Submit questions to Central Hall rm 031.



Dear Mrs. Wright:

I have a serious problem and it seems like nothing I can do about it. I am a black female (who of course is proud and I love my people) but sometimes when I'm around other black people I feel left out. I feel like I can't contribute anything to the conversation. You see, my friends here on campus are mainly white. They are very nice to me and never try to treat me like an out-cast. I'm not saying that black people do this, but I just don't feel right around them. Do you think I'm losing myself as a black woman? Also, now when I go home my black friends say I talk white and act funny. I myself don't notice this but I'm starting to wonder if something really is wrong with me. Please help me I really need someone to turn to. I don't want to lose my identity.

Moon over darkness

Dear Moon over darkness:

No, I do not think you're losing yourself as a black woman. However, I do feel you need to sit down and examine yourself carefully. Make sure you are being yourself at all times. Don't try to get a certain way when you are around one group of people and then act another way when with a different group. Now, about your not feeling comfortable with black people. This may be due to the fact that the black people you associate with you don't know. You feel left out and uncomfortable around them just as you would be around a stranger. Nevertheless, if this is not the case, you may have a serious problem and the first thing you need to do is figure out why you don't feel comfortable around black people. Once you resolve this, then you might learn to feel comfortable around them and become a true sister, not because of color, but because of your heart, soul, and mind.

P.S.

Never forget where you come from and more importantly, never be ashamed of it.

Dear Mrs. Wright:

I don't have a problem, but there is something I would like to say. Last week, I went to a show with its focus on woman. It was called Black Heritage and The National Council of Negro Women (NCNW) was there. I found the show to be very interesting and uplifting. There was a speaker there named Dorothy I. Height and she was great! She spoke so well and her ideas were very clear. She made me feel so proud to be a black woman. Dorothy I Height among many other Black women is an

inspiration, not only for black women but everyone. I really enjoyed myself and would like to see more activities and shows with a focus like this.

Very pleased

Dear Very pleased:

I am very pleased that you enjoyed the show. I also feel there should be more events such as this one. Black people need to see other black people who have accomplished their goals, so they too may realize they can do so as well. Thank you for writing and sharing your experience with us.

Dear Ms. Wright:

Hi, nice to be back this semester but I can already see the same problems from last year again. My roommate is a real pain, she always has company over which make a lot of noise and destroy my personal belongings. What should I do I can't deal with this any more!

Mad

Dear Mad:

You should have dealt with this problem last semester before the situation got out of hand. However it is not too late to resolve this problem. Put your foot down and tell your roommate you can't live under those conditions. The next time her company comes over and is loud and obnoxious you should talk to them directly. After they see you speak up for your rights they will respect you more and think twice before they perform those undesirable actions.

P.S. Remember it is also your room!

Song of Toni Morrison



by Katherine McCalla

Toni Morrison, born in Lorain, Ohio in 1931, is known as one of the most "important novelists in America today," and is definitely one of the most talented black female writers in the nation. Morrison, who was born Chloe Anthony Wofford, graduated from Lorain Public High School with honors. She acquired a four year degree at Howard University and got her masters degree in English at Cornell in 1955. After leaving Cornell, Morrison began teaching at Texas Southern University in Houston. Two years later she went back to Howard University in Washington D.C. and remained there in the English department for seven years. In 1964 she became associate editor with L.W. Singer Publishing Company which is a subsidiary of Random House.

Toni Morrison published five novels, the first in 1970—The Bluest Eye. The Bluest Eye

is a story about a little black girl who feels that with blue eyes all her problems will be solved and everyone will notice her. The attention she does get however, is from her drunk father who rapes her. This novel shows how black children see the white world.

Morrison's next novel, Sula, was published in 1974. This novel is seen as the story of a woman who "escapes reality by exploiting it." Sula becomes friends with another woman in town, Nel, and ends up seducing Nel's husband.

Three years later Morrison writes the novel Song of Solomon which is a story of a people who try to escape their surroundings and discover themselves. On a personal level the story tells about a boy, Milkman, who is the son of the richest black man in town. Milkman is the first black baby to be born in the neighborhood hospital.

In 1981 Morrison wrote Tar Baby, a story of a black model in Paris who sees a woman in a market one day who is beautiful and has skin the color of tar. The model, Jadine, feels that she herself is not as "authentically" beautiful as this "unphotographable" woman. Jadine decides to go on a "quest" for her identity to find "authenticity."

Morrison's latest novel was published last year, in 1987, and tells of "the horrors of American slavery." The novel, Beloved, is a story of a woman born in slavery and given freedom fears the re-institution of slavery. In desperation and love she attempts to murder her four children. This latest novel is not totally different from the first in that they portray their characters in search of their identity and trying

Toni Morrison, a compulsive writer not a disciplined one in her own eyes, gives this advice to black novelists: "there are a lot of good black writers around... So they have a lot of good things to read, and that is the only advice I have for any writer, is to read. It's like any other craft. You have to know the industry and know what has been done. And then when you read and find something you like, try to

"There are a lot of good black writers around... So they have a lot of good things to read, and that advice I have for any writer, is to read."

desperately to escape reality. Morrison, a dancer, actress, teacher, editor, and novelist, said, "the consciousness of being black I think happened when I... went to teach at Texas Southern University... they always had Negro History Week; [now Black History Month] I'd never heard of it... in the North." Morrison said she saw things differently after that and began to look at black culture. Before she went to Texas she viewed everything on a personal level and in regards to family they were that way because they were family.

figure out why you like it, ...and that's how you develop your draft... this is the language we speak, and one should know all there is to know about it. Everything."

Toni Morrison is presently teaching at Albany State University, and as she juggles writing and teaching she proves herself to be one of the greatest black female writers as her novels tell of the black struggle for freedom and identity in a white world.

BELOVED
A NOVEL

VIEWPOINT — Myths, Reality, and History

by Naymie Rene

What does the Statue of Liberty mean to the black immigrants that arrived to the United States? What do the black immigrants hold in their hand while the statue holds the torch of freedom?

On February 10, 1988, I attended Professor William McAdoo's discussion on "How The West Was Won" in regards to the Immigration Policy and Institutional Racism. After listening and reading McAdoo's 16-page long-overdue report, my conscious (in that hour and one half) was raised at the pervasive and pernicious configuration of racism. For example, not even one Afro-American was mentioned in the issue of Immigration among the papers presented by 18 distinguished scholars at the conference. This leads me to believe that such a conference was a deliberate attempt not to acknowledge the link that exists between the "American economic, political, and social institutions and the black immigrant and migrant." Evidently, this is the seed of hatred, ignorance, destruction, and myths. that the institution of racism in America breeds. It breeds the myth that Columbus solely discovered America. It breeds the myth that blacks have made no contribution to history. It breeds the myth that we have no business on Ellis Island. As Leronne Bennet, Senior Editor of Ebony Magazine and Black Historian, reminds us all in his heart-warming ass-kicking, and soul-searching speech, "If it wasn't for blacks, America would have no history." I think the myths such as the ones that were previously mentioned are conjured to distort and shrink the intellectual mentality and hinder the progress of the black race. It's incredulous how a professor of Sociology, History and Director of the Center for Studies in social change such as Dr. Charles Tilly can blame the black immigrants for their oppression. He was perplexed as to why blacks failed to develop economically. Professor McAdoo and I have concluded that Tilly was definitely blinded by ignorance as well as other social scientists. Apparently, Tilly needs desperately to be hit over the head by W.E.B. Dubois' book Philadelphia Negro, published in 1989 and knocked down with Carter G. Woodson's book Century of Negro Migration, published in 1918 in order to get back up, if he can, with knowledge, truth, and understanding.

When I read Professor McAdoo's report, I too endeavored to gain more insight into this phenomenon by tracing the origin of the Immigration policy and institutional racism after the era of the Civil War; the civil war that left scars on this nation even in this century. It had the impact of inducing changes in the social, political, economical, institutional, and technological arena. McAdoo states, "It was during this time period that the West was won." The so-called unsettled portions of the United States were settled and the frontier became a thing of the past. What later emerged, after the war, was European immigration intertwined with freedom of Afro-Americans from their enslavement. The European settlers consisted of Dutch, British, Scandinavians, Canadians and other eastern groups. The policy of "western settlement" was the deliberate isolation and discrimination of Afro-Americans by white settlers who occupied the West and Northwest.

Michigan, under this policy, opened its arms to settlers with laws in an attempt to discourage blacks from migrating to the state through the 1827 Black Law which was enacted by Michigan's Territorial Legislative. In the provisions of the Law, "all blacks and Mullatoes must be registered in the county clerk's office, and that any black person who could not produce a valid court attested certificate of freedom were to be expelled from the territory." Even if blacks had certificates to warrant their presence, they were heavily taxed. In addition, "while extending immediate state citizenship to Europeans and other white settlers, the State's 1835 and 1850 Constitutions denied citizenship (and the vote) to blacks in order to reinforce their exclusion from the state."

How come European immigrants were not denied citizenship or hindered from economic progress such as establishing industries or having employment? I presume that Michigan, after the

Civil war, met its two main objectives. One, she was to weed out blacks from the state. The other objective was to increase population rate of European (white) immigrants. It was quite necessary to invite the white immigrants and offer them citizenship since they were escaping from persecution and famine in Europe. But it would be detrimental to the welfare of the State to allow black immigrants who were persecuted, oppressed, and escaping from Southern bondage to settle in Michigan. In fact, statistics revealed that "by 1900, more than one-half (57%) of the State's entire population was of foreign parentage—a record unsurpassed except by only two other states in the entire United States.—New York with 59% and Massachusetts with 62%." However, the statistics also revealed the bare facts that the influx rate of blacks increased by less than 5%. An increase so trivial that it was as if someone blew on the population scale.

The rationalization of political leaders of Michigan state marked the development of institutional racism.

In Michigan's Constitutional Convention of 1850, Democrat Calvin Britain, along with another political power figure, made comments that conveyed the message that they were white supremacists. They felt that there was only a white America (the majority) and black were the "endangered species." Also, Rev. Pierce, a renowned white supremacist justified institutional racism when he stated, "We have none such 'black citizens' at this time—it would allow none to vote. So long as there are two races—the caucasian race and the Negro race, they cannot amalgamate. If you give them the right to vote, you have to give them others..."

In the City of Detroit, well-acclaimed for finance and business, excluded blacks form entrepreneurship or holding any executive power structure. For instance, the Board of Directors of social institutions consisted of capitalists who preyed on impoverishment of blacks. Thus, making the richer richer and the poor poorer. However, when there existed poor white immigrants, they would receive benefits such as "food and poor-relief aid." The little chump change that were given to blacks as aid was inadequate for them to survive. It was so little that it drove them to the "poor house." The "poor house" which was literally a place full of disease such as TB, typhoid fever, cholera, smallpox, etc. which many black immigrants contracted. This inhumane treatment of blacks belittled their dignity. Also, it resulted in broken-home families, children being separated from their natural parents, and the death of innocent lives.

Black Detroiters were faced with no other alternative than to flee to Canada to escape oppression in Michigan.

Although the black law was evaluated and appealed in 1833, Institutional Racism and Police Brutality were responses to black poverty. The following statement was cited in Professor McAdoo's report, "in 1833, during the course of what has been called the 'Black burn Riot', the full weight of the criminal justice system, including federal troops under the command of Gov. Cass, then Secretary of War, was unleashed upon black Detroiters."

Historically, Black Detroiters were unjustly incarcerated. The Metropolitan Police Department arrested more blacks during 1881–1900 (twenty years) than whites. In fact, they arrested 446% more black immigrants than native-born whites and 220% more foreign-whites. We must take into consideration the hideous crimes blacks committed such as being poor and disorderly conduct. Flipping the pages of history, one comes across Daniel Rice, age 40, unemployed but "caught begging" was fined \$25 since he was poor to begin with he had to serve six months in jail. In the same book of history, Black youths' arrest were on the uprising. Among such youths were

continued on page 7



Blackworld
Meets! MONDAYS—
8:30pm

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BLACK WORLD

Black Woman's World

Nichelle Haynes is a Senior in the Electrical Engineering program. She is twenty years old and currently lives in Bedford-Stuyvesant, Brooklyn. She is a young black female who has alot to be proud of, for she has succeeded where many, male and female, white and black, have failed.

Blackworld: Why do you want to become an electrical engineer?

Nichelle Haynes: I've always liked math but I did not want to study it. Electrical Engineering applies math to problems. I did not know where math would lead as a career but engineering seemed to be more open as a field. I found it challenging.

BW: To what do you attribute your success withing the engineering program?

NH: For one thing, my relationship with God. It has helped me a great deal, having His strength, knowing He's here beside me, knowing He will always love me. I have His guidance and wisdom in my life. Also hard work and the love and support of my family and friends.

BW: Did you expect to make it so far?

NH: Actually, yes! I always expected to graduate but there were always times when I asked 'what am I doing here?'

BW: Was there ever a time when you thought you would not make it? What did you do?

NH: There were times when I thought, maybe this isn't the program for me, maybe AMS [Applied Math Science]. Then I thought, I've made it with other classes, I can go through with it.

BW: What advice can you give to other minority females who are striving to get in the school of Engineering?

NH: Work hard and don't give up. Do not let others discourage you because you're a woman. If you know that you have the ability and can handle the program, go for it. Do the best you can in the Intro classes, seek help so you can get into the program. Stick with it, don't get discouraged.

BW: What achievements have you accomplished while at Stony Brook?

NH: Making it to Senior year, even when I doubted it. The S.A.-I.N.T.S. scholarship for the past three years; M.E.A.S. (Minorities and Engineers in Applied Sciences) award, in my Sophomore year—I was the first female, Empire State Minorities Honors Scholarship program and first woman vice president of M.E.A.S.

BW: Are you involved in any campus organizations?

NH: Campus Crusade for Christ. It's a non-denominational Christian group. We have fellowship on Thursdays. It's a time for me to meet with other Christians who can encourage me in my walk with God and allows me to talk to others about God; Minorities in Engineering and Applied Science-for the past three years.

BW: Do you look upon yourself as a role model for young black girls?

NH: Yes! I'm in a major that not too many women go into, just being in college itself. A lot of minorities don't go to college because they think they can not deal with the work. If I can succeed anyone can. Also because I've made it through the engineering program.

BW: what are your feelings on being a Black female and owning a college degree? Does it mean anything or will you still have to struggle to prove yourself?

Black Woman's World will be featured henceforth in Blackworld. Learn about your Black Women with us.

NH: I think in some respects I will have to struggle. People will see me as being black and wonder, can I keep up with the work? It's an accomplishment but I will always have to struggle, to prove myself. It's an accomplishment to graduate from college, but I will have to prove that I can do the work, more so because I am black and a woman.

BW: What are your plans for the future?

NH: Right now I am planning on working and I am considering grad school.

BW: How do you feel about those young men and women minorities that are not going to school or working, and seem to be heading nowhere in a Big hurry?

NH: I don't think All hope is lost for them. They need someone to tell them—you can go to college or get a job. For myself, I would like to help them, talk to them and encourage them to study in High School or get a job.

BW: Is there anyone you would like to thank?

NH: I would like to thank God for getting me through four years of college, and always being there for me. I would like to thank my father, mother, sister, brother and all my other family and friends. I would also like to thank Lucia Rusty, counselor and friend.

BW: As you are preparing to leave Stony Brook are there any thoughts that you would care to leave with the minority community?

NH: To all minorities, if you have a dream or a goal, seek after it. Really pursue it and do not get discouraged when times get hard. Keep putting your best effort forward, YOU CAN SUCCEED!

Nichelle Haynes was interviewed by Gayle Manning

I am Black Woman.

Do you still not see the power that God has invested in me?
I was made in the image of God.

When you brought me to "your" land you bound my hand and put a heavy burden on my back, telling me that I have no history no mother Land. But I remembered, the war cries of Zingha, the songs of my mother and the beauty of my native land and so I thrived.

With bounded hand you sent me into the field to plant and I sang piece of a song from my homeland. The magic in the beauty of my words were transfered through my saliva which touched every seed I planted and I produced the best crop you had ever had.

You tried to keep my hands bounded but slowly I was breaking your chains
You tried to keep my mind stagnant but still I have survived.

You did not educate me yet I was able to speak a language so sweet and beautiful it was like music to your ears.

With still bound hand and burned back you raped my being and I bore-I bore the sons and daughter of The revolution, Nat Turner and Harriet Tubman.
I bore the pioneer of inventions Dr. Charles Drew and Benjamin Banneker. I bore educators and philosphet. Rosa Parks, Malcom X, Medgar Evers, Thurgood Marshall, Winnie Mandela Martin and all others are decendants of my womb.

With bound hands and a burden on my back I have survived
But you still cannot see all the powers that God has given men.

Take a look at all that I have accomplished.
I have built nations.
Now I'm breaking your chains and lifting your burdens.

Fear me for if I have accomplished all these bound and burdened, I will accomplish even more in time.

I am a strength in my nation and remember I am Queen and I walk along side with God.

Mandisa Jamila

Myths, Reality and History (cont.)

Anna Hamilton, age sixteen, charged with vagrancy and a 90 year old who was charged with simple larceny and had to serve a thirty day jail sentence. According to the General Register of Prisoners for the Detroit House of Correction, 90% of all blacks were arrested.

In contrast, white immigrants who committed tedious crimes like murder, larceny, assaults, and burglaries, were punishable by a slap on the wrist. Quite often, their sentences were suspended. T They merely committed a minor infraction of the law.

A prison factory outlet was constructed named The Detroit House of Correction. This was the only factory that blacks were qualified to be employed in. This outlet was designed to profit from the production of goods and to open the market for the sale of these goods. Poor prisoners had to work to enable them to pay for their release from imprisonment.

The fringe benefits that black prisoners received, of course, were "beatings, torture, and torment." This was the Human Relation Technique utilized to get maximum output even if it meant the death of a black immigrant. The total amount of people that died in the House of Correction was 25. One percent during 1881-1900.

The reality is that the immigration policy and Institutional Racism are quite prevalent in this century. Blacks were blatantly weeded out of better employment then as they are subtly weeded out of better employment now! They were socially segregated from decent housing then as they are today! A wall was placed in the political arena so they couldn't vote or hold important office. or were unevenly distributed power then as it exists in the Presidential election campaign of Jesse

Jackson. Jesse Jackson is the only black candidate running for President but will not hold office as President of the U.S. because of such racism from Congress and the white political leaders of America.

Although the Fifteenth Amendment of 1870 which was allegedly enacted to enforce the right of blacks to vote was ratified and other laws repealed, blacks were excluded from the economic, political, and social sectors of society. presently. It was not until World War I when Detroit Industries decided "in response to immigration from Europe" that blacks had the door of opportunity unlocked. Nevertheless, the fact remains that institutional Racism and Immigration Policy, in relation to blacks, is still alive in the institutions of Education, Housing, Employment, Politics, and Criminal Justice system in Michigan then as they are in the present!

Blacks were discouraged in an attempt to hinder their development on all levels whereas white immigrants were welcomed with open arms. But this underdevelopment of progress orchestrated by white capitalists Michigan State Political leaders not only exist in Michigan but all over the United States. As I've scrutinized the historical records, I found that Institutional Racism exists throughout the West, Northwest, and Eastern states. Thus, the eyes of Justice are not in the face of the Statue of Liberty! The Statue of Liberty doesn't mean Liberty for the black immigrants and migrants who came to Ellis Island because she has shut her eyes from America's racism to blacks!

by Naymie Rene

SAFE SEX — Are You Getting It?

Safe sex or playing safe is an ongoing issue in today's society. Playing safe does not mean eliminating sex from your life, however it does mean being smart and staying healthy. Knowing something about your partners health and sexual patterns and showing love and concern for yourself and your partner, it means enjoying sex to the fullest without giving or getting sexual diseases.

Many people think that there are only two venereal diseases—syphilis and gonorrhea. In fact, there are many diseases that can be transmitted during sexual contact. These diseases are commonly referred to as Sexually Transmitted Diseases (STD's). Most STD's are spread by germs moving from one person to another. Semen, blood, menstrual blood, urine, feces and possibly saliva are known to be good carriers of germs, including the AIDS virus, the hepatitis-B virus, chlamydia and the bacteria causing gonorrhea and syphilis. One can limit the spread of such diseases by enjoying sex that shares love, tenderness and passion but does not share germ-carrying fluids. The following is a table comprised by The American Council for Healthful Living on the various STDs, their symptoms and diagnosis.

The condom is gaining popularity because it is now recognized as an important protector against the passage of germs causing gonorrhea, syphilis, chlamydia, hepatitis-B, and the AIDS virus. To be effective, condoms should be put on during foreplay before there is any pre-ejaculatory fluid.

A study done by researchers at the University of California at San Francisco using five difficult commercial brands of condoms found AIDS virus particles unable to penetrate the condoms.

What is AIDS? Acquired Immune Deficiency Syndrome (AIDS) is a disease complex characterized by a collapse of the body's natural immunity against disease. Because of this failure of the immune system, patients with AIDS are vulnerable to unusual infections or cancers that usually pose no threat to a person whose immune system is working normally.

Approximately 95 percent of AIDS cases in New York State have occurred among the following groups of people:

- 58%—homosexual or bisexual men (5% of whom use IV drugs)
- 31%—male & female IV drug users
- 2%—heterosexual partners of persons with AIDS or at risk for AIDS
- 2%—children who acquired AIDS at birth from infected mothers
- 1%—persons with hemophilia or others who received transfusions of infected blood.

Less than 5% of AIDS cases cannot be assigned to those risk groups, but researchers believe that transmission occurred in similar ways.

Aids is not an easily transmissible disease. All evidence indicates that the AIDS virus (HIV) is spread by exposure to blood or semen.

The lining of the rectum is thin and easily torn. Therefore anal intercourse can result in direct semen-to-blood exchange, which is why homosexuals are in a high risk group. It has not yet been established whether oral/genital sex transmits the disease, but any activity that may result in semen to blood exposure presumably can transmit HIV infection.

Nationally 61% of persons diagnosed with AIDS are white, 24% black, 14% Hispanic. In NY State 43.5% white, 31.5% black and 24.1% Hispanic. The overrepresentation of Blacks and Hispanics is primarily due to IV drug abuse.

Some symptoms by which to identify the HIV virus are: extreme tiredness, swollen glands in the neck, armpit or groin, continued fever or night sweats, weight loss of more than ten pounds, which is not due to dieting or physical activity, purple or discolored growths on the skin or the mucous membranes (inside mouth, anus, or nasal packages), and heavy continual dry cough that is not from smoking or has lasted too long to be cold or flu.

For further information contact EROS in the infirmary or make an appointment at the hospital for a checkup and blood test. There's a lot more to sex than just having sex—there's a lot more to love than just making love. Let's educate ourselves and learn the facts. Share love and concern with your partner so it will not happen to you!

by Vanessa Green



Compiled from: The Department of Health AIDS Commissioner: David Axelrou, MD (1987) EROS Infirmary

DISEASE	DEVELOPMENT	SYMPTOMS	TRANSMITTANCE	SEX	EFFECTS
GONORRHEA (called dose, clap, drip) Cause: bacteria	2 - 10 days (up to 30 days)	White or yellow discharge from genital or anus. Pain on urination or defecation. Pharyngeal infections are usually without symptoms. Women: Low abdominal pain especially after period. May have no symptoms. Men: May have no symptoms.	Direct contact of infected mucous membrane with the urethra, cervix, anus, throat or eyes.	Women: Culture Men: Smear or culture	Sterility, arthritis, endocarditis, perthapsitis, meningitis, blindness. WOMEN: Pelvic inflammatory disease (PID). MEN: Urethral stricture - erection problems. NEWBORN: Blindness.
SYPHILIS (called syp, poi, bad blood) Cause: spirochete	10 - 90 days (usually 3 weeks)	1st STAGE: Chancre (painless pimple, blister or sore) where germs entered body, i.e. genitals, anus, lips, breast, etc. 2nd STAGE: Rash or mucous patches (most are highly infectious), spotty hair loss, sore throat, swollen glands. Symptoms may reoccur for up to 2 years.	Direct contact with infectious sores, rashes or mucous patches.	VDRL blood test, or microscopic examination of organisms from sores.	Brain damage, paralysis, heart disease, death. Also damage to skin, bones, eyes, teeth and liver of the fetus and newborn.
HERPES SIMPLEX (called herpes) Cause: virus	Highly variable	Cluster of tender, painful blisters. Painful urination. Swollen glands and fever. Feeling of malaise.	Direct contact with blisters or open sores.	Peo smear, culture taken when the blisters or sores are present.	May be linked with cervical cancer; severe central nervous system damage or death in infants infected during birth.
VAGINITIS TRICHOMONAS VAGINALIS	Varies with causative organism (1-4 weeks)	Heavy, frothy discharge. Intense itching burning and redness.	Direct contact with infected area.	Varies. Culture, microscopic identification.	Pelvic inflammatory disease (PID). Glandular infections. Secondary infections. NID, chronic disease. Local infection.
CANDIDA (yeast infection) VAGINOSIS GARDNERELLA		Thick, cheesy discharge. Intense itching and skin irritation. Vaginal discharge with fishy odor.		Wet Mount	
NON-GONOCOCCAL URETHRITIS CHLAMYDIA UREA PLASMA	7 - 14 days	Watery, white discharge. Discomfort while urinating. Women may have bleeding (non-menstrual)	Direct contact with infected area.	Tissue Culture	Pelvic inflammatory disease (PID) Sterility Prostatitis Epididymitis

continued from page 3

INTERNATIONAL UPDATE

Current U.S. Policy Toward Haiti

After attending the lecture by Professor Carolle Charles on the "Current US Policy towards Haiti," I was deeply hurt to find out how badly the United States has been exploiting Haiti for its resources such as sugar by corporations like Domino, in addition to the CIA involvement that monitor the important events that occur in this unstable part of the world.

The United States has long been an imperialist nation ever since the Monroe Doctrine was established. This act established the following three principles:

- (1) The American continents are not open to further colonization by the European powers.
- (2) Any attempt on the part of European powers to interfere with the existing governments in the Americas will be regarded by the United States as an unfriendly act.
- (3) The United States will not interfere in European affairs or with the existing European colonies in the Western hemisphere.

It seems that no matter what the United States interests promise to the citizens of Haiti, they will act according to their own needs. Why is this so? The United States can justify their actions in the following ways. First of all, the United States could use their literacy rate to show superior intellectual ability over Haiti. The U.S. literacy rate amounts to over 90% whereas Haiti is determined to be only 10%. Therefore, it seems logical to suggest that this nine-fold difference is more than enough to justify the U.S. aggression.

Since Haiti is the poorest country in the Americas, it seems that U.S. aid would help them out a great deal. We must be reminded that when Jean-Claude Duvalier was in charge of Haiti, he was a virtual puppet of the United States. I feel that the immediate future should allow the United States to help Haiti only if the lower class is helped out also. Since there is no large middle class, and the upper class is very small, the U.S. must help the lower class so that someday Haiti will be self-sufficient. The U.S. must follow the policy of independence since it is most

definitely losing its superpower status in the world.

Such conclusions can be generated by the following facts. First of all, American technology has not kept up with the current needs as evidenced by the dramatic growth of such economies like Japan, Korea and even Taiwan. America has secondly been facing large embarrassments in the world at large. Vietnam, and the most recent attacks upon the Marines in Lebanon, and the mines in the Persian Gulf are clear evidences of our decline in world leadership. One last factor that may be analyzed is the decline of the American dollar as compared to other currencies in addition to the Wall Street dilemma that occurred last year.

America seems to be following a foreign policy that is outdated and must be changed in order to keep up with the current situation. There should be CIA agents stationed in Haiti so that we can receive data that is valuable in determining a just policy. We must help the Haitians in a just and friendly manner since their political situation is ripe for communist influence.

The close proximity to Cuba is what we are probably afraid of. As we can recall, there was a coup in that country led by Fidel Castro that continues to have Soviet influence although some people would deny it. Haiti is not a resource poor country and we need every ally we can hold on due to the emergence of various third world countries that are known to be developing nuclear weapons in the near future.

As long as the United States continues to support the upper-class rulers in Haiti, there will be some trouble in the long run. We must change our policy and turn our attention towards the needs of the lower class which account to over 85% of the population. Perhaps the next administration will realize Reagan's weakness and change the policy in the right direction. Only time will tell.

This is a viewpoint by Scott Dinowitz

OIL:

The oil industry is doubtless of great importance despite the fact that imported oil represents only about 25 per cent of South Africa's energy needs. As noted above, five oil transnationals dominate that industry on the basis of a close identity of interests with those of the regime. These interest primarily relate to the need to make the country relatively in vulnerable to international oil sanctions. In the past decade the bulk of transnational investments in the oil industry has been directed precisely towards achieving this objective. In mid-1978, Caltex completed a major three-year project to expand its oil refinery capacity in the Cape parallel with projects by Shell, BP and Mobil to expand their capacity in Durban and elsewhere. Moreover, substantial transnational investment has gone into alternative energy-related industries, particularly coal mining and in support of the Government's oil-from-coal projects. British Petroleum undertook a \$230 million investment venture to export coal jointly with Total and General Mining as part of a deal to distribute oil from local oil-from-coal production. More generally the oil companies have employed a four-pronged strategy to assist South Africa in its search for relative independence from external pressures. The first concerns the use of a part of the country's coal resources to synthesize petroleum products which is now being attempted with substantial Government investments in the Sasol project. That project is based on a technology and other inputs primarily developed by the oil companies and in large part financed from foreign banking loans. The second relates to the conservation measures which, among other things, encourage the use of other non-oil energy products being developed by the transnationals. Thirdly, the oil companies are planning a considerable role in building up substantial stockpiles of crude and refined oil products. Finally the oil companies have sought legislation to protect them in the event of a crisis arising from international sanctions. In all these respects the relationship between the oil companies and the regime is marked by a close identity of interest, of mutual support and extensive joint planning to preserve the status quo through a massive investment effort and the creation of what is hoped would become a relatively self-sufficient energy industry in South Africa.

A Woman is
a precious
jewel that
shines...
FOREVER!!

BY J. SAWYER 88



J. SAWYER 88

BLACKWORLD SALUTES OUR

BLACKWOMEN



WOMAN

*Your daughter - I hear
Warned you about me....coming up
And you prepare - as if for war
Singing your ballad*

I know how men are -

*But is it my fault
That your husband
Ran off
Stealing little girls' bracelets*

Lasana M. Sekou



WHY I RIFF OFF WORDS LIKE I DO

(for Rivarol & Leigh)

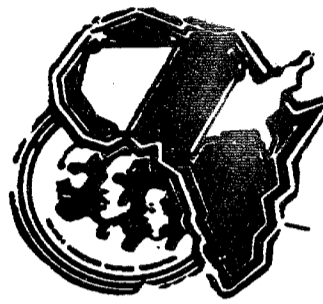
you'll read this and blank it out your mind later
to go 'bout yo bidnez
we got no bidnez misusing &
misspelling the language cuz the word is too powerful?
too much oppression
we need complete control
perfect english
access to the world beyond the community
i'm gonna be fresh!!
say ain't, tain't,
say hip, dip
black words have power to
it went through the life
and the struggles in life.
all words have capability: to nurture,
distort & destroy us
it can shape us
love words, hat words,
words designed to break
& bend you into serving those
other than yourself
they want me to stay in my place;
work only for them &
hat myself in the process.
ain't nothing more deadly than a mean word
weaponed against our psyches
stop us from thinking.

he said you are ugly
& said it a million times
& printed it in books
& aired it on T.V. and
showed you what he mean by pretty.
I know you don't want to
cause you say you know better
but you'll learn to believe it
You'll doubt yourself
You'll straighten your hair
dye your skin, marry lighter
change your clothes & manners
just to feel a little closer to he
who conquered, raped, & enslaved us for
his benefit his interests

rap.
there is no real correct way of using language.
we learn in different ways
it depends on where you at
who you are, how you were taught
where you place the stress & who taught you
miseducated vast majority.

creole, patois, blackenglish, spanglish—
languages mingling & breaking away.
bebop, hollerin', hoodoo,
we dance with words that speak to us direct

too busy, just too busy.
oh black ears
listen and appreciate the rhythm, the music of words
oh black eyes
look and reject the illusion that everything must be proper
oh black minds
think and dig deep for those original thoughts.
riff off your words.



Kalani Honua Dekwalama Heh
Harmony of Heaven Love Everlasting

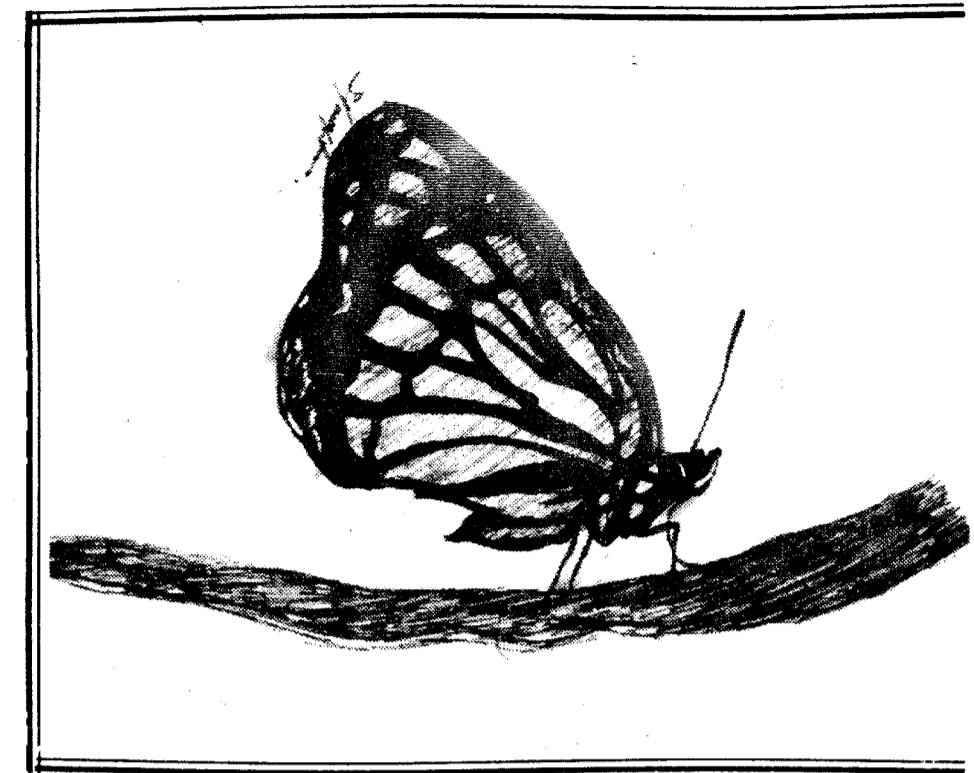
Oh—Kalani; Kalani; Kalani; such sweet Harmony
rings in my ears of the day.

I did not know you of the flesh, I know of your soul, of
Your radiance, of Your Beauty felt, so Heartfelt,
for those moments were few in time but everlasting
in touching me.

I can see, I can see, I can... believe you were Loved
miraculously ever colored in grace.

I can... barely perceive why I feel the streams
of Joy
in your Heaven.

by Sheldon Bassarath



Coke machines perpetuating Apartheid,
Unawareness doing the same.
To think Indifference does likewise,
Most certainly is an apathetic thought.

True, Apartheid is way back in Africa.
True, African folk have long lived with it.
Seems like it shall touch us no more
Beneath the protective wings of
Capitalist (?) Equality (?)

But look around you, Children of Africa,
Call consciousness to mind.
Black brothers and sisters,
Widen your eye-sight and take note of
The Realities of this so-called Freedom
and Equality!

For, Consciousness plus Love multiplied
by Struggle equals True Freedom!
UHURU!
AMANDLA TO US!

by Sika Awoonor



Black is Being
Though some think it's a state of mind.
Black is Feeling
Which is sometimes hard to find.
Black is not just skin
For mine is a lighter hue.
Black is a way of life
For me as well as you.

By Mia Williams

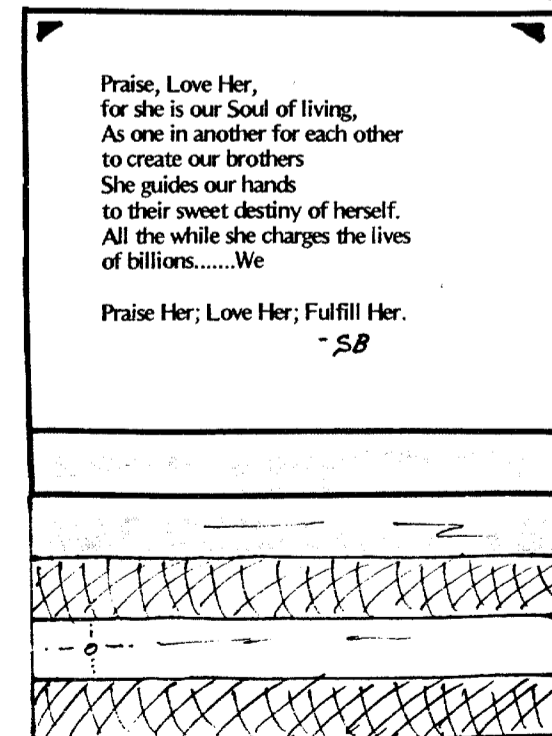


The blue in the sky
Is not the color of my eye.
And I don't even care
That my skin is not as fair.
Because I know Brown is better.
By Mia Williams

Open Sea

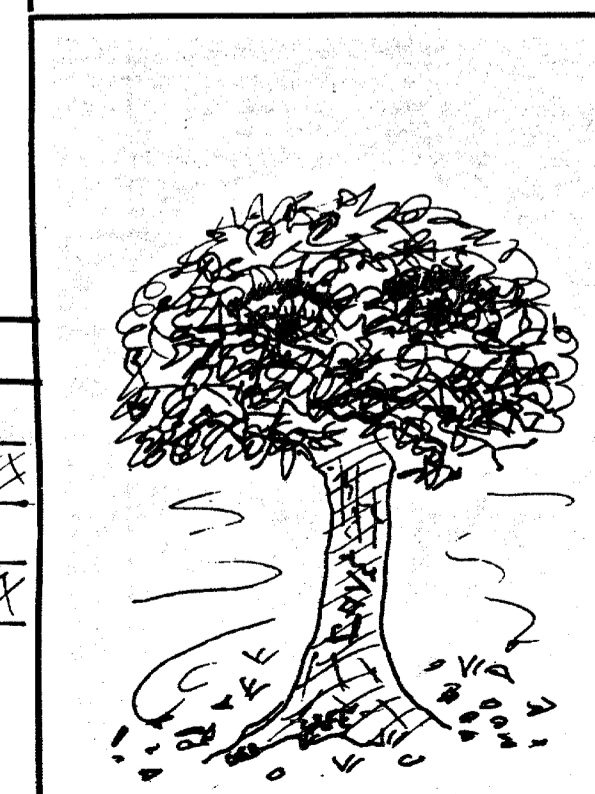
I am created of dust but crave, Stone
paves my steps upon the treacherous, Roads
tangle, confusion our worthless; Thoughts
are said to be so, but the Truth they know
will seek them out to face us one on one
Soon, Soon, Soon, They all say
Until the end to the day
Will not come iron, later on; Then
I search out the waves of the sea's curves
When the search is over I will have caught her
for that instant in a crash of.....

—SB



Praise, Love Her,
for she is our Soul of living,
As one in another for each other
to create our brothers
She guides our hands
to their sweet destiny of herself.
All the while she charges the lives
of billions.....We

Praise Her; Love Her; Fulfill Her.
—SB



CHILDHOOD MEMORIES

by Miriam Ramirez

Santo Domingo is the land of wood and
water,
I am very proud to be her
daughter.
The hot sun, the blue sky,
when I remember it,
all I want to do is cry.

The trees, the rivers where I used
to play,
will always remind me of those
wonderful days.

The dark sky filled with
glimmering stars,
send their radiant beams on lovers
near and far.

The quiet countryside and
beautiful meadows
are filled with red roses and
daisies ever so yellow.

The bananas and majesty coconut
trees,
away very gently in the breeze.

Santo Domingo will always play a special
part in my heart.

For Your Information

**Black Women's
Weekend
meets Mondays
at 10:00 pm
in the Non-Smoker's
Lounge**

**S.A.I.N.T.S.
Annual Dinner
April 29th
Contact any
S.A.I.N.T.S.
Member**

**Caribbean
Students
Organization
Pageant
March 25**

**Professor
Dube's
Court Date
Coming Soon!!
SUPPORT THE
FIRST
AMENDMENT!**

BLACKWORLD "KNOW THYSELF"

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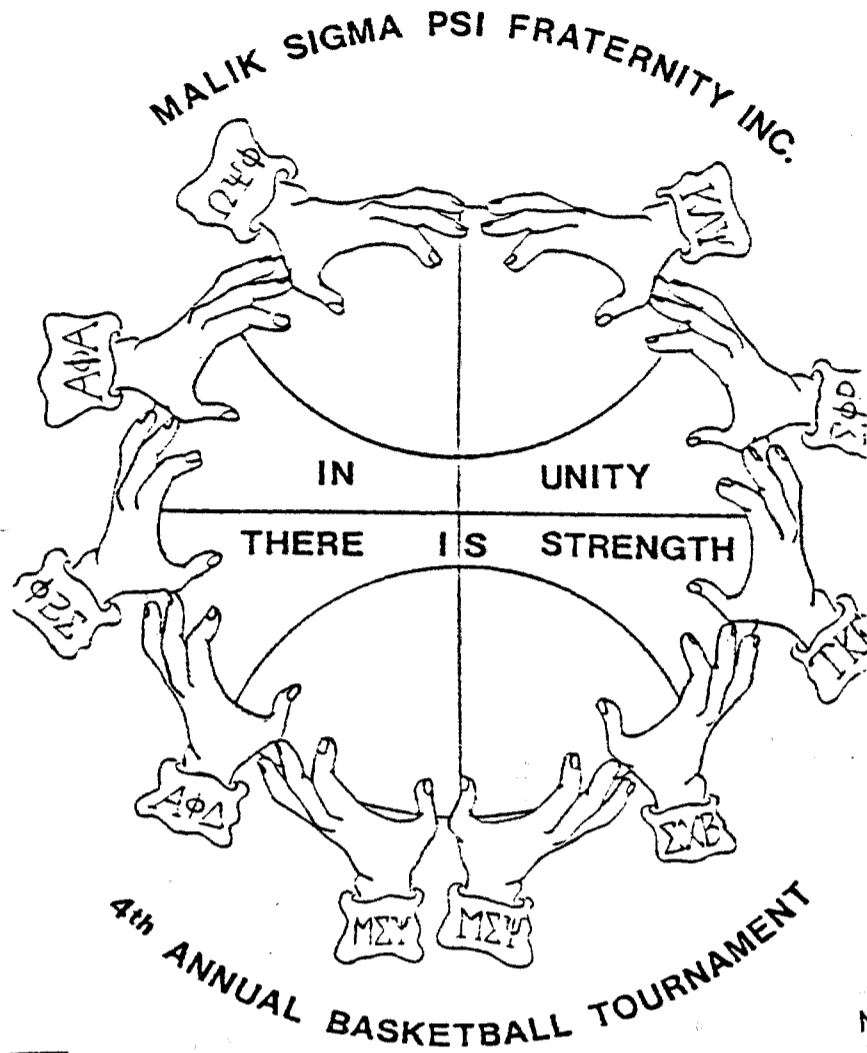
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IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America,

Why Don't You Live Up To
Your Own Words . . . "That
All Men Are Created Equal"

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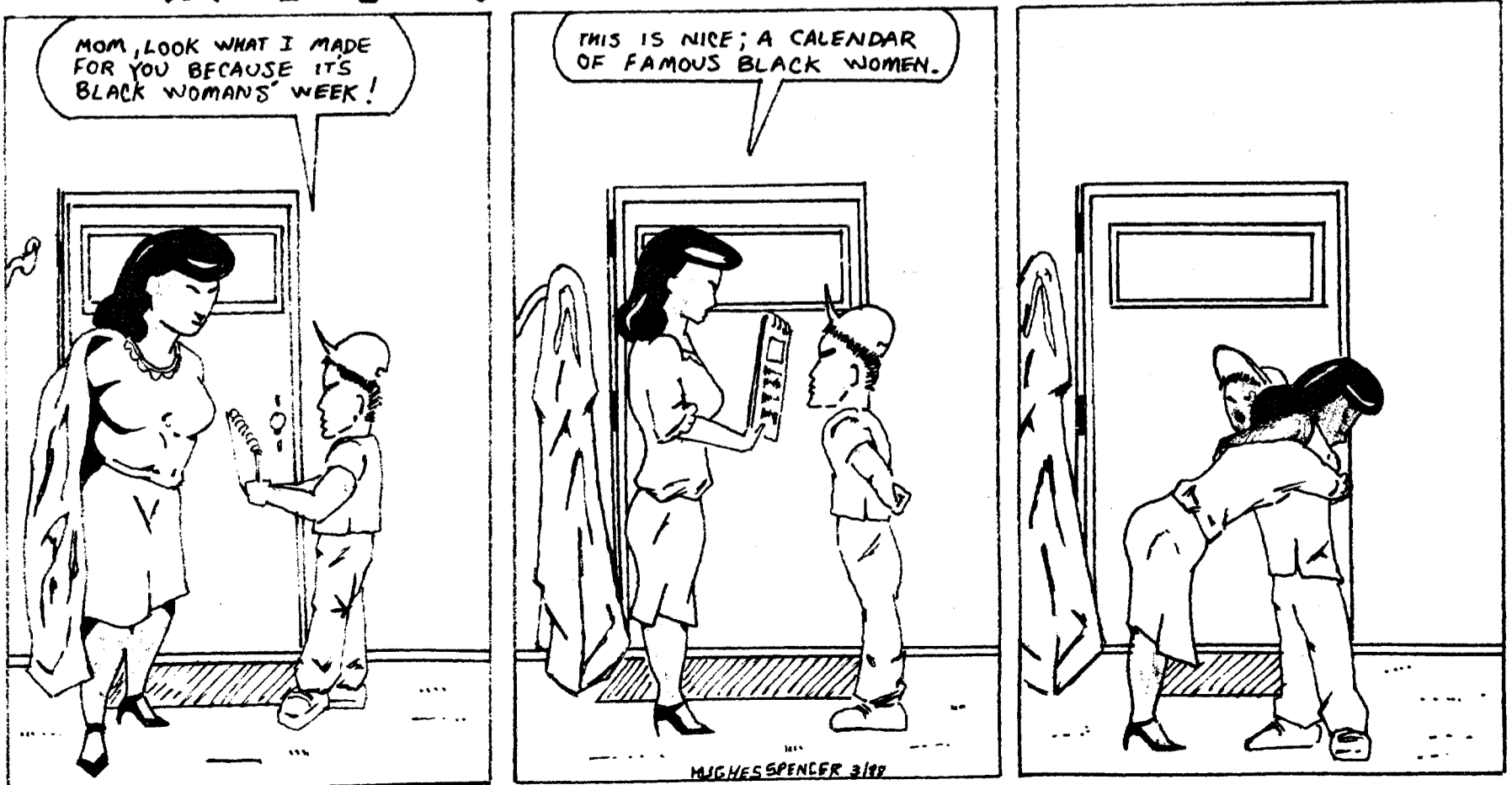
Sorry, No C.O.D. Shirts are distributed the day of the tournament.

April 9, 1988.

CONTACT

Michael 246-4472
Jeff 246-7528
Russell 246-5716

THE JAMESONS!



Haile Selassie I

STATEMENT ON WORLD SITUATION DURING THE OCCUPATION

Our own tragic situation, is bad enough, but when we see the situation in Europe and in Spain, we feel that it is even worse.

What makes us regard it as a worse and stranger case than ours is that each of the contending parties in Spain has powerful external backers, whilst Ethiopia was alone and had no help.

Though Ethiopia has received no public justice, she has received justice from the consciences and the hearts of the people. This knowledge is cherished by our people in the parts of our country not occupied by the invader as a consolation which encourages them to continue their struggle.

Our people who are in our territories unoccupied by the invaders struggle to retain their freedom and those who are in the occupied territories are also evidently resisting. Yet since the only source of information to which the mass of people outside Ethiopia can look is the Italian source, the true situation is hidden from the world to our disadvantage.

The Italian occupation is gradually being extended by merciless gas warfare.

Italy pays her soldiers who are making war in Ethiopia with the gold she seized in Addis Ababa, which was the cover for the money of our people in the form of Bank of Ethiopia notes.

The Christian world now looks forward to a peaceful and happy Christmas which Christian Ethiopia will spend in sorrow and in blood.

In the hearts of the Ethiopian people the news of a meeting of the Council of the League of Nations always raises high hopes.

DREAD CORNER

DREAD CORNER consists of:

RAS MIKE - Dreaditor
RAS MARVIN - Irator

Who is Jah?

Jah is God, Jah is the creator of heaven and earth and everything within and without. Psalms Chap. 68 vs. 4; Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Rise ye mighty people
There is work to be done
So let's do it little by little
Rise from your sleepless slumber
We're more than the sand on the seashore
We're more than numbers



PSALM 68

LET God arise, let his enemies be scattered; let them also that hate him flee before him.
2 As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God.
3 But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice.
* 4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.



RASTA CHRONOLOGY

Any chronology highlighting the Rastaman's history needs to be based firstly from within Ethiopia's history. It needs also to be based in "literate" as well as "oral sources". Recent historical investigations done in Jamaica by E.S.P. McPherson have "revealed" new dates related to the Rastaman's historiography that were previously not recorded by the literate world/sources. It is this focal point of history/tradition, oral historical investigation, that has brought to fore the Rastaman's earnest history and it is with such a historical/traditional tool that the Rastaman can counter Euro-oriented/Eurocentric "written" stories representing a truth what in fact derives from ignorance, error or envy". Black/Ethiopian/Rastan history is "orally" based, and need not fear losing any of its' literal value. The format of the chronology is intended to reflect the historical continuity from Africans/Ethiopians at home to Africans in the Diaspora.

This edited Chronology is based on a larger work being conducted by E. S. P. McPherson: The complete Chronology will be published later this year.

BC
14thC Moses takes an Ethiopian wife (Numbers 22) Ethiopia is identified as Son of Ham.
10thC Makeda, Queen of Saba (Sheba), visits Solomon and conceives Menelik I, who is subsequently anointed King of Ethiopia by Solomon.

AD
4thC Ethiopia converted to Christianity with the conversion of Oezanas (Ezras) 3.
1150 Zagwe Dynasty come to power, claiming descent from Moses and Ethiopian wife.
1270 Zagwe Dynasty ejected. Solomon Dynasty re-established by Emperor Yekuno Amhik.
13C Solomon Makeda Sheba folklore written into Ge'ez records.
1559 Emperor Menas outlaws Roman Catholicism for Ethiopians.
1565 Queen Elizabeth I gives John Hawkins a Royal Charter and her personal ship the S. S. Jesus of Lubeck to transport slaves from Africa to the West Indies.
1748 Earliest literate source showing Black African slaves in the Caribbean (Jamaica) identifying themselves as Ethiopian.
1885 The Berlin Conference of 1885 partitioning of Africa by European powers.
1891 Alexander Bedward gets vision of "Three Crowns Mystery" foretelling Emperor Haile Selassie advent/reign.
1896 Italians defeated by Emperor Menelik II near Adua (Adowa) (Tigre).
1916 Marcus Garvey founded the U.N.I.A. and the African Communities League (ACL).
1929 Garvey formed the People's Progressive Party. In September he was arrested for a placard of his manifesto. In October he was elected to Kingston and St. Andrew Corporation.

1930 November 2nd Ras Tafari Makonnen was crowned Emperor Haile Selassie I, the 225th monarch of the Solomonic Dynasty. (*Howell attended the Coronation).
1930 The Moscow Congress in Russia at which Haile Selassie I was elected head of the Nyahbingi Order. He was chosen/recognized as the Messiah, a Savior of Black people and the Emperor of the Black Kingdom.
1931 Hibbert returns from Costa Rica and begins to preach Haile Selassie as the Returned Messiah and Redeemer of Israel.
1932 Hibbert forms the Ethiopian Coptic Faith in which the Ethiopic Bible of Saint Soalmas was used extensively.
1932 Howell returns to Jamaica from the U.S.A. to catalyze the traditional consciousness based on the divine Kingship of His Majesty Haile Selassie.
1932 Paul Earlington, Vernal Davis, Ferdinand Ricketts and Robert Hinds (a former Bedwardite) continue Rastafari doctrine.
1933 H. Archibald Dunkley formed Kings of Kings Mission. December 10, the literate world first mention of Rastafari (in the Gleaner).
1934 L. P. Howell tells people to await ship on August 1, for redemption.
1935 Italian invasion of Ethiopia.
1937 His Imperial Majesty empowered Dr. Malaku E. Bayen to establish the Ethiopian World Federation.

1938 Paul Earlington forms the F. W. F. local (local 17) in Jamaica.
1939 Howell's Ethiopian Salvation Union renamed Ethiopian Salvation Benevolent Society.
1940 (Early 1940) The House of the Youth Black Faith was founded by Ras Boneages, Phillip Panhandle, Breda Arthur and others.
1940 Pinnacle Estate in Sligoville, St. Catherine, was bought by L. P. Howell (Note: this first Rasta commune was where the first free village was established after 'given emancipation' in 1938).
1941 May 5 H. I. M. re-enters Ethiopia as victor over Italians.
1941 Arrest of L. P. Howell and members of pinnacle Commune for growing ganja and disorderly conduct.
1941 J. N. Hibbert established a local branch of the Ethiopian Mystic Masons.
1942 H Y B F started the Nyahbingi drumming (Burro drums were transformed by the HYBF to the heartbeat tomb).
43



RASTA CHRONOLOGY CONT'D

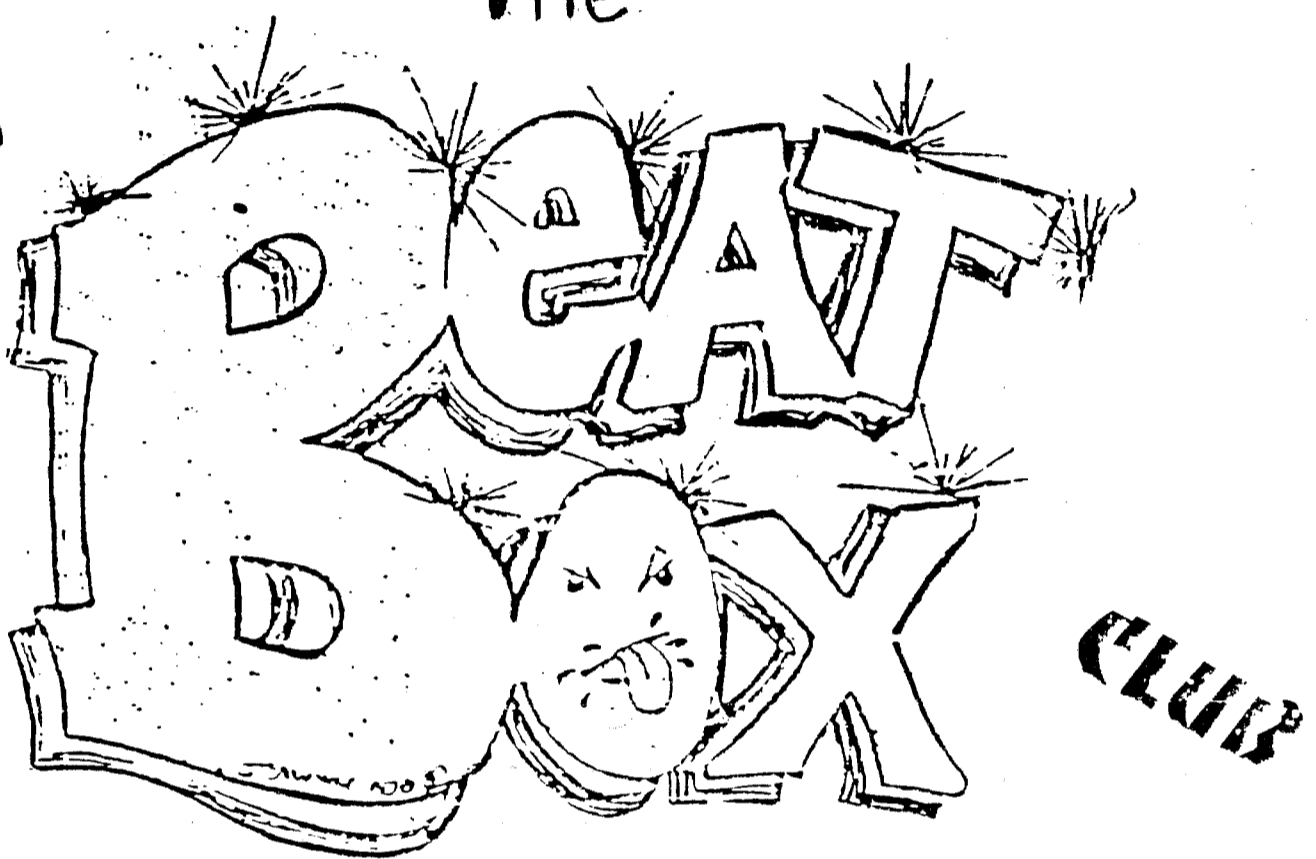
- 1943 L. P. Howell returned to Pinnacle after release from prison.
- 1953 Professor George Eaton Simpson from the U. S. A. began field study among four Rasta groups in Kingston. The 1st academic/literate research began on the Rasta Movement.
- 1954 Government/Police finally breaks up the Pinnacle Commune.
- 1955 Henry visited Ethiopia and returned to Jamaica satisfied that H. I. M. was indeed the returned Messiah. He then built the African Reform Church.
- 1958 Prince Emmanuel Edwards/HYBF/Rasta communes convention/groundation lasting for 21 days Akee Walk in West Kingston at Coptic Theocratic Temple/ the first public sharing of Rasta culture with people (who came in their thousands).
- 1959 Rev. Claudius Henry established the 7th Emmanuel Brethren at Rosalie Avenue, Cockburn Pen, Kingston, on his return from the U.S.A.
- 1959 Summer of that year Henry's "deadline trick" saw several thousand cards/ "passports" being sold which was intended for repatriation by ship to Africa - March 2, 1959.
- 1959 May 7 Coronation Market incident saw Ras Tafari I market gatekeeper and a market policeman, both employed by KSAC clashing - resulting in one people aiding with the Rastaman and an ensuing vegetable war and physical combat. Police reacted by raiding Back-O-Wall (A Rasta Commune) in vengeance, forcibly shaving Rasta and breaking down their houses.
- 1960 UCWI survey of the Rasta movement in Kingston/1960 University Report. - April 6 Police raid on Headquarters of Rev. Henry's Reform African Church/ Weapons were found and a letter written to Fidel Castro - all led to his trial on a treason felony charge. Henry returned to 10 years imprisonment. - Henry's son and company returned to Jamaica from U. S. resulting in Red Hills to Sligoville gun battle/flasco.
- 1961 Mission to Africa including (The 3 Wise Men) Douglas Mack, Filmore Alvarez and Mortimo Planno - resulting in the majority report (Government report) and a minority report (Rasta report). - also W. Blackwood of the UNIA, M. G. Douglas of the Afro-Caribbean League, Cecil G. Gordon of the E. W. F. and Z. M. Scarlet of the Afro West Indies Welfare League.
- 1963 "The Coral Garden" - Holy Thursday KIBBings blamed on Rasta resulting in revengeful brutalization of Rasta. After the Prime Minister's order of bringing in Dead or Alive all Rastas.
- 1963 May - Head of State Conference in Addis Ababa saw emergence of the OAU Charter by H. I. M.
- 1963 JBC removes Rasta Programme "Lion of Judah Time" from the radio.
- 1965 May 26 The Rasta Brethren Association registered (by the "Three Wise Men").
- 1966 Visit of H. I. M. April 21 - 23 to Jamaica. - July 12 - over 250 policemen destroyed Back-O-Wall (Rasta Commune) bulldozing down the people's houses. It was called "Operation Shanty-Town".
- 1969 Rasta Movement Association (RMA) was registered.
- 1975 The Mystic Exile of Jah Ras Tafari (His Imperial Majesty's "reported" death - August 27 by the "literate" world).
- 1977 Jamaica - Peace Treaty uniting rival gangs (political) in Kingston - Peace Treaty acknowledged and sanctioned by Haile Selassie I Theocracy Government - Order of Nyahbingi.
- Late 70's Nyahbingi House was renamed/reorganized as the Haile Selassie II Theocracy Government - Order of The Nyahbingi (This house was formerly called the HYBF in the 40's and The House of Boneages/Sounds of Thunder) in the 50's and the Nyahbingi House in the 60's). - The formation of A Hundred Drums Incorporated International formed by Jamaican Rastas having regional and international calls.
- 1978 UNIA Conference held in Jamaica in August - saw a Panel Discussion on Repatriation. Assembly of Rastafarian Patriarchs invited to participate, but deceptively told that discussion would begin at one time when in fact it started much earlier.
- 1970 Ethiopian Orthodox Church officially established in Jamaica.
- 1978 August, Rasta Convention/groundation held at Heroes Park by the Issemlie of Rastafarian Patriarchs lasting for 30 days resulting in the Government (through the KSAC) forcibly evicting the Rastas (Jah Lloyd and Ras Makonnen, etc.) on September 5 after they had demanded a meeting with Cabinet or the immediate resignation of the Cabinet.
- 1979 Jah Lloyd and Ras Makonnen, etc. cut down the British Flag at the British High Commission - protesting against British slavery, colonialism, capitalism and Imperialistic Domination over the Rastas/Black People.
- 1980 Yoshiko Shibata visits "Back Pinnacle" Sligoville, St. Catherine (former settlement at front "Pinnacle", destroyed in '54 by Government/Police) to see L. P. Howell and become the last academic and/or person of the literate world to have met and interviewed Howell.
- 1980 - Stephen McDonald, a Rastafarian, contests a seat in General Election as an independent candidate.

E. S. P. MCPHERSON AND L. T. SEMAJ

Minority Planning Board A Division Of
Student Activities Board
AT
STONY BROOK
PRESENTS

The

ROCKERS



PERFORMING LIVE

SHINE — THE AID

DATE: March 25

PLACE: Tabler Cafe

TIME: 9:00 pm —

PRICES

\$ 5.00 W/ID IN ADV.
6.00 W/O ID IN ADV.
6.00 ON CAMPUS AT DOOR.
7.00 OFF CAMPUS AT DOOR.

* TICKETS AVAILABLE AT POLITY BOX OFFICE

Our Opinions

by Mia Williams & Kyle Crayton

Q: *What Black woman do you feel has made the most influence in Black History?*



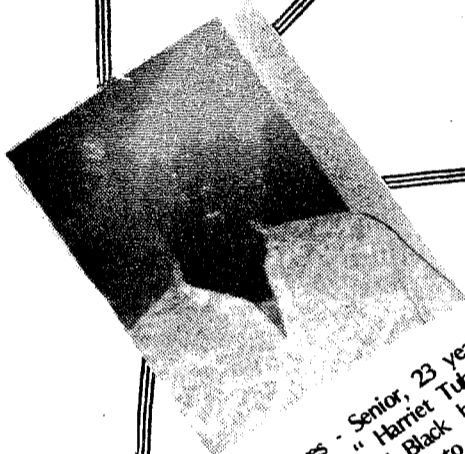
Julian "Juice" Fairweather - Freshman, 17 years old, Psychology major: "Harriet Tubman because she was a woman fighting not just for herself, but for her race."



Dwayne Andrews - Freshman, 18 years old, Computer Science major: "I feel that Shirley Chisholm is the most important woman in Black history. She tried to break two barriers at once, the color and sex barrier in her attempt to run for president. She tried to make waves which she achieved in doing."



Lynette Simpson - Freshman, 18 years old, Cardio - Science major: "Harriet Tubman, we have come a long way, thanks to her. She showed us a light at the end of the tunnel. She gave us a new meaning for the word "woman" as well as being Black."



Richard Trowes - Senior, 23 years old, Sociology major: "Harriet Tubman has influenced a lot of Black history not only because she helped to free slaves in the underground but she was a type of educator. Currently, I think an important person is Marva Collins a Black educator. I can identify with her because my aunt is an educator and I think she gets a lot of her ideas from her."



Medina George - Junior, 20 years old, Liberal Arts major: "All of them have contributed so much being that there are so few of them. I feel I can't choose just one. People like Angela Davis and Winnie Mandela come to mind, I can't pick just one."



Andrea Robertson - Junior, 19 years old, Electrical Engineering major: "I can't really narrow it down to one woman because so many women have contributed to the Black Movement, such as Rosa Parks and Mary McLeod Bethune."



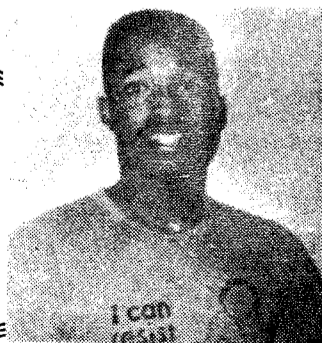
Elaine Johnson - Freshman, 18 years old, undecided: "I think there have been a lot of Black women who have contributed to our society, but you can't just single out one person."



Troy Callahan - Freshman, 18 years old, Chemistry major: "Rosa Parks, she started the Black Movement and the boycott of the buses and all that other good stuff. I feel she has to be the most important Black woman as far as Black history is concerned."



Andre Barrett - Freshman, 18 years old, undecided: "Rosa Parks. I believe Rosa Parks made the biggest impact on Black history because she is the one that got the Civil Rights movement started in the fifties. She was the catalyst."



Mark Alston - Senior, 20 years old, Bio-Chemistry major: "Rosa Parks, because she made a stand for what she believed in."

Personal Items

Say Something

To The Miss CSO Beauty Pageant Contestants:
Good luck Ladies!
You are all winners.
Nadine

To Carlene,
I will never forget how
you were there for me
when I needed you!
I'll always love you.
Your Sister,
Mary

To Buddy
Don't give up because I live
for your love.
Your Love
Buffy

To Grady no. 9:
Roses are Red
Lilies are White
When I'm with you
Everything's—right.
From: After midnite

To Queen Subira
We'll always be best friends
and perfect roomies.
Queen Themba Siti

To Barry and Gladys:
Happy 3rd anniversary, 3-10-88
and best wishes!
Love Cass and Kathie

To Andrew
I love you always and forever!
Love Buffy

To Ooe Ooe Squish Squish
No one does it better, than you do.
Love Always, "Jelly Butt"

To Pam-Ski
Stay chilly over the spring break
and don't get addicted to that Dog
food. You know what I mean!
your home-girl

To Buddy:
I love you always and forever.
Buffy

To the Brothers of Malik Sigma Psi:
We like how you do things.
KMA

To Stres,
True love will never die.
Ours was meant to be.
I Love You
Nadine

To My Melody Sisters:
I LOVE YOU†
jabber

To Marie (of DST):

YOU ARE
Dynamic
Sexy
Tantalizing
Need more be said?
—From a you know who not so admirer

To Kwabene:
I think of you on two occasions, that's day
and night.
Love, Your sexy lady

To the Lord of War:
Bessie is no. eleven, not 12. She still though
fines you to be sweet.

To My Sisters:
I am proud to say that you are all my sisters
and you are all positive Black women. Keep
striving in time you will conquer all.
Love, member of the KMA chapter
Mandisa Jamila

To My Melody Sisters:
Thanks for all the support. I love all of
you.

Amina Malika

To Vanessa G.:
You are the most beautiful, gracious woman
on campus. And your body should be marked
"Lethal Weapon." Do you have a man?
An Admirer

To Yoli
Have a fly spring break...and bring me something
back from Jamaica
P.Ski

To Michelle E.:
Congratulations! We got to get together,
Reeal Soon!
Me.

Hi Bugga!:
Want to go swimming at West Edmonton
Mall?
Love Bugga!

Kool C in Hand 315A:
Your body is looking better than ever, I
can't wait to get my hands on you. Don't make
me wait any longer.
Love, Sweet Bee

To Revelations of Pi Delta:
STAY STRONG!
—Mosaic Master—

To Our Court-Sisters (L.I.W.):
You are the greatest. Together we can con-
quer the world. Just remember "U.S.A."
Love, Nos. 1 & 10

To my Sweetheart,
Our love is forever.
Maybe one day!
Love Always,
Queen Subira

To the Notes:
Stay strong on your road to the Orange life.
Melody Lisa

To the naughty bros of Omega Psi Phi:
Thanks for your help with "Joy Night."
From the "nice" sisters of Zeta Delta Phi

To The L.I.W.'s
Remember they are "weak" but we are
strong.
Love Someone who Cares

To True Blue No. 2:
Thanks for the memories, looking forward
to many more with you.

To My Boo-Boo Lamar:
It's been five long years! Remember my love
for you grows stronger and stronger.
Love Always, your stink, Mary

"Snoopy."
Don't worry things will work themselves
out. That's what life is about. Keep "Omi-
cron Lamda Pi" in your heart, always.
Whoo Whoo
Love "Do Tell"

To My Brothers, of Malik Sigma Psi:
Remember we love you! Let's stick in
there.
Love, Mary

To the ladies of Hendrix A-12
You are a bunch of pigs but I love
you all. We have a lot of good times and
I'm glad to live with you dudes. Yea I
reckon so!
Love
Snow-White

To Andren in Mount:
I miss being with you on those so lonely
weekends.
Your Love

To Andrea:
From a man who is learning how to apprec-
iate good things in life.
Guess who?

To The Treacherous 3:
Be strong, no matter what, DON'T DROP!
We love you!
Your sweethearts

Crescent Sweet-hearts:
Be strong and hang in with your sisters.
Crescent sweethearts
No. 1

To Bros. of Kappa Alpha Psi:
You are the Best of all the Rest.
From your lovely Ladies in Waiting

To My Boo-Boo:
Sorry about ANT but you do
understand, don't you? I LOVE
U!!!!
Love Wifey

To the Melodies and Brothers
of Malik Sigma Psi:
Time of struggle is full with
sorrow. But this progress will
hopefully lead us to paradise.
"I love you all"
Serwa

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

Vision Hispana

Nuestra cultura es nuestra espada y escudo

[Continúa el mismo asunto y aun lo expresa con más viva elegancia.]

Sor Juana Inés de la Cruz (¿1648?-1695)

Sor Juana Inés de la Cruz, la décima musa de México, representa el más alto nivel a que llegó la literatura colonial americana. Ella y el dramaturgo Juan Ruiz de Alarcón son las dos glorias del México virreinal. El genio de la monja jerónima, nacida en Nepantla, Estado de México, se manifestó temprano: a los ocho años ya componía versos; el latín lo aprendió en veinte lecciones. Su avidez de saber la llevó al extremo de cortarse el pelo hasta que aprendía lo que se le dificultó. En 1665 pasó a la ciudad de México, a servir de dama a la virreina, que ya tenía noticias de su prodigioso talento. El virrey Mancera puso a prueba su saber haciéndola discutir con los doctores de la Universidad, a quienes asombró con sus respuestas sobre teología, filosofía, matemáticas y humanidades.

En 1669, no contenta con la vida cortesana al lado de la virreina, Sor Juana se hizo monja para dedicar su vida a los estudios. En el claustro encontró mayor quietud que en la corte, y así podía dedicarse con holgura al desarrollo de su talento. Amante de los libros, llegó a poseer una biblioteca de más de cuatro mil volúmenes. Sus últimos años no fueron felices; tuvo que abandonar, por orden superior, sus estudios y su poesía; murió dedicada a ayudar a los menesterosos durante la plaga que azotó a la ciudad de México en 1695.

Las obras de Sor Juana se publicaron en España en tres tomos, dos antes de su muerte y el último en 1700. La *Inundación castálida*, el primer tomo, apareció en Madrid en 1689. Dos años más tarde se publicó en Sevilla el *Segundo volumen de la obra de Sor Juana Inés de la Cruz*, ya conocida como la poetisa única. El tercero y último tomo apareció en Madrid en 1700 con el título *Fama y obras póstumas del Fénix de México, Décima Musa*. Allí se presenta la famosa biografía de la monja por el Padre Diego Calleja, en la que nos dice que Sor Juana "nació el viernes 12 de noviembre de 1651, a las once de la noche, y que murió el 17 de abril de 1695, a las cuatro de la tarde, después de haber vivido 44 años, 5 meses, 5 días y 5 horas". Y si bien el Padre Calleja podía estar equivocado, es ésa la única biografía auténtica que poseemos de Sor Juana, excepto, por supuesto, su famosa carta del primero de marzo de 1691, la *Respuesta de la Poetisa a la muy Ilustre Sor Filotea de la Cruz*, gran documento tanto por su contenido humano como por la fina prosa, del cual la crítica ha sacado los principales datos biográficos de la famosa monja.

La obra de Sor Juana se caracteriza por la gran cantidad de formas que la componen. "Las características de Sor Juana en la poesía lírica —nos dice Alfonso Reyes— son la abundancia y la variedad, no menos que el cabal dominio técnico en todas las formas y los géneros." Entre sus obras poéticas encontramos sonetos, romances, líras, silvas, loas, redondillas y décimas. Cultivó también el teatro, escribiendo varios villancicos (donde introdujo elementos populares y formas indígenas, como el *tocolín*) lo mismo que comedias al estilo de Calderón (*Los empeños de una casa* y *Amor es más laberinto*). Y sin embargo, Sor Juana sólo consideraba digna de su inspiración una sola composición, su *Primero sueño*, poema filosófico cuyo tema es el conocimiento humano, tal vez la obra más importante de la época colonial hispanoamericana. Si bien el poema tiene una complicada elaboración intelectual, se captan por medio de imágenes originales la noche y el sueño, durante el cual el alma se purifica, no para alcanzar el éxtasis místico como en Santa Teresa, sino para penetrar las leyes del universo. Esta obra, y en verdad toda la producción de Sor Juana, sigue intrigando a los eruditos y a los amantes de las letras, tanto por el alto valor formal como por lo profundo de los sentimientos y el pensamiento. En la poesía de Sor Juana, en fin, encontramos la esencia de la mejor poesía colonial hispanoamericana.

De *Obras completas de Sor Juana Inés de la Cruz*, I, edición de Alfonso Méndez Plancarte (México, Fondo de Cultura Económica, 1951), pp. 228-29, 277-89.



Sor Juana Inés de la Cruz. Grabado de la época.

Feliciano me adora y le aborrezco;
Lisardo me aborrece y yo le adoro;
por quien no me apetece ingrato, lloro,
y al que me llora tierno, no apetezco.

A quien más me desdora², el alma
ofrezco;
a quien me ofrece víctimas, desdoro;
desprecio al que enriquece mi decoro,
y al que me hace desprecios, enriquezco.

Si con mi ofensa al uno reconvengo³,
me reconviene el otro a mí ofendido;
y a padecer de todos modos vengo,

pues ambos atormentan mi sentido:
aquéste con pedir lo que no tengo,
y aquél con no tener lo que le pido.

FRAGMENTO

Sonetos

[Resuelve la cuestión de cuál sea
pesar más molesto en encontradas
correspondencias¹, amar o aborrecer.]

Que no me quiera Fabio al verse
amado,
es dolor sin igual en mi sentido;
mas que me quiera Silvio aborrecido
es menor mal, mas no menor enfado.

¿Qué sufrimiento no estará cansado
si siempre le resuenan al oído
tras la vana arrogancia de un querido
el cansado gemir de un desdeñado?

Si de Silvio me cansa el rendimiento,
a Fabio canso con estar rendida;
si de éste busco el agradecimiento,

a mí me busca el otro agradecida:
por activa y pasiva es mi tormento,
pues padezco en querer y en ser querida.

LA VOZ DE UNION

Me lo pregunto
y me lo vuelvo a preguntar
Porque el hispano se esta
segregando y en vez de unirse
se esta alejando?

Mis esfuerzos, sacrificios
y deseos de unificacion
no lo entiende.
Sin encontrar una respuesta
me quedo solitario y me vuelvo a preguntar
Porque el hispano se esta
segregando y en vez de unirse
se esta alejando?

Que lindo fuera todo
si la fuerza estuviera unida,
que lindo fuera todo si fuéramos
de la misma familia,
si gritáramos juntos
A LA IBA, IBA
IBA
A LA IBA, IBA
IBA
Nuestra hermandad y
Latinoamerica siempre arriba.

Pero siento que me quedo solo
y este grito de unificacion
no tiene socorro.
No se porque pero siento
que me ahogo y los hispanos
no me dan su apoyo.

Con esto termino yo mi lamento
y sin poder impedirlo
veo como todo se lo lleva el viento.

Me quedo solo
y en mi soledad me pregunto
y sin encontrar una respuesta
vuelvo a preguntar
porque el hispano se esta
segregando y en vez de unirse
se esta alejando?

Luis A. Gomez

VISION POETICA

RAMON PIMENTEL

EDITORES: CARLOS MENJIVAR
LUIS A. GOMEZ



Lecture

Bilingualism and the English only amendment.

Tuesday March 22

LUCHAR CONTRA LA DECULTURALIZACION

ES NUESTRO DEBER,

RECHASO

Por Ramon Pimentel

Como una bala penetra
la carne humana
así te enteraste
de mi amor por tí
Te quejabas de dolor
sin ser del corazón
al no encontrar una razón
que te explicara este amor
Ya que no entendías
porque había sido la víctima
con acompañamiento musical
expiraste diciendo, no
Este rechazo
rompio mi corazón en mil pedazos
los cuales quedaron en ese frío
pasillo
buscando un poco de tu calor

UNA ILUSION

Por Carlos Menjivar

Mar de grandes profundidades,
es sentir tu presencia,
el consuelo unico de esta vida
incierta.
es sentir tu presencia,
el motivo único de luchar
contra el sol aunque
pierda.
Alcalzarán algún día, estas palabras, tus oídos,
tal como el silbido de los pájaros
llegan en las mañanas
con el sol y el rocío
a tu ventana
sos vos la que inspira y enloquece.
No comprendes que sin tu presencia
quedo vacío?
No comprendes que sin tu presencia
quedo como barco en
el olvido?
Ruega a Dios que brinde rayos luminosos,
a la oscuridad del desconocimiento,
que estas palabras formadas
en el brote incesable de
la inspiración poética,
deje en tu alma un recuerdo de mi ser.
Porque este es me ser.
Yugo de restricciones, tratar de poner palabras
a lo que no se puede.
es la angustia sin fin de sentir,
y no poder vivir.
El suplicio infernal de existir
sin un porqué.

Have Fun Learning Black History

Can You Find These People?

By Mia Williams

B	R	A	N	G	E	L	O	U	B	K	S	O	F	T
F	A	K	C	I	R	D	E	R	F	W	B	C	R	X
J	P	T	G	A	B	S	U	H	C	I	V	H	N	D
O	H	K	T	H	M	E	D	G	A	R	E	I	K	A
T	C	W	K	U	A	J	P	I	E	Q	Z	S	G	V
Z	R	O	B	J	C	S	K	N	L	M	D	H	C	I
M	B	U	E	Q	N	K	F	R	L	R	F	O	E	S
L	W	K	T	W	O	H	S	P	E	P	C	L	Q	B
L	G	P	H	H	I	P	J	W	W	B	S	M	U	W
A	W	T	U	Z	S	L	V	H	O	U	R	O	H	P
H	A	M	N	J	T	O	G	K	P	T	W	E	C	H
S	L	H	E	I	H	D	A	D	S	C	A	T	K	A
R	K	O	C	F	E	W	R	T	F	T	S	L	F	N
A	E	R	M	L	K	A	V	N	L	O	H	M	B	S
M	R	Y	A	D	O	R	E	E	B	T	I	R	C	B
Q	A	D	X	P	W	P	Y	I	D	E	N	T	K	E
X	F	L	U	K	G	E	Z	K	P	I	G	F	W	R
T	A	G	C	I	B	Y	L	T	A	R	T	N	J	R
D	B	R	O	O	K	S	H	L	C	R	O	O	V	Y
C	J	Y	M	E	M	U	F	Y	S	A	N	S	H	L
N	T	R	B	J	W	X	A	C	W	H	R	A	Q	B
R	L	A	N	G	S	T	O	N	C	F	C	M	P	S

1. Maya ANGELOU
2. Crispus ATTUCKS
3. Mary McLeod BeTHUNE
4. Gwendolyn BROOKS
5. Shirley CHISHOLM
6. Angela DAVIS
7. Fredrick DOUGLAS
8. Dr. Charles DREW
9. Medgar EVERS
10. Marcus GARVEY
11. Lorraine HANSBERRY
12. Langston HUGHES
13. MLK (Martin Luther King)
14. Thurgood MARSHALL
15. C. Vernon MASON
16. Rosa PARKS
17. Adam Clayton POWELL, Jr.
18. A. Philip RANDOLPH
19. Sojourner TRUTH
20. Harriet TUBMAN
21. Madam C.J. WALKER
22. Booker T. WASHINGTON
23. Ida B. WELLS
24. Phillis WHEATLEY
25. MALCOM X

Solution to last issue's PUZZLE

C	O	R	E	A	M	I	R	I	P	O	T	T
O	L	E	A	R	O	M	A	N	A	M	A	H
K	I	I	S	B	L	A	C	K	I	N	C	A
K	E	N	Y	A	D	N	A	U	N	I	T	I
				H	B			S	B			
	S	A	M	R	A	M	U	G	A	S		
W	O	P	P	O	D	H	P	B	I	T	E	
A	N	A	J	W	E	E	R	E	V			
T	I	R	A	N	C	Z	R	D	E	V	E	
T	A	T	U	M	D	U	U	N	D	E	R	
				E	S			Q	B			
L	A	N	E	S	F	R	G	E	B	O	N	Y
A	R	I	D	A	L	O	U	D	I	L	I	E
K	I	N	G	W	O	R	L	D	N	I	N	A
E	L	E	E	E	G	Y	P	T	D	O	E	R

TRIVIA MATTERS

1. Who was the first black ice skater to win an international victory in 1983 Tours, France?
2. Name a black female abolitionist who changed her slave name.
3. Who stated 'America owes to my people some dividends.'
4. Name the first black woman to run for the Democratic nomination for president.
5. Name Lorraine Hansberry's award winning production about an urban family.
6. Name a black college professor who was placed on the F.B.I's most wanted list.
7. In what medium of entertainment did Leontyne Price star?
8. 'Killing Me Softly With Song' disproved the stereotype that black women only sing 'soul' successfully.
9. 'A Woman Called Moses' was a T.V. film about what person's life?
10. Which athlete became the first black woman to win an olympic gold medal in track?

ANSWERS

1. Debie Thomas
2. Sojourner Truth
3. Harriet Tubman
4. Shirley Chisholm
5. "A Raisin In The Sun"
6. Angela Davis
7. Opera
8. Roberta Flack
9. Harriet Tubman
10. Alice Coachman

Harmony Of Heaven Love Everlasting



Basanath '05