

Blackworld

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F E B R U A R Y 1 9 8 9

"Self-Determination, Self-Respect, Self-Defense"
—Malcolm X



BLACK HISTORY MONTH

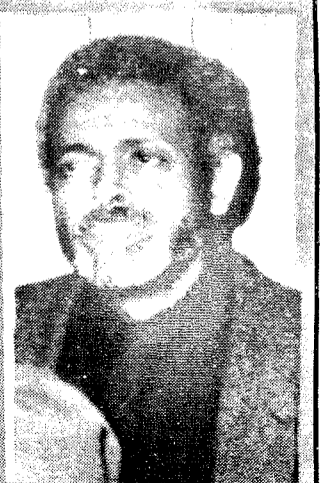
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Barron Addresses Blacks' Problems

by Zachary Dowdy

An 80-member audience crammed into the UNITY Cultural Center Monday night to hear a most energetic African-American speaker state frankly, "You live in a society that sees you as a problem."

Charles Barron, Chief Executive Officer of Dynamics of Leadership, Inc., opened his Black History Month speech with his own observations of the social situation for people of color in the United States in the wake of the end of an 8-year Reagan reign. "The climate of the country is rapidly shifting to the Right," he said. "We live in a society that sees us as a problem."

Barron, an ex-Black Panther, said the Technological Age has produced a negative attitude toward people of color. He said Republicans attribute America's economic problems to social problems that help the poor, a group which includes a disproportionate amount of people of color. Barron said that "when cotton was king" African Americans were in demand because of the free labor the country enjoyed through slavery.

This year's theme for Black History Month, "Self-Determination, Self-Respect, Self-Defense," was Barron's topic of speech. Those words, originally emanating from the mouth of Malcolm X, are meant to provide goals for people of color in America, a country that has historically denied these things to people of color.

The seasoned speaker, invited here by the African-American Students Organization had the SUNY Stony Brook Chapter of the NAACP, advised that people of color adopt a "sense of collectiveness." He said that sense begins with self identity. "Identity is inextricably woven to Self-Determination," he said. "Self-Determination is the ultimate objective for us as a people."

Barron remarked that in the 400 year history of the struggle of people of color in the United States, "never has their been a movement that the majority of us have participated in."

A 20-year veteran in community activism, Barron has served on Jesse Jackson's Rainbow Coalition and he supported the former Democratic Presidential Candidate's plea for Black Americans to identify themselves as African-Americans. Barron said people of other nationalities "are not confused." He said "we are ethnically African people, a people based on where we originate from."

It is this point of an identity consciousness that Barron said was the crux of a collective unity that leads to Self-Respect. "We must know who we are in order to have Self-Respect," Barron said.

Barron blamed the fact that there is disunity among people of color on the popular opinion that many hold which attaches an identity to a people by virtue of where they were born. He said African-Americans are "an amalgamation of our American experience and our African roots."

The civil rights activist closed his lecture by counseling African-Americans to defend themselves in the midst of a society that looks upon them with scorn.

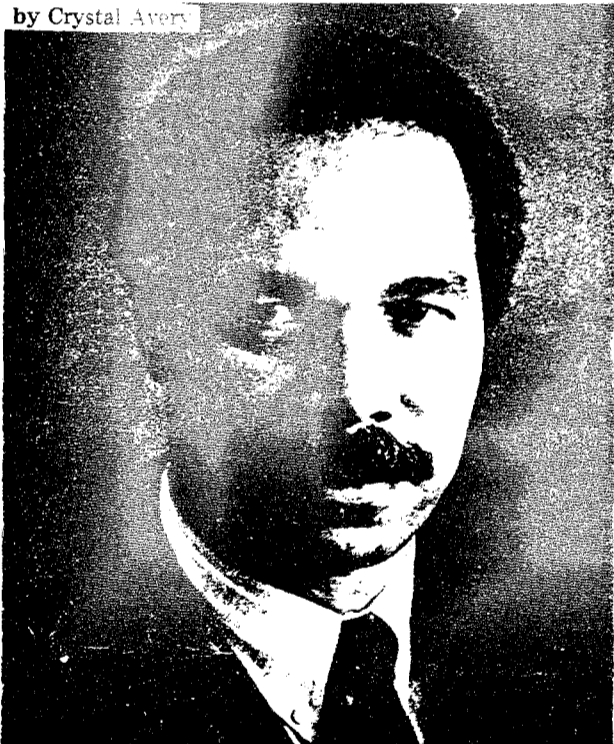
In addressing the issue of Self-Defense he advised people of color to seek political empowerment through voter registration. Barron also advocates greater emphasis on education to better prepare youth for life in the United States and community patrols in Black neighborhoods to protect people from racial attacks.



Charles Barron

An Activist Against Apartheid

by Crystal Avery



Randall Robinson

If one thinks about the country of South Africa and the policy of apartheid a few names immediately come to mind. Nelson and Winnie Mandela, Bishop Desmond Tutu and Steven Biko. A fourth name should come to mind as well, Randall Robinson, Executive Director of Trans-Africa and primary lobbyist against the apart-

heid regime and current U.S. policies concerning this regime.

Robinson appeared on Tuesday, February 7, in front of a filled recital at the Staller Center for the Arts as part of the University Distinguished Lecture Series. Robinson's speech, titled "South Africa and Apartheid: Let's Talk about Justice," was quite inspirational and informative.

An ostensibly learned and articulate individual, Robinson was introduced by Myrna Adams, Assistance Vice Provost in the Graduate School. Her introduction provided some important and impressive information concerning Robinson's background and significant political involvement.

Randall Robinson, born in Richmond, Virginia, has been at the forefront of the Trans-Africa movement since its inception and is greatly responsible for its growth and current impact as a half-million dollar Black American lobby for Africa and the Caribbean.

Robinson and his supporters are engaged in an ongoing battle to encourage the United States government to support a more progressive foreign policy towards African nations.

He pointed out that "If six Western nations, including the United States and Switzerland, were to divest from South Africa, South Africa would be on a barter basis within six months." He also suggested that the United States government live up to its ideals concerning "liberty and justice for all."

Robinson articulated his anger and concern with the racist system of apartheid, which allows a 4.5 million minority to rule a 27 million majority. But he also displayed his optimism concerning the future of apartheid. He appealed to the audience's sense of humanity and morality.

His appeal was aimed primarily towards African-Americans and young people, as he recalled the fact

that many movements began in the United States were initiated by young people.

He cited the Civil Rights Movement, which essentially began due to the protest of a group of students attending North Carolina A&T, the Vietnam Anti-War Protests, and the more recent movement concerning demonstrations against apartheid.

Robinson emphasized the responsibility one should have toward those people who have the same origin as ourselves. He stated, "To know and do nothing makes you the most complacent in the crime."

In addition to his position as Executive Director of Trans-Africa, Robinson has worked as a Ford Foundation Fellow in Tanzania, a public interest lawyer in Boston, an aide to the United States Representatives and as a member of the Southern African Relief Fund.

He has been honored several times for his never-ending effort as a humanitarian as well. Some of his awards include the Martin Luther King Jr. Distinguished Service and Humanitarian Awards, the Johnson Publishing Company American Black Achievement Award and ABC's Person of the Week.

Robinson is an eloquent, motivational speaker who displays the qualities of a successful leader -- determination, optimism, focus, intelligence and effectiveness. He knows exactly what he is aiming for and he has a definite plan for achieving that aim without ceasing from it for a moment.

Robinson has been arrested and jailed for his role in the national demonstrations of 1984, which led to the Anti-Apartheid Act of 1986, one major example of his determination.

Robinson's optimism is inspiring and positive, his appeal direct, as he quotes the famous words of Desmond Tutu: "The blood that unites us is thicker than the water that divides us."

*Happy Valentine's Day
from Blackworld*

EDITORIAL

Using History For Future Use

"Well here we go again, another month of Black History. It's time to act like we're concerned about Blacks as a people and not just about ourselves as individuals. It's time, once again to pretend we give a damn about the blood shed by black bodies throughout the history of the world.

"It's also time to ostracize those people who have never heard of the contributions and subsequent progress of Black people, and to give the impression that we are really involved in The Struggle."

If you subscribe to this philosophy, just who do you think you're fooling? Maybe you feel you don't have "time" throughout the rest of the year to recognize Black History. Maybe.

But think of those who didn't think of their history within a specific time span. Consider the people who had never heard of a Black History Month but who went out and made history through protests in which they were ridiculed, sprayed with fire hoses, bitten by police dogs, beaten by police clubs, lynched, shot at and bombed in their own neighborhoods.

Harriet Tubman, conductor of the Underground Railroad, never designated a month to "reflect" on Black History. She was concerned with the future of Black people and that attitude toward her people enshrined her in the annals of history.

But she didn't have a number of "movements" to use as examples to look at to gain inspiration. All she knew was that she had to free her people from the abject system of slavery at all costs and that she would preoccupy herself with that goal at all times.

Dr. Martin Luther King, a reverend who was born into an upper middle-income family, didn't really feel the full force of racism until he fully immersed himself into the struggle to defy it on a full-time basis, not annually.

He was able to draw on the deeds of people like Harriet Tubman for inspiration but he was not as concerned with paying homage to contributors in the past as he was with the welfare of Black people in the future.

This is the real reason for the Month. We should always be cognizant of those who are the reason why we have the luxury of paying tribute to Black History. Without them, without the protesters who devoted their very lives to the cause of making life for us a little easier, today we would be where we were 400 years ago.

Our next issue will appear on Feb. 23. Attend BHM events and watch for the ISSUE OF OUTRAGE!

Blackworld

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Letters

Know Your Identity

Welcome back everyone. I hope that your Christmas break was enjoyable. Now it's back to school and all of the details, positive and negative, that come with living on campus. It's February—Black History Month, so it's time to start focusing your thoughts on those who made contributions to the cause, and what you can do to move us ever forward.

Many of us here get too caught up in "identities" to remember that we are the hope for the black community. It's up to us to pick up the torch that has laid on the ground for the past eight, or so years, and reiterate what our parents started twenty years ago.

This is a new year, so we should start off clean by getting our priorities straight first as individuals, then as a community. Black History Month is symbolic to us, because, it is a time of year when we reflect on just how far we've come. Unfortunately the credit has always gone to a handful of people. We must take the time to pay tribute to those people who were forgotten, for without them, we would not be where we are today. One thing that we must remember is that we are PanAfricans, and it's up to us to uncover the accomplishments of our predecessors not only in America, but abroad. We need to pay tribute to Nelson and Winnie Mandela, Kwame Nkruma, Patrice Lumumba, and countless others who fought for us all. As the Jews remember the Holocaust, we must remember the lynchings in America, the millions slaughtered in Africa by European conquerors in the name of Christ, and the millions that died in route to the New World on slave ships.

Send Letters, Viewpoints, Personals and Announcements to Blackworld

We must build pride within ourselves again and let the world know that we are proud to be who we are, and would not have it any other way. We must strive for excellence, for the school system is not on our side. This is apparent by seeing the number of "average" students no longer here. Natalie Neita's "Stony Brook Dilemma," is definitely a reality.

For those graduating this semester, good luck and thank you. You show us all that it is not impossible to overcome the odds.

Peace
Lucky

False Pre-Meds

Dear Sir,

In the past, the Minorities in Medicine organization has been inappropriately used by "so called members" as being participants (Re Blackworld issue Sept. 26, 1988 concerning Vanessa Green in relation to the Zeta Delta Phi Sorority and Blackworld issue November 14, 1988 concerning Andrak Pierre and the opinion column on student involvement.)

We the true dedicated members of Minorities in Medicine are outraged by these statements as we have never seen these "so called members" at any of our meetings.

As dedicated members, we work hard in representing the Minorities in Medicine organization. Countless time and effort is put into making available speakers and trips among other events for the minority community.

To those who freely use our name without any contribution to the organization, we look forward to seeing you and hearing your input at our biweekly meetings in the Union Rm. 237 at 7:00pm.

Sincerely,
The members of Minorities in Medicine

Barakas Recite on the Struggle

Snake Eyes

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

And what is meat
to do, that is driven to its end
by words? The frailest gestures
grown like skirts around breathing.

We take
unholy risks to prove
we are what we cannot be. For instance,

I am not even crazy.

Amiri Baraka

by Regina Young

On Wednesday, the very first day of February, 1989, Black History Month at Stony Brook began with a poetry reading by the Africana Studies Program's own Professor Amiri Baraka and his wife, Amina at 7 pm in the UNITI Cultural Center.

Professor Baraka began by briefly addressing the audience about how we are all being miseducated by colleges and universities here in America. He stated that the education we are being given is not intended to liberate us, as it should be, but is instead used to further enslave us and teach us to accept things as they are and go along with the status quo.

He warned the 60 member audience which included Emile Adams, Associate Vice Provost for Student Affairs, Prof. William McAdoo, and visiting professors Nurrudin, Farah, and Abdul, "Don't sit and wait to be educated—educate yourself. Books are not the answer—they lie!"

The actual reading commenced with the poetry of Amina Baraka. Her works included "The Dedication," a poem inspired by Fannie Lou Hamer and dedicated to the Real people who she said were, "the workers, the oppressed, and the exploited." "Slave Legacy," was a poem about our "trip" from Africa to the Americas a few hundred years ago. Mrs. Baraka also recited "The Last Word," which said, in essence, "call me too radical, but let my pen be my sword." This line, like the rest of Mrs. Baraka's poetry, speaks for itself.

Professor Baraka began with his by now famous "The Mind of the President," then proceeded to read works from *The Music*, a book of poetry written by himself and Mrs. Baraka. Much of Prof. Baraka's poetry, such as "I Love Music" (written for the late jazz musician John Coltrane), and "Abby (Lincoln) and Duke (Elington)" tells the story of people of African descent through music, our music Prof. Baraka commented. "Our music tells our story, not his-story." He also read "In The Tradition," a poem for black authors dedicated to Black Arthur Black.

Afterwards, there was a question and answer session in which members of the audience expressed their concern about recent events affecting the black community.



Amiri Baraka

Langston Hughes



On Huge Hughes

by Troy Callahan

The AFS Department kicked off Black History Month with an interesting and informative film on the famous black poet Langston Hughes. The film, *The Dream Keeper*, gave a brief description of the life of this great writer while also reading some of his more famous poems.

Langston Hughes was born in 1902 and died in 1967. He was determined to be a writer from a very young age but was never encouraged by his parents to pursue his passion for writing. Instead they told him to go out and get a real job and make some money. Despite his parents attitude toward his writing, he continued to pursue his desire to write. Langston Hughes work was initially ridiculed by literary critics, but many soon came to see the brilliance of his work.

Langston Hughes started off writing for his own pleasure, selling poems to women who enjoyed his work but then around the age of thirty he was determined to make a living off his writing. He traveled the world, writing about the people he encountered and his new experiences. Langston Hughes always centered his attention on black people and stated that the main purpose of his writing was to "try to explain and illuminate the Negro condition in America." He grew up during the Harlem Renaissance which in turn greatly influenced his writing. He wrote several novels but wanted to be known mainly as a poet and became known for his unique style of incorporating the blues into his poetry. Some of his major works are *I Wonder As I Wander*, *Not Without Laughter*, and *The Big Sea*.

Johnson Paints Road To Glory



Alice Johnson

by Nadine Palumbo

Alice Johnson's series of paintings titled "The Stony Road" is a showcase of the black experience, and is now on exhibition from February 6th until the 15th in the Union Gallery, on the second floor of the Student Union.

It begins with the bondages of slavery, turning to the survival of a people until the dramatic culmination of a segment titled "Who Are We." The series of twenty-nine paintings has shown in several museums and galleries, including Smithtown Arts Council's Mill Pond House. The paintings are accompanied by a videotape which incorporates slides of Ms. Johnson's work and

stories and poems she has written.

The tape is set to a mix of African, jazz and blues beats, and is narrated by the artist and members of her family. The tape works with the paintings helping to engage the viewer with emotional aspects of the history of African-Americans.

Johnson's style ranges from naive to graphic to painterly. Her surfaces are intricate, one painting extends past the two dimensional surface of the canvas. Another layers tissue paper, but many paintings utilize strong brushwork, as in *Urban Life*, a six panel panoramic view of the ghetto experience. Here she celebrates the black in the inner city creating a colorful and innovative painting, producing a rhythm of its own.

Her style is straight forward, using vivid colors, which times, prove to be a little strong, as in the emotionally charged *The Beginning*. The painting depicts a black family bound in chains with a free young man stretching his arms out to the sky. The setting is a waterscape with a vibrant sun rising above the water. The figures are strong and quite successful. They are shown from behind, their skin gently illuminated by the warm sunlight in the distance, symbolic of the light that will someday be closer. Distracting, however, are the bright colors of the water and land, for if these colors were toned down, the impact of the rising sun would be more greatly felt.

The impact can be clearly seen in her tissue paper collage, *Glory Road*. It is an exciting depiction of joyful figures dancing up a road to the sky. The piece is lyrical, fluid and perhaps the most charming of the show. The coloration is of integrated greens, browns, and blues, which all work to enhance each other. The figures' outstretched arms show freedom of movement, grace and elegance, and clearly indicate a celebration.

This is the main thrust of the show, a celebration of people of color, and their self-motivation and determination. It is the triumph of life and inspiration. Johnson's paintings reveal the struggles and desires of blacks in America. Ms. Johnson, a member of the Long Island Black Artist Association and retired art teacher, has creatively represented a positive source of history by producing expressive and substantial paintings. This is a show which is exemplary of the spirit of Black History Month.

The Woman Behind The Scene

by Salimah Aminah McCallum

Traditionally, we have thought of Rosa Parks and Martin Luther King as the driving force behind the Montgomery Bus Boycott. However the time has come to give credit to the Black woman who was the organizer and strength behind the bus boycott, Jo Ann Gibson Robinson.

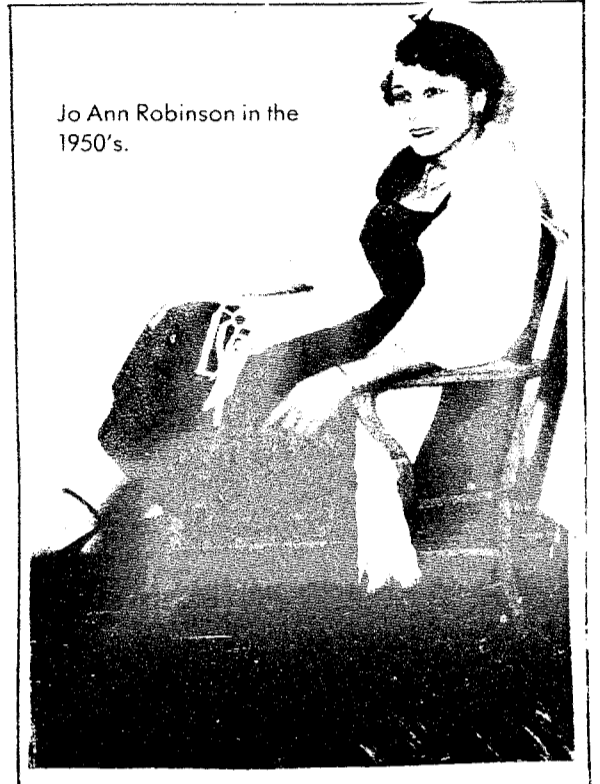
Jo Ann Robinson was an English professor at Alabama State College. Her first clash with the Montgomery public bus system was in 1949. It was Christmas time. Robinson was rushing to the airport for a trip home to Cleveland. Without thinking, she sat in the front section of the bus. As a result of this, the driver walked over to her and yelled, "Get up from there! Get up from there!" Startled by this, Robinson ran off the bus. She later recalled, "I felt like a dog." She also said, "And I got mad, after this was over. I realized that I was a human being and just as intelligent and far more (educationally) trained than that bus driver. . . I cried all the way to Cleveland."

When Robinson returned to Montgomery she was determined to change the conditions of the bus service for Blacks. She sought help from the Women's Political Council (WPC), an organization of black professional women. Robinson and WPC members demanded to meet with the commissioners. They complained about segregated seating, the city's refusal to hire black bus drivers, and that bus stops were farther apart in Black neighborhoods than in White ones. The commissioners took no action. Then Robinson and members of the WPC met with bus officials. The bus company officials refused to meet all of their demands. However they agreed that buses would stop at every corner in Black neighborhoods, just as they did in white sections of town.

Robinson was still determined to see a desegregated bus service in Montgomery. In 1955, Rosa Parks was arrested for refusing to give up her seat on the bus to

a white person. Upon hearing of Parks' arrest, leaders of the Women's Political Council, urged Robinson to initiate a boycott in support of Parks. Robinson immediately wrote a handbill which requested that all blacks boycott the Montgomery bus service. She mimeographed 35,000 handbills and had her students distribute them throughout the Black community. A portion of the handbill reads: "If we do not do something to stop these arrests, they will continue. The next time it may be you, or your daughter, or your mother." In the spirit of Black History Month, we must be proud of the contributions made by our Black men and our Black women. Jo Ann Gibson Robinson must be commended for determination in the fight for equality for our people.

**"I realized that I was a human being and just as intelligent and far more trained than that bus driver."
—Robinson**



Jo Ann Robinson in the 1950's.

MIAMI'S VICE—The Cops Are At It Again



by Dwayne Andrews

Racist cops. Don't they just get under your skin? You know the kind I'm talking about. The ones who deserve the slang expression for police officers—PIGS. As written in this paper before (see Blackworld Nov.14,1988) racist cops are the scourge of the minority population. These policemen and women are supposed to protect us from criminals but in all actuality are more brutal than some prisoners in Rikers Island. The most recent episode of a police officer abusing an African-American occurred last month in Miami, Florida. A police officer shot a man, who was riding a motorcycle, in the head. The man died on the scene and his passenger died later from injuries sustained when the motorcycle crashed. Their crime? Speeding and according to the officer who fired the shot, the motorcycle operator was trying to run him over with the vehicle. Is this our so called "justice system"?

The Miami Police Department suspended the officer and now he has been indicted on manslaughter charges. He deserves this charge and should get the maximum sentence allowed under Florida law, without a trial. He played judge, jury, and executioner when he shot and killed an alleged "criminal" so why should the Florida judicial system be any more merciful? If he says that he fired in self-defense he should be laughed out of court and thrown straight into jail. Whatever happened to moving out of the way or if by some improbable means that was impossible why couldn't the officer shoot for the motorcycle's front tire? He did this because racist cops think that if they maim or kill an African-American it's just another "nigger." Well they are wrong, a Black or Hispanic life is worth just as much as any other life and it's time for them to understand we will not

serve as their punching bags any longer.

Our brothers and sisters in Overtown were on track, but a bit misguided, with their retaliation against this senseless act of violence. The only reason I say that they were misguided is because they burned and looted what was theirs. They tore apart their community, their stores, and other businesses that belonged to them when they should have focused their anger towards those violated who violated their rights. The people of Overtown did stick together, though, and made a visible statement against the injustices that have been perpetrated on us for over 300 years. The Overtown incident should make minorities all over the country realize that they have to stand up and fight against immoral and racist persons in power (COPS).

The city of Miami did well in their handling of the situation, even though I question their motives. Did they try to do what was right or did they just give in to the pressure from the Black Community and the rest of the country? As you might recall this incident occurred during the biggest week of the year as far as Miami business was concerned—Super Bowl Week. Maybe they just did it so their city wouldn't look bad in front of thousands of tourists who flocked to Miami to see the Super Bowl.

The bottom line is that Overtown should not be forgotten: by Blacks, by Whites, by anyone. When will the oppressive system that we call our government realize that the straw to break the camel's back is coming and Overtown will be minor compared to what will happen then. The African-Americans in Miami banded together to fight and if a situation like that ever arose here in New York, we should be able to do the same. We have the numbers and the resources. We should never let a racist pig torment another minority man or woman again.

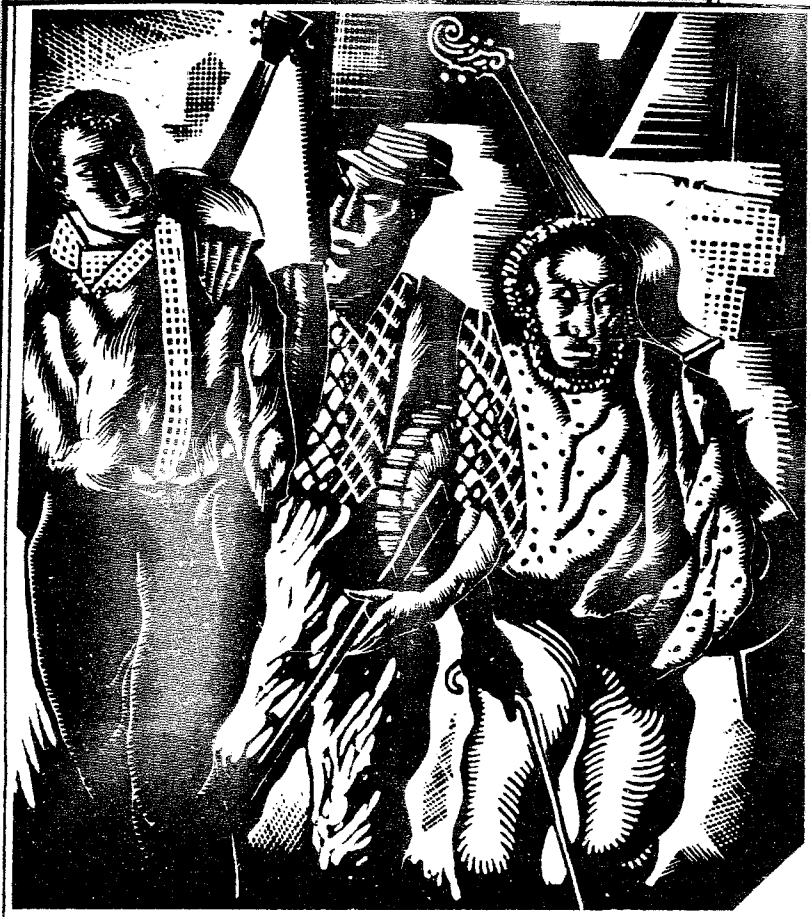
"Racist cops think that if they maim or kill an African-American it's just another nigger."

POETRY

Lost and Demanding Love

What do you do
 When no one will give to you
 The love that you need to grow
 The good tender love that life owes
 You can try and then cry all your woes
 Someone to hold and you they holds
 And then the pain swells and tears flows
 Where do you find those
 Those sweet sweet lovers
 The ones who make you their significant others
 Pray Lord, send someone who will see
 That in my madness and in my sadness
 There is a river of tears
 Swelled with hope and fears
 But never the less my own bitter sweet poetry.

Oh i am so ugly
 But there must be some where in eternity
 Someone who can look inside of me
 And accept me just for me the way I be my poetry
 My rhythm and my rhyme
 My heart turned stone
 And my tiny little mind
 My cold soft bone
 And the pompous dreams I can not find
 Maybe i ask for too much
 Needing someone who will always touch
 And be reassuring
 Tell me i am not boring
 Sweet beautiful sexy and alluring
 To scream honey soaked obscenities during...
 Love. To promise there's no one above me
 To say and mean she's always thinking of me
 To hold to scold and make me bold
 Of my bing she can boast
 How i am the hot butter on her morning toast
 She knows there is none more than me
 And everyday i hear her say i am the most.



A. Woodberry: Three Musicians

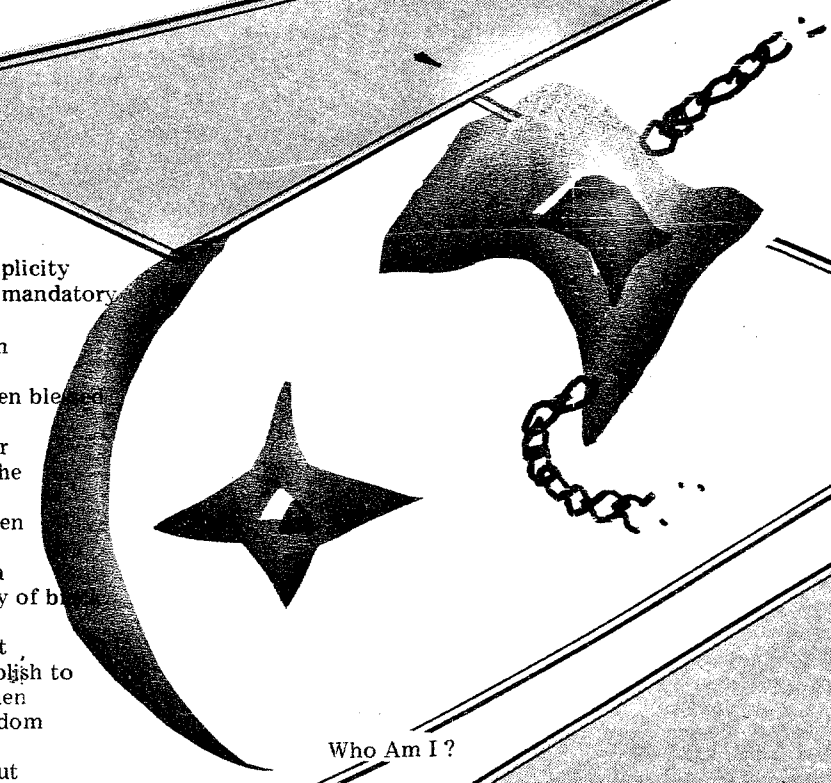
Black

Sean Joe

It's just but a color, nature in its simplicity
 Yet posed simply, it's importance is mandatory
 Not color, race, not evil or death
 Black is beauty, to all who have been
 touch by ebony.
 Proud must you stand for you've been ble

Tainted child need not bend your
 enemy to be accepted for your are the
 builder of his land, backbone of his
 structure, remove what you have given
 him, then plain as white, simple and
 docile he become. A jelloed people a
 tumor to all that exist in the beauty of b

It's not integration that freed us, but
 emancipation that gave you life. Foolish
 to believe this, freedom is not given when
 your people are still suppressed. Freedom
 is not black nor Tumor freedom is
 red, Exist not as the freed people, but
 as King and Queens, Man and Woman,
 The source of all in the black facade.



Who Am I?

Who am I, I am the martyr of the cause..
 I am all that is pure and strong..
 Ebony engulfs my body, hungry be my mind.
 Who am I?

I am the holder of the torch.
 bearer of the scars of injustice,
 my struggle's events of life are builder of my
 strength.
 Who am I?

I am a mother, all that exist is to be rooted within my
 bosson.
 I'm young child, holder of the world, all that is
 great and yet it is to come, be direct occurence of my
 life events..
 Who am I?

I am a father, I hold the keys of freedom..
 I am X for hidden be myself.
 I am knowledge for once regain powerful
 will be the roar of the lion.
 I am the beater of the drums of AFRAKA.

I am black, for out of me all can come about
 but none are able to produce me. *SJ*

ON THE AUCTION BLOCK by Dwayne Andrews

My dignity, all of it is lost
 These pale faced men are trying to decide my cost
 Like I'm a piece of meat or a block of gold
 Standing on the Auction Block waiting to be sold
 My soul, life, and body goes to the highest bid
 I stand silent and try to figure, what I did
 To deserve this predicament that I am in,
 I know, they think I'm an animal 'cause of my skin.
 I was a man in the Motherland but now I'm a pet
 As these strangers feel my muscles and drink my sweat
 Saying "ooh, This one is big and his kids will be bigger,"
 "I'll bid some cows and some fur to acquire this nigger,
 I'm mad and I feel disgraced, I want to break free
 And kill these swine that are trying to sell me
 But I'm helpless, chained and held by a big metal lock
 Just being defiled and dehumanized on the Auction Block.
 the Lord, and in this, His name.
 ids will never go through the same..



HALE A. WOODBERRY: "By Parties Unknown"

BLACKMAN

The first look,
 struck me by surprise
 Your face
 Smooth
 Sympathetic
 Serious
 But, mostly smiles
 I see beneath
 The exterior
 Your interior
 Once
 Twice
 Thrice

The True Tale

By Michel "Lucky" Draper

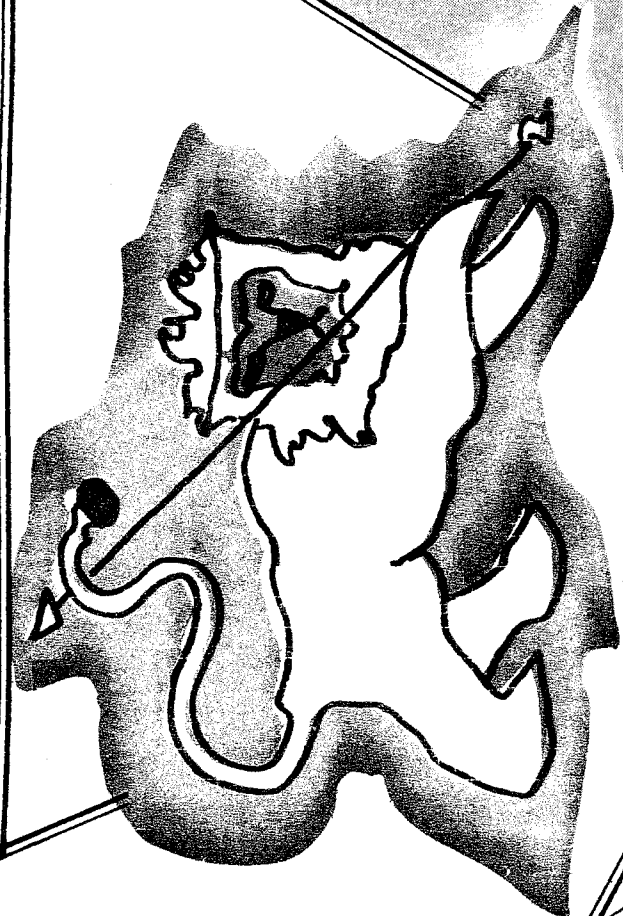
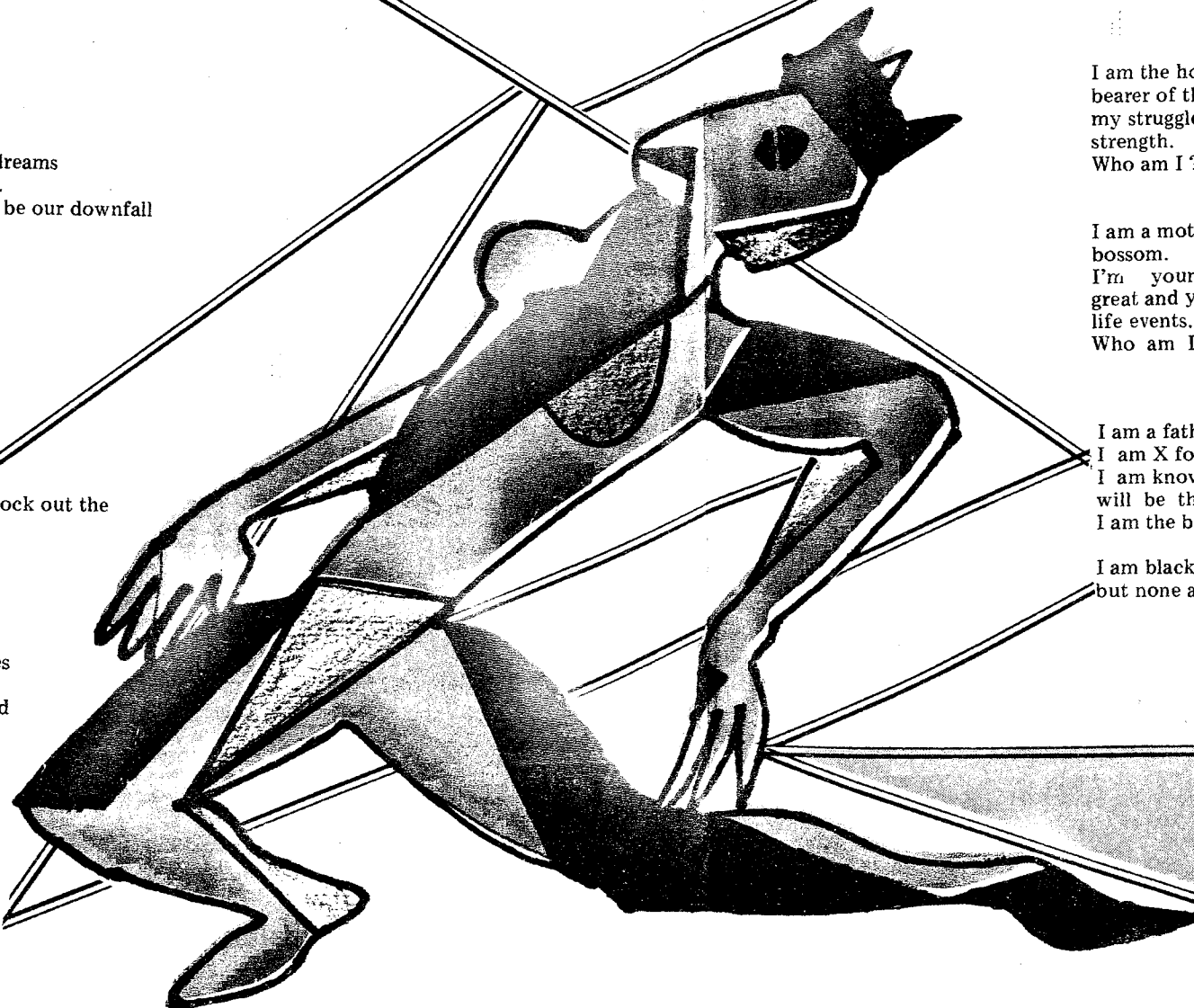
Once we had wealth beyond our wildest dreams
 The wealth was plenty and enough for all.
 Our nonchalance of our wealth proved to be our downfall
 to those from lands without any.
 The lion was strong and ruled his domain
 but that was before the whiteman came.

Our institutions of learning were great
 attracting many far and wide to attend
 but the plan was to make us illiterate
 so they were burned in the end.
 The lion was strong and ruled his domain
 but that was before the whiteman came.

Black, was a symbol of goodness
 God favored us by giving us pigment to block out the
 deadly rays.
 White, was a symbol of evil
 the symbols are reversed today
 the lion was strong and ruled his domain
 but that was before the whiteman came.

Religion has always been a part of our lives
 dating back to prehistory
 We've always believed in one Supreme God
 Today, we believe in three.
 the lion was strong and ruled his domain
 but that was before the whiteman came

The lion was given a tranquilizer
 while the hunter captured his game.
 The lion has awakened much wiser
 now things will never be the same.
 The lion was strong and ruled his domain
 but that was before the whiteman came



For Your Information

The Most Special Way Of Showing Your Love Is Through A Flower

LASO

*Latin American Students Organization
is sponsoring a BALLOON & FLOWER SALE on*

VALENTINE'S DAY

in the Union from 10am to 4pm

Remember, a flower sends its love with it!

Zeta Delta Phi Sorority Inc.

Announces

Amateur Night at Stony Brook

for more information call
Nicole McIntyre at 2-3598

M.E.A.S. GENERAL MEMBERSHIP MEETING

WED. 15th February

UNITI CULTURAL CENTER
7:30 PM

M.S.B.E. T-SHIRTS, BINDERS & PENS
WILL BE ON SALE
REFRESHMENTS WILL BE SERVED

Club USB Top 10

Artist

- 1) JOMANDA
- 2) ROB BASE
- 3) SANDEE
- 4) TODD TERRY
- 5) JUNGLE BROTHERS
- 6) ADEVA
- 7) LNR
- 8) AMBASSADORS OF FUNK
- 9) KYM MYZELLE
- 10) DE LA SOUL

Cut

- MAKE MY BODY ROCK
- GET ON THE DANCE FLOOR
- NOTICE ME
- HARD HOUSE
- GIRL I'LL HOUSE YOU
- RESPECT
- WORK IT TO THE BONE
- PARADISE
- USELESS
- SAY NO GO

"Remember, if you want the best in House, Club, & Rap with a taste of Acid, listen to Club USB every Thursday night from 12-3 am

Club USB 90.1 fm WUSB

Homage to a Legend

Bob Marley Day at Stony Brook

by Charles Robinson

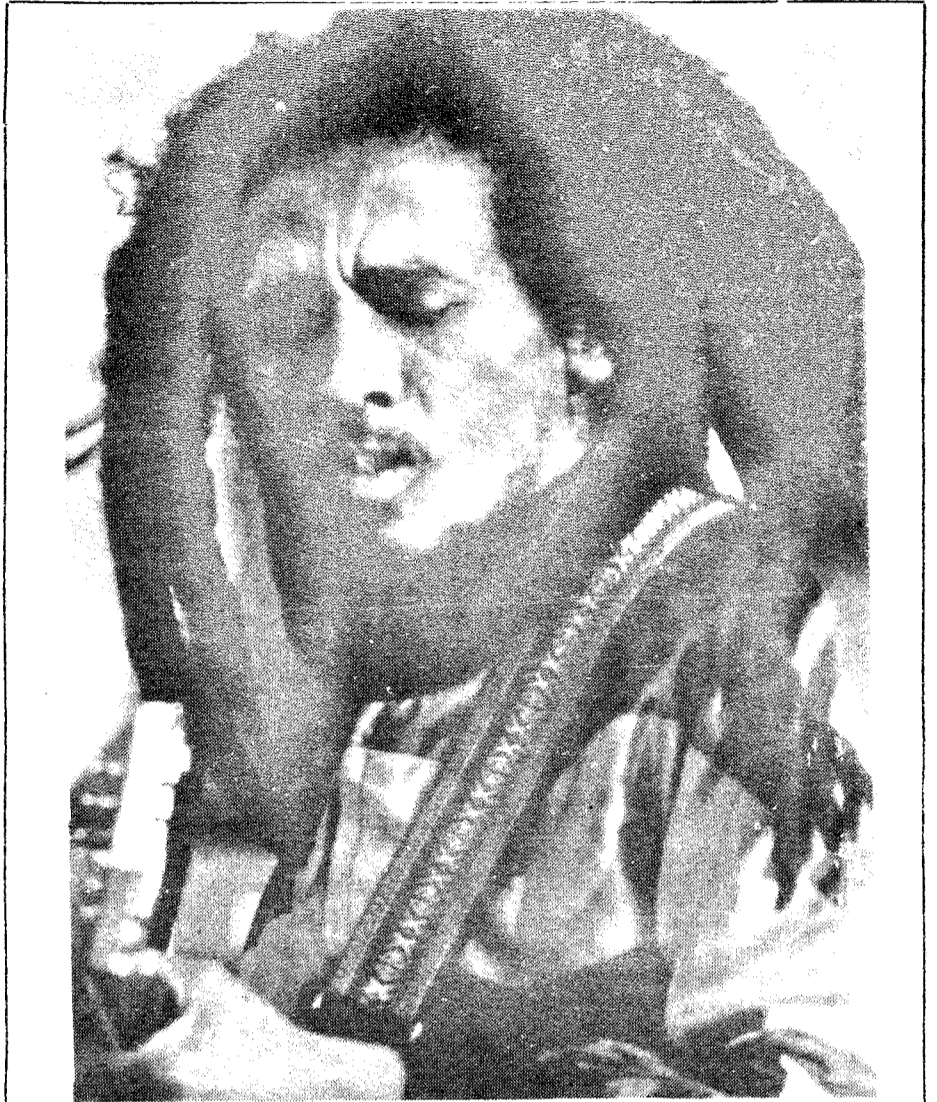
The month of February has been designated Black History Month. Those under-rated Blacks who contributed to the Western civilization can finally get a chance to be recognized, and receive credit where credit is due. Black history and black contributions have long been smothered by European viewpoints; and many times the truth is never told. To shed light on Black history and contributions Carter Woodson in the 1920's decided to celebrate the birthday of Frederick Douglas, which was on the 14th of February. From that point on, in the month of February, other blacks received recognition. What started out as an occasion to honor one prominent figure turned into a full celebration of Black culture, heritage, and history.

On Friday the third of February in the Fire Side Lounge of the Union, the 5th annual Bob Marley day celebration was held. For those who are not familiar with the late Bob Marley, he was Jamaica's originator of Reggae music. This unique style of rhythm became very popular just after a short while; and soon after spread worldwide for all to enjoy. Bob Marley's songs were for the most part political, and relayed a message to all Black people as to their economic and social positions. He emphasized in many of his songs that the truth about how Blacks are treated should be told. This message should be passed to the children and all other Blacks who expect to break away from the oppressor. Like Martin Luther King, Malcolm X, Booker T. Washington, Frederick Douglas and many, many other black figures who aided in the black struggle for equality, Bob Marley's music involved itself in the same and was aimed at the same goals.

The Union was filled with people waiting for the Bob Marley celebration, which got off to a late start. Soon after, the Union was filled with heart pounding bass that was produced by some of the latest Reggae music and dance hall "Rockers." Also included in the D.J.'s selection were some of Bob Marley's greatest hits. Added in the celebration were some traditional West Indian (Jamaican) dishes; curry chicken, rice and peas, fritters, and other fine foods were offered. All people passing by within the facility couldn't resist stopping in for a bit of culture. If the food wasn't enough they were soothed by the rhythm of the reggae beat.

After the food was finished and all pans cleared the Bob Marley Day celebration continued with well selected Reggae music. An added attraction was the presence of a live Reggae band, "Sons of Jubal." The band played several songs, most originated by the king of Reggae, Bob Marley. As the bands playing came to an end so didn't the celebration. Even though the rain stopped most from joining the celebration on Friday afternoon, I would say Bob Marley day was a success and had a fair turnout.

A special thanks should be given to: Agnes Ado, Naala Royale, Nadine Shelton, Marie Dunn, Jackie McCloud, Elisia Phidd, Lester Nicholson, and others involved. These Stony Brook students through hard work and dedication were the reason that the Bob Marley Day celebration was a success.



Bob Marley

Harlem Spirituals Uplift Listeners



The Harlem Spiritual Ensemble

Staller Center Hosts Singers

by Katherine McCalla

On Friday, January 27, the Harlem Spiritual Ensemble performed at the Staller Center for the Arts a medley of Negro Spirituals.

The concert was held in celebration of Dr. Martin Luther King Jr. Students read from King's speech "I have a dream" as the audience listened. One student on stage was moved to tears by the reading of the speech. After the speech the group was introduced but only the drummer

Morris McCormick and the pianist Inetta Harris came on stage. As McCormick began to beat the congas the rest of the group began singing "Let My People Go" as they marched on stage.

The group sang many songs as directed by Francois Clemmons, a tenor. Among the selections were: "There Is Trouble All Over This World," "I Want To Be Ready To Walk Into Jerusalem Just Like John," "You Better Mind," "It Ain't My Brother, Ain't My Sister, But It's Me Oh Lord Standing In The Need Of Prayer," "Swing Low Sweet Chariot," "Soon I Will Be Done With The Troubles Of The World."

Each member of the group had an opportunity to do a solo with the exception of the pianist who was hoarse. The lovely Janet Jordan received a standing ovation for her solo of "Go Tell It On The Mountain." Ms. Jordan's soul-piercing voice was definitely a crowd pleaser. She also sang "Remember Me," a phenomenal tribute to Dr. King.

The charming Mr. Clemmons spontaneously chose an hour and a half worth of songs from four hours of rehearsed songs. Clemmons said he decides each song on the spot from the "feeling" he gets from the audience.

Francois Clemmons the founder of the group along with the co-founder, Louis Smart-bass sang "Swing Low Sweet Chariot." The two were delightful together and the song was extremely popular with the crowd as one person shouted "More!" In the audience was Emile Adams, Norma Mahoney, Norman Berhannan, Judith Berhannan, students and faculty and staff and off campus visitors.

Smart and Clemmons had been performing together in Italy when they decided to form a group to sing Negro Spirituals. The group has been together for two years and has made one tape in the United States and released one record in Europe.

All members of the group are from different religious backgrounds: Presbyterian, Baptist, Buddhist, and Religious Scientist but the one thing that does bring them together, according to Clemmons, is the spirit of God. As Ms. Ruth Elmore responded when I asked her why was it she was always smiling she said it's "a joy to give" and they did give a gift of songs.

The group left the stage singing "Amen" dancing, waving and shaking hands with the audience as they went: Inetta Harris-soprano on piano, Ruth Elmore-mezzo soprano, Barbara Young-soprano, Raymond Frith-baritone, Janet Jordan-soprano, Francois Clemmons-tenor, Louis Smart-bass and Morris McCormick on congas. They were certainly loved by everyone.

Viewpoints

Re-thinking Beauty on Non-White Terms

Reprinted from Lotus

by Kelly Nishimura

There's a story about a girl named Pecola Breedlove written by Toni Morrison titled *The Bluest Eye*. Pecola is black, and she is ugly, according to white-American standards of beauty. She's shy, sensitive and longs to be loved by her family and the rest of the world. All her life Pecola has been alienated and ignored, the victim of racism and a scapegoat for blacks humiliated by white society.

Pecola believes, however, that her suffering would be relieved if only she were beautiful—if only she had blue eyes. As tragic as her life is, her longing for blue eyes is in itself very painful. She will never have blue eyes, and as a child growing up in the '40s, she will never know that so much beauty lies in the blackness she already possesses.

The awareness that "Black is beautiful" came in the sixties and helped African-Americans appreciate their black skin and features. However, white standards of beauty still dominate in our society and sadly, in others as well.

The criteria we use to judge beauty is learned. We are conditioned from day one to believe that "good looks" belong to the blonde, blue-eyed and busty and the tall dark and handsome. We are taught this by the Barbie and Ken dolls we played with, by Snow White and Cinderella, by Cheryl Tiegs, Don Johnson and Rob Lowe, by Duran Duran and MTV. Advertisements, television and the movies work on our subconscious and reinforce

these beauty standards in our conscious minds. Beauty standards in addition to the white ones. I know that these "Hawaii" standards are learned and not products of human nature because they are not used elsewhere in America. They were cultivated in Hawaii and remain unique to Hawaii.

A friend of mine said her Japanese-American professor teaching an American Studies class on Japanese Americans said Japanese-American girls go for white guys because they like the white look; but did the professor go on to explain why that preference exists? Did he make it clear that he was generalizing and that it is not a pre-determined act that these girls are not destined to behave this way from birth?

I resented the professor's comment on a personal level because not only is he miseducating his students, he's hurting my ego (something I hope to eliminate before I'm forty). I don't want people to think that I'm one of those white-boy loving girls. My boyfriend is white and I like him despite the fact. I like him not for his blue eyes and his six-foot bod but for, among other things, his encouragement of my appreciation for my Asian culture, my Asian looks and my Asian body.

It is important to understand that when non-whites admire beauty, that admiration is based on white standards that have been taught. It is not human nature that causes us to find tall, blue-eyed men and blonde, busty women particularly appealing.

Having grown up in America, I have been conditioned to evaluate beauty using white standards, but I have also been conditioned by the Asian/minority community in Hawaii where I grew up. I can judge beauty using other

standards in addition to the white ones. I know that these "Hawaii" standards are learned and not products of human nature because they are not used elsewhere in America. They were cultivated in Hawaii and remain unique to Hawaii.

A couple of hundred years ago, the Hawaiians saw beauty in large, heavy-set women. Members of certain African tribes put discs in their mouths to stretch their lips to create a beauty that appeals to them. The Japanese used to think that exposing the back of the neck was a turn-on. We may laugh at these standards of beauty and sexual appeal, thinking they are funny and strange, but someday people may laugh at America's lust for big tits. (A friend of mine said he can't understand why people find large breasts appealing: "sacks of fat" he calls them.)

As Asian-Americans, we have to reject not only the white standards of beauty but whites' ideas of Asian beauty. We shouldn't merely throw out our white Barbie dolls and replace them with the Japanese Barbies, which are molded by narrow, white definitions of Asian women. We must learn to appreciate our Asian faces and bodies, which come in many different shapes and sizes, on our own terms.

Toni Morrison writes that physical beauty is "probably the most destructive idea in the history of human thought." Someday, in an ideal world, no standards for beauty will exist. Awareness that standards of beauty are learned and not predetermined in the womb should inspire us to try to unlearn them and more importantly not to pass them on to future generations.

A Sensible Solution, A Serious Issue

By Nadine Palumbo

Weeks ago, on the days surrounding Martin Luther King Jr.'s birthday, anti-abortion demonstrations were in the headlines once again. Many supporters of the cause came out in force to stop traffic and wave banners, calling for the end of legalized abortion. The demonstrations utilized some of Dr. King's passive resistance tactics, lying in the street and falling limp in police officers' arms. Even Cardinal O'Connor likened these demonstrations to those of the Civil Rights movement in the sixties, noting that once blacks were treated as less than human, as he thinks fetuses are treated right now. The Cardinal seems to have a strange sense of things, equating the oppression of a race of living human beings to the termination of a pregnancy. The purpose of this article, however, is not to argue whether the right to an abortion should be legal or not, but instead, to advocate education on birth control.

Abortion is not something to be promoted. It is dangerous to a woman's body and should in no way substitute a formal means of birth control. Repeated abortions can create great health risks, and could lead to infertility in later life. As with any surgical procedure, complications can arise. Additionally, the emotional strain of both an unwanted pregnancy and the termination of it is very often a heavy issue for a woman to deal with.

If abortions were criminalized, 'back alley' procedures would take their place, endangering women and posing greater risks than a legal abortion. Illegal abortions could

"Here is where the true challenge lies. Not in preventing abortions, but instead, preventing unwanted pregnancy."

lead to internal bleeding, infection, and could even prove to be fatal. The poorer the woman, the more unsanitary the conditions of the procedure. Thus, the middle class could afford a safer illegal abortion whereas the poor would either rely on more dangerous conditions, or be forced to have the unwanted baby. One wonders if the predominantly white, upper middle class anti-abortion movement is ready and willing to help provide for more unwanted children of the poor, or will they just try and sweep these serious consequences under the rug. One does not see these people trying to help the already born abandoned babies who are addicted to the drug habits of their mothers, or providing homes for unwanted and abused children. If each of these demonstrators took time and tried to help the already living, some children may have a better life.

More importantly is the issue of responsibility. Sexually active people are old enough to know the facts about contraception. The Anti-abortion movement (and pro-choice supporters for that matter) should work with the schools to help prevent unwanted pregnancy. Ignorance would be wiped out concerning sexual activity. The age to start education about one's body is young about nine, because the awareness of sexuality and body parts should not be taboo, but a normal aspect of development. This is in no way to suggest telling young children to engage in sexual activity but to help create healthy and responsible attitudes about sex. Unfortunately, un-

wanted pregnancy does not wait until the youth is fifteen or sixteen, when most sex education classes take place. All too many occur in the early years of adolescence, perhaps creating greater damage to the body and emotions of a child. When one teaches a child about drugs, and tells them the consequences and why they shouldn't use them, it can work as a deterrent by educating the child. In turn, the awareness of pregnancy can also be a deterrent against sexual activity, or at least give the youth a knowledge of how to prevent an unwanted situation.

Here is where the true challenge lies. Not in preventing abortions, but instead, preventing unwanted pregnancy. If the anti-abortionists took their energies and really wanted to help, they should go to schools and other youth organizations and teach responsible behavior. This should be done in both the suburbs, and more importantly, in the inner city, where poverty and ignorance are all too common. The key is prevention, not an after-the-fact solution.

Let the Women Decide

by Shayne Trotman

Since the legalization of abortion there has been much controversy about the right of a woman to choose to end an unwanted pregnancy. This law saved the lives of many women who, driven to drastic methods, used hangers, broomsticks, drank poison etc. They often visited illegal "abortion clinics" where a doctor often applied methods not unlike those used at home. The "operating room" was usually a back room severely lacking in sanitary conditions. Women left these butchers in great pain, bleeding, confused, feeling alone and ashamed. The number of women who died from these illegal abortions is staggering. This alone should be the impetus enough for Americans to leave the decision in the hands of the women and educate them to act responsibly. The freedom of choice is inherent to Americans. It is in fact written in

the Constitution. So how is it that it could even be considered to completely strip a woman of her right to choose to end an unwanted pregnancy?

Some would argue that the unborn child also has a right to choose and it is unfair to them. On the other hand, an unwanted child may lead a very unhappy existence. If it's mother is young with no means of support that child may face a life of poverty, welfare and abuse. Is it really fair to the child to bring into this world and have no real life to offer it. Adoption, some say is the answer. Think of children that are placed irresponsibly and go through their lives feeling unloved, unwanted and confused.

Abortion may not be the answer for all women and the privilege should not be abused. Still it is our duty to leave that decision to the women and to teach them responsibility. Prevention is the cure not to arbitrarily strip women of their rights.

Our Opinions

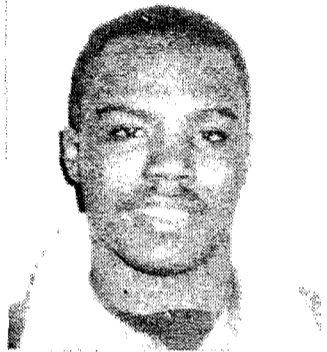
by Sabrina Lewis and Shirley Wheeler

Q: What does Black History month mean to you?



Adrienn Simmons: Junior; major: undeclared --20 years old.
"Black History Month means unity and recognition."

Nesly Beausoleil: Junior; major: Biology -- 22 years old.
"Black History Month to me is a time to reflect back on my ancestors and remember where we all came from."



Mike Henry: Freshman; major: undeclared -- 18 years old.

"Its not just a time to look back into our past and rest on our accomplishments, but it also serves as an inspiration for my future goals."



Brenda Alleyne: Freshman; major: Biological Sciences -- 18 years old.

"To me, Black History Month means the recognition of our ancestors for the paths that they've paved for us: socially, economically and educationally. It's also the recognition of the struggle for respect of our color."



Buffi Ward: Sophomore; major: Psychology -- 19 years old.

"To me, Black History Month is a time of pride for my people. It is a time to bring awareness of our rich history, our togetherness and the struggles that our people have shared, a time that gives me hope for the future."



Gristina A. Day: Sophomore; major: English & Africana Studies -- 21 years old.

"Black History Month to me represents the Declaration of Black Independence. It affordsus the opportunity to honor those who have contributed greatly, not only to us, but the world as a whole, as it gave us pride in the past and hope in the future."



Michael Parke: Freshman; major: Physics/Pre-med -- 19 years old.

"Black History Month is the time of the year for Blacks to look over and re-evaluate all of our accomplishments and to remind us that we are still not being treated equally and have much more to do."



William Moss: Junior; major: Media Arts/Communications -- 20 years old.

"To me, Black History Month is a way to acknowledge many Blacks for the achievements that they've made in the past and a way to enlighten the attitudes of non-Blacks on all prominent Black figures."



Africa Lake: Freshman; major: undeclared -- 19 years old.

"Black History Month to me is a symbol of what black people were and what we will be."



During this Black History month, let all people take advantage of events on campus and off. Utilize this time to learn as much as possible and remember that every month is Black History Month

— Peace —

TIMES IN CHANGE

BLACK HISTORY MONTH

Saturday, February 11th:
Concert by "M.C. Lyte" Stony Brook Union Ballroom, 9 pm (tickets available at the door)

Wednesday, February 15th:
"Your Heritage: You Need to Know" Program for Elementary School Children; 10 am to 3 pm; location to be announced.

"The Rise of Nationalism" Videotape Showing: 1 pm, Africana Studies Library, Social & Behavioral Sciences, S226

Poetry Reading by Sandra Maria Esteve, author of Yerba Buena; 7 pm, UNITY Cultural Center (Roth Cafeteria Bldg.)

Thursday, February 16th:
Poetry Reading by Jaleelah Karriem and Zayid Muhammad; 7 pm, UNITY Cultural Center (Roth Cafeteria Bldg.)

Friday, February 17th:
Art Show to Friday, February 24th, Works by Laurence Lee; Stony Brook Union Art Gallery, Monday through Friday, noon to 5 pm.

Saturday, February 18th:
Alpha Phi Alpha Annual Lip Sync Contest, 7 pm, Stony Brook Union Auditorium.

Monday, February 20th:
Kappa Sweethearts will perform the play, "For Colored Girls Who Have Considered Suicide When the Rainbow is Enough" 7pm, Stony Brook Union Auditorium.

Tuesday, February 21st:
"Racism in Science: We Shall Overcome" Panel Discussion and Student Exhibits, 7:30 pm, UNITY Cultural Center (Roth Cafeteria Building)

Wednesday, February 22nd:
"After Winter: Sterling Brown Profile," Videotape Showing; 1 pm Africana Studies Library, Social & Behavioral Sciences, S226

Talk by Adelaide Sandiford, Member of New York City Board of Regents, 7pm UNITY Cultural Center (Roth Cafeteria Building)

Thursday, February 23rd:
Poetry Reading by Cheryl Byron and Mervyn Taylor, 7pm UNITY Cultural Center (Roth Cafeteria Bldg.)

Friday, February 24th:
Tribute to "Martyrs of the Cause" 8 pm UNITY Cultural Center (Roth Cafeteria Bldg.)

Saturday, February 25th:
Through February 28 Works by Stony Brook Students Curtis Francis, Carlos McDonald; Stony Brook Union Art Gallery, Monday through Friday, noon to 5 pm.

Monday, February 27th (All Week)
"Black Man's Awareness Week" Watch for details

Monday, February 27th:
Through March 27 Exhibit: "The Decade of Women: The African-American Experience, 1890-1902" UNITY Cultural Center, please watch for details of speakers and films.

BLACK WORLD



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