

BLACKWORLD SALUTES BLACK HISTORY MONTH

Blackworld

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KAPPA DIAMONDS MAKE GRAND DEBUT

By Regina Young

"For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf" was a play written by Ntozake Shange. It was thought by some to be degrading to black men, but its real intent was an honest, true-to-life depiction of the trials and tribulations of being a black woman in America.

On Monday, February 20th, in the Union Auditorium, the Kappa Alpha Psi sweethearts presented their own version of the controversial play. Things got off to a late start, but what the audience witnessed was well worth the wait. After the traditional black national anthem, a short illustration of how Black History Month came about was given by Myra Green.

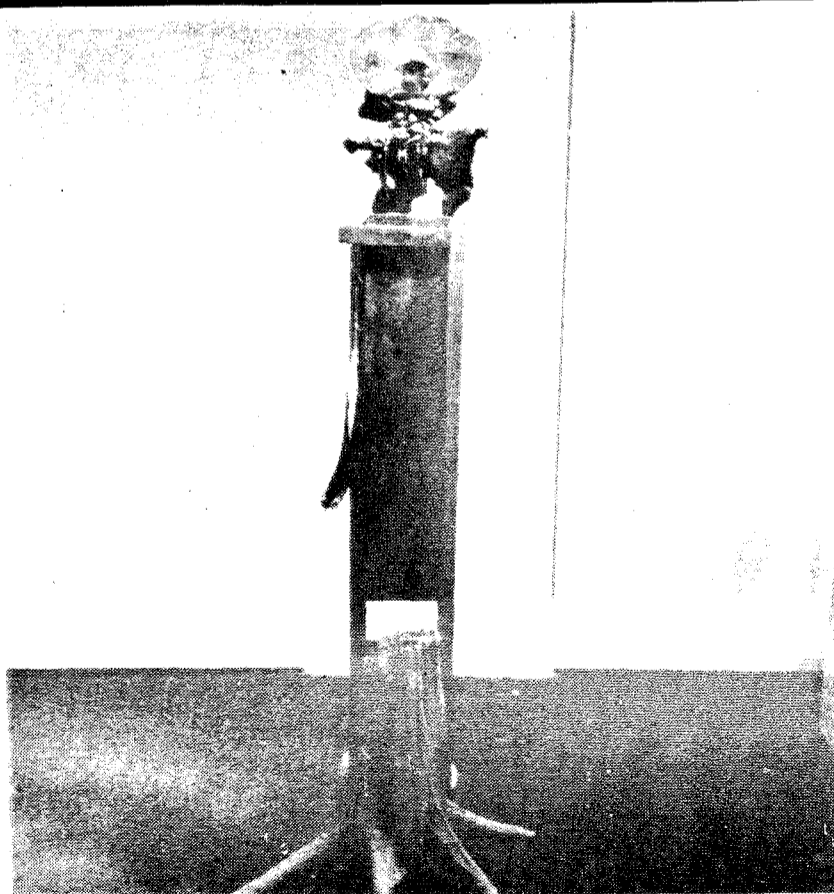
The play itself was performed by seven ladies in differently colored outfits who acted out dialogues on subjects that are of concern not only to the black woman here in America, but to all women the world over. They included date (or acquaintance) rape, abortion, and unsatisfying relationships between women and men. Quite a few of the dialogues focused on injustices perpetrated on women of African descent by their men, and this is probably why some black men may have seen the play as degrading to them when the original production aired.

Highlights of the play were the dialogue done by the ladies in purple, Cassandra Aird, blue, Francine Grey and red, Deirtre Simpkins about the wrong assumption most people still make about how, if a woman is raped, it has to be by a stranger, "Somebody Almost Walked Off With All My Stuff!" performed by the lady in green, Shayne Trotman. "You Can Keep Your Sorry" (the title tells all) by the lady in blue, Francine Grey, and the dialogue in which each woman told why she felt her love was too valuable to be thrown away by men or anyone else. All the acts were good, but the one that moved the audience the most was done by Deirtre Simpkins. It was the story of Beau, a Vietnam Veteran driven mad by his war experiences, and his girlfriend, Crystal, whom he abuses both physically and verbally. This abuse leads to tragedy in the end. There was also a poem dedicated by Elisa Frazier that stressed the need for those of African descent to rise up and take action to improve their situation.

As I see it, "For Colored Girls" is an affirmation of the black woman's struggle to be recognized and respected for her true worth, by her man in particular and by society in general. In my opinion, the Kappa Sweethearts portrayal was excellent.

In Blackworld Today:

- *Black Woman's World*
- *Tones of Sedition*
- *Ralph Bunche*
- *Racism in Science*
- *Special Poetry Page*



**Laurence
Lee's
exhibit
featured
in S.B.
Union
Gallery
this
week.**

Proposal 42: Right Idea, Biased Implementation

When I was in high school, I heard guidance counselors tell students that extra-curricular activities can help poor grades when being reviewed by a university's admissions board. Shouldn't this also apply to athletes? After all, they dedicate a great amount of time to their sports and most of them would do better if they weren't playing sports.

Instead of the NCAA restricting those who go to college they should restrict the emphasis on college sports. Those collegiate athletes become larger than life when they are still in class learning. How do you get a kid who is on the front cover of Sports Illustrated to listen to a professor whom he has never heard of up until the beginning of the semester?

The main problem with Proposal 42 is that, intentionally or not, it will cut the amount of Black student-athletes entering college. Its has been argued again and again that the SAT is a biased test, and that Blacks, women and the poor generally score less than white, middle-class males.

I read in the Daily News a couple of weeks ago that the average score for an African-American student --

Think about these two facts: Doug Williams, a Black quarterback, was the Most Valuable Player in the Super Bowl a year ago and more than half of the teams that competed in major collegiate bowl games were quarterbacked by Blacks. As far as basketball is concerned, need I say anything else? Most of the stars are Black (except Larry Bird) and even some of the coaches are, too.

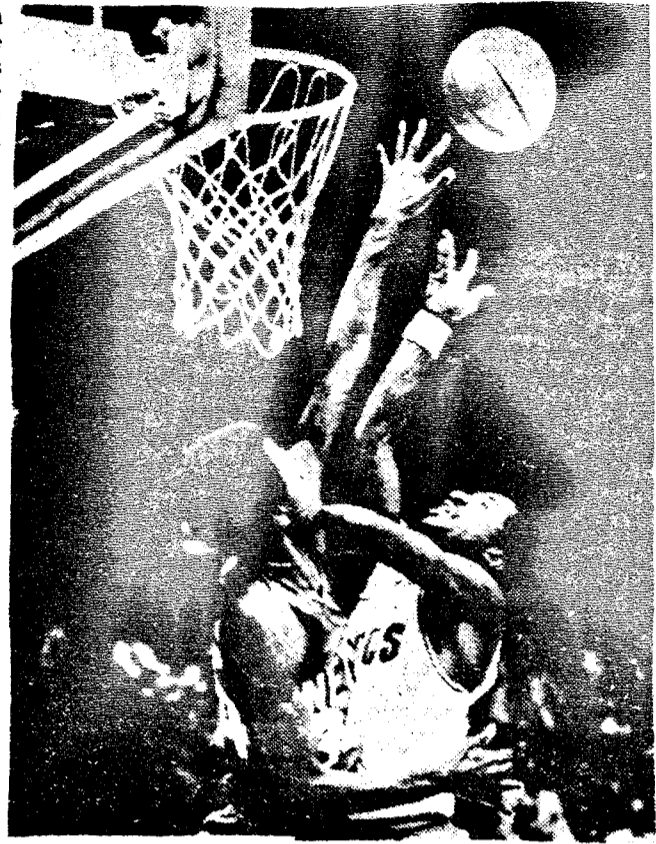
The problem with these advances in athletics is that all professional teams are owned by whites and most colleges receive large donations from white alumni. Don't you think they want to see white heroes? Proposal 42 is a perfect way to decrease the number of African-American athletes entering college. John Thompson, who is the head coach of Georgetown's basketball and Black, feels that the SAT is biased and has protested against proposal 42. When a man of Thompson's stature, he was the head coach of our Olympic team, refuses to coach his team, you know it has to be re-evaluated. He is not alone. John Chaney, the head basketball coach at Temple, wrote a small article in the January 23, 1989 issue blasting proposal 42.

There are already examples where proposal 48 helped a student and proposal 42 would have left him in athletic limbo. Rumeal Robinson, the starting point guard for the University of Michigan, had good grades in high school but couldn't get 700 on the SAT. Michigan gave him a scholarship anyway, and they made sure he worked hard in his first year of school to become eligible. You see, Robinson's problem is that he has a learning handicap comparable to Dyslexia and the SAT was murder on him. But now he is junior majoring in business communications with a 2.9 GPA and he is also averaging 13.8 points per game. If prop. 42 was in effect when he applied to Michigan he would never have gotten his chance and that would have been a real tragedy.

The National Collegiate Athletic Association (NCAA) in its quest to bring back some integrity to college athletics has passed a new proposal that will make it tougher for "borderline" student-athletes to gain scholarships beginning 1990. Proposal 42 is an addition to Proposal 48, which states that athletes coming out of high school must have a score of 700 or above on the Scholastic Aptitude Test (SAT) or a C or above average in college prep courses to be eligible to play sports in his/her first year of school. Those who didn't have one of the requirements but had the other were allowed to receive a scholarship but had to lose one year of eligibility.

Under Proposal 42, for an athlete to receive a scholarship he/she has to meet both requirements or else he/she has to pay his/her own way to school.

Now this idea may sound grand in this age of academic dishonesty where athletes are concerned but it has many faults. Even though Proposal 42 poses no



problem to the SUSB community (we have no major sports program), it threatens minority student-athletes who just want a chance, and there is the real tragedy.

The NCAA is really off base when it tells the universities who they can give scholarships to. If an institution chooses to give a chance, it's their money, not the NCAA's. If their school work does not improve then get rid of them, but let them have the chance.

It's up to each school to set its own guidelines. Many schools have programs that allow students from special groups (minorities, poor, handicapped, etc.) to be admitted with lower grades than the majority of the incoming freshmen. Why shouldn't athletes be given the same chance?

Proposal 42 needs to be changed because as it stands now, it is racist and it will stop many promising African-American athletes from achieving their goals. Think about basketball without Magic or Air Jordan, or football without Eric Dickerson and Jerry Rice. Pretty scary right? With prop. 42 we might be stuck with 10 Larry Birds on the court or lots of Steve Largent on the gridiron.

Tones of Sedition A Column By

Dwayne
Andrews



athlete or not -- is 736. Did the NCAA overlook this fact or is Proposal 42 the beginning of a scheme to get whites back into the sports limelight?

Unless you've missed something, the heroes in all three major American sports (baseball, football and basketball) are African-Americans. In baseball you have Dwight Gooden and Eric Davis, who are current stars like Hank Aaron (the all-time home run leader), Willie Mays and Reggie Jackson. On the football field all of the "skill" positions are dominated by Black athletes.

Even the quarterback position which was thought to be a White man's position is now being taken over by Blacks.

Black Woman's World

By Salimah Aminah McCallum

Some Black women refuse to accept the restrictions that this oppressive society has placed before us. Natalie Neita, a Stony Brook student, is among these Black women who will not settle for such conditions.

Natalie Neita is a member of the Caribbean Students Organization (CSO). However her commitment to CSO hasn't prevented her from getting involved in other campus organizations and activities. When asked exactly what organizations she's been involved in, Natalie said, "In some capacity I have worked in every minority organization. She said she has assisted NYPIRG in its environmental campaign. She has

also worked with African Students Alliance, Uniti Cultural Center, Minority Planning Board, and Haitian Student Organization (HSO).

Natalie was very instrumental in campus protests during the Dube crisis. She said, "the minute I heard the statement that Dube could teach at any other SUNY school except Stony Brook, I knew something had to be done". When asked what made her decide to organize a demonstration, she said, "I didn't really plan it, everything happened so fast".

Natalie explained that she was in the Fireside lounge of the Stony Brook Union along with other students interested in the Dube crisis. "The next thing I knew, I got up and said, lets go to administration." Natalie also said that on their way to the Administration building, "other students joined in our protest". The protest turned into an overnight sit-in, in the Administration building.

Natalie explained that out of the many protesters, only twenty students stayed in the Administration building that night. "I was disappointed. Out of the 20 students that stayed, ten students were Black with Caribbean

parentage".

When asked what did she learn from this experience, Natalie said, "this experience took away my original stereotypes of Black Americans. I used to think that they were lazy because they only took certain jobs, and that they were uneducated because of their language. I could never understand why Black Americans have become so apathetic. This experience made me realize that they are so apathetic because they have been oppressed longer than Caribbean Blacks".

When asked if she felt there was anything disappointing about the protest Natalie said, Yes, I was very disappointed because certain leaders of the Black community that I thought would be there weren't there. Black Americans as a whole are apathetic. Their energies are misdirected."

Natalie was also the winner of the Fall 1987 Ivory Sapphire Pageant. She said she entered the contest "for the money." "Once I heard that the prize was \$300 I became interested. I wanted to win the prize to buy an airplane ticket to Jamaica," she said.

Natalie won the pageant by reciting

Learn about
Black Women
with Blackworld's



Salimah
McCallum

an original poem titled, "Humors of Life." The poem included political personalities such as Mayor Edward Koch, Ronald Reagan, Pieter Botha and Jesse Jackson.

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"You have to be conscious of every step, every move, because the system is a fraud."

—Neita

EDITORIAL

The Wages of Racism

Racist Newsletter Says College Students Better Than Poor

Minimum wage what? The recent article in the College Republican's The Patriot entitled "Compassion for Fun and Profit", is far from being about minimum wage. It is both offending and racist to minorities. What kind of person with at least half a brain would say, "For them (black teenagers) to find jobs at all, they've got to work illegally, as domestic servants". Domestic servants? Are these insinuations that black teens can only get jobs as domestic servants? that is outrageous.

The cowardly anonymous author states, "it is true that minimum wage laws hurt poorly educated minority youths who have little job experience or skill". Is the article stating only minority youths are "poorly educated" and have little job experience and skill? The author also states that minimum wage laws make it illegal for minorities to work, causing massive unemployment. What? The purpose of minimum wage to begin with was to curb unemployment. The rest of the article is just as ridiculous. Is this a farce or what? The sarcastic comments throughout the article also shows the immaturity of the author.

A group of 30-40 concerned students gathered together to protest this racist article at the College Republicans meeting on Wednesday February 22nd in The Union. It should have been expected that there was no meeting. Be sure there will be further action taken. On behalf of the minority community we expect a written apology. This ignorance will not be tolerated at Stony Brook.

C. Sheldon Bassarath

Letters N.S.B.E. Greetings Newcomers

WELCOME!!! to all the new, incoming students. The National Society of Black Engineers (N.S.B.E.) - Stony Brook chapter would like to inform you of our purpose and goals.

N.S.B.E. is a national student-based and operated non-profit organization, with six regions across the United States and well over 5,000 members. Each region is made up of four to five zones, each comprised of chapters from different colleges and universities. Stony Brook is located in Region One which includes colleges and universities in the New York, New Jersey, and New England areas. We are concerned with the recruitment, retention, and successful graduation of minorities in engineering. We are a support group that provides intensive programs. These programs serve to strengthen relations with professionals, industry, and the minority community.

What we have planned for the 1988-1989 school year is a typical list of programs and services that our organization is known for. Our programs will entail:

- Monthly technical seminars and workshops
- Tutorial services
- Regional and national conferences
- Guest speakers - students, professors, and professional engineers
- Plant trips
- Scholarships
- Test banks - old and mock exams
- Office hours
- Job fairs
- Peer counseling
- Fund raising - parties, sales etc.

We welcome you to our organization, whether you are in the engineering program, are pre-engineering, or just thinking about it. We also encourage other science and math majors to join. We hold weekly meetings on Wednesday night at 7:30 pm in the UNITI Cultural Center.

Upcoming Events:

Region 1 Conference: Feb. 10th - 12th
AT&T Systems

Engineering presentation: Feb. 11th,
5:30 pm Student Union Rm 231

We wish you a successful Spring semester and hope to see you at our next meeting.

The Evasive "Enemy"

Patrick B. Jenkins

Since intercession I'd been anxiously awaiting Stony Brook's Black History Month celebration. So when I saw flyers announcing that the rap artists "Public Enemy" were coming for a speak out I became excited.

The turnout was good, about 100 persons attended. I took a seat close to the front because I wanted to be involved in the action. At about 7:15 p.m. a member of Malik Sigma Psi fraternity alerted the crowd that the special guests would be approximately 30-45 minutes late. That was less than I expected so I sat back and organized my thoughts. I wanted to be ready to speak out when they finally arrived.

At 9:00 p.m. (one hour and 45 minutes later) I awakened to find people scurrying to their seats whispering, "They're here." I sat up so that I could get a good look at Chuck D, Flavor Flav, and Terminator X. I looked and looked, searched and searched yet to my dismay

they were not to be found. Instead I waited two hours for Security of the First World.

Security of the First World!!! I waited two hours for S1Ws? But, before I could revolt Brother Mike Williams apologized for being late and not being what was expected (Public Enemy). My patience returned as I realized my purpose for being there. After all, I wasn't there for a concert, I was there to participate in a discussion, to speak out.

Brother Mike introduced Brother James Norman, who apologized and then proceeded to speak African-American history.

I sat on the edge of my seat ready for my chance to speak. Brother James went on lecturing about Dr. Martin Luther King Jr., Rosa Parks, and Malcolm X. He talked of their achievements and goals but offered no insight or room for comment. His rhetoric entailed much of what is usually heard in the media, public schools, or similar forums.

He said that Martin Luther King Jr. was more than a dream. "Wow" thought to myself, "This would be something to speak out about." My opportunity to hear everyone else's opinions never came as Brother James continued. He never elaborated on his own comments. I started to realize that I was not at a speakout, but ultimately a speakat.

Not to be discouraged, I listened to what was being said by Brother James. Amidst yawns, laughter, and the continuous sound of people leaving, I tried to grasp his main message.

He said, "Public Enemy is trying to spark a mind revolution." I kept thinking of all the minds that were being held back at that moment. I wondered

how many came and had their spirits killed by a lecture.

By not speaking out we were being denied a chance to brainstorm and collaborate. I started to think about the American educational system and how it embodied this same element. I started to wonder if on that night there was really a difference.

After an hour and 45 minutes Brother James issued a challenge to all that were present. He challenged us to continue the movement that was started in the 60's. He said that all those that had knowledge should teach others who don't. I started to believe that Brother James felt he had done that. I became upset as he spoke further as this challenge could have been addressed earlier in the evening. The night could have been a sharing of knowledge.

I applaud Public Enemy in their effort to produce 5000 African-American leaders in five years. But for the sake of the movement, a leader is someone who can organize his opinion and also listen and learn from others. Brother James did say that self-knowledge is the key, but being able to take in African-American history and regurgitate it does not make you knowledgeable of the ideals of the movement. In a speakout these ideals would have surfaced and would have been realized by all who were present.

Public Enemy should rethink their approach. By having S1Ws carry toy Uzi machine guns on stage in front of impressionable youth they become hard to take seriously. If they cannot be taken seriously they make themselves part of the problem instead of the solution.

Blackworld

"KNOW THYSELF"

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Peace of the Prize

by Crystal Avery

The distinction of being awarded the prestigious Nobel Peace Prize is one recognized internationally. The first African-American to be honored with this distinction was Ralph Johnson Bunche. He received the award in 1950 for his extraordinary peace efforts and mediating talents during the Arab-Israeli crisis, when he served as a member of the trusteeship division of the United Nations and as representative of the UN's secretary general. Bunche's negotiating method resulted in a cease-fire which was followed by the famous "Four Marmistice Agreements."

Bunche was born in 1904, in Detroit, Michigan. He attended UCLA where he was graduated summa cum laude. Bunche furthered his education at Harvard where he was awarded the Tappan Prize for the most outstanding doctoral dissertation in the social sciences. He also studied at Northwestern University, the London School of Economics, and the University of Cape-town in South Africa.

Dr. Bunche is probably best recognized for his position as a United Nations representative, but he held several other positions as well. He served as chairman of Howard University's Political Science Department, as specialist in African affairs for the Office of Strategic services and as senior social analyst for the Office of the coordinator of information in African and Far Eastern affairs. He also served as associated chief of dependent areas in the State Department.

Dr. Bunche mediated brilliantly in the Suez, 1956; the Congo, 1960; and Cyprus, 1964. He retired from the U.N. in 1971 as under secretary-general for political af-



RALPH JOHNSON BUNCHE

fairs. He is one who is recognized and applauded world-wide for his brilliance as a scholar, mediator, and humanitarian. As one of two African-American recipients of the Nobel Peace Prize, the other being the Rev. Martin L. King, Dr. Ralph Johnson Bunche is a true hero.

Recently, Natalie was involved in organizing a Jamaican relief fundraiser. When Hurricane Gilbert destroyed the island of Jamaica, leaving many Jamaicans homeless and destitute, Natalie said she knew something had to be done.

First she organized a canned food and clothes drive, which she says turned out successful. Then she went to different minority organizations on campus to solicit funds to send to Jamaica. Through her efforts, Jamaica will be receiving a check for \$3072.25 to help the poor and the homeless, she said.

"My prospective goals are to join World Teach," Natalie said of her future plans. World Teach is an organization dedicated to educating children in rural areas around the globe.

Natalie said she plans to go to Kenya for 2-3 years to teach Black children. "I am very excited. I can't wait to learn Swahili," she said.

Natalie said she first began fighting for the cause when she came to America. "America has made me realize the plight of Black in general. When I was in Jamaica, I wasn't aware of what was going on in the world. I didn't know about apartheid."

Natalie insisted that she not be considered a leader. She said, "I'm just one who likes to take initiative. I like to get involved. One thing I hate most is helplessness."

When asked for a quotation Blacks could live by Natalie said, "You have to be conscious of every step, every move, because the system is a fraud."

International Update Freedom for Angola?

By Shayne Trotmann

As Angola claimed its independence, years ago, it found itself fumbling toward recovery. Lack of trained manpower and war in the south only help to hinder Angola's economic development. Cuba graciously offered to help. Cuban troops entered Angola and began to train their armies and created health care and educational programs. The estimated 50,000 Cuban troops are now leaving Angola, according to an agreement recently signed. It has been decided, after six months of negotiations that the Cuban troops will leave Angola and South African troops will therefore leave Namibia.

This agreement holds risks for all. Without Cuban military support the Angolan government may have to abandon its hope for victory in its struggle against both South African and U.N. powers. S. Africa, on the other hand must be ready to accept the possibility of Namibia becoming a hostile Marxist state. It seems that S. Africa is all too happy to take this risk however, as Namibia was costing as much as 360 million dollars a year to "protect." So it seems that S. Africa's 73 year rule over Namibia was already nearing and end. Therefore one must ask how much of a risk is it and are African nations being used, once again, to further their own oppression?

It seems fairly obvious that the greater risk is being taken by Angola. S. Africa was only too happy to remove its forces from Namibia. South African foreign minister called it "an albatross around our neck." Angola now has to contend with the guerilla warfare that has the state under seige. These guerillas are, no doubt, funded by the S. African and U.N. super-powers. How is Angola going to survive this tug-of-war? Will Namibia's new but weak Marxist government be able to stand up to S. African pressure? And why is an American being praised for his personal triumph in the negotiations between these countries. It seems before accolades are given so arbitrarily we should try and answer these questions as well as assist Angola in their struggle.

UNITI UPDATE

Dear Fellow Students,

Greetings! With peace, love and respect for each other we can definitely unite. Unity is one of the primary reasons, the UNITI (United Nationalities in Transcending Ideologies), Cultural Center was created. This center was created with each and everyone of us in mind. It was created so, we as a people would have a place to call home while away from home, a place to express our feelings and opinions freely, a place where regardless of our particular beliefs

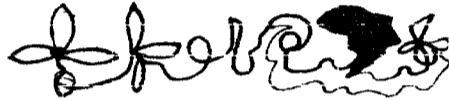
we are welcome, a place to exhibit our talent, our art, creations of any form which will directly or indirectly educate our brothers and sisters. It's a place for us to understand each other, respect our differences, a place to meet your peers, a place to study, a place where once you enter, it will without a doubt educate you. It is a place to begin, to build and network a true community for ourselves.

If any of these possibilities strike you as important, please feel free to come to the UNITI Cultural Center, located in the Roth Cafeteria building. Join the force, the educated force, the talented and knowledgeable force. Be a part of "us."

All are welcome!

"In unity we stand, divided we fall!"

Orin Roberts, President
UNITI Cultural Center
632-3355



"Zed," from Lee's collection

by Nadine Palumbo

Brooklynite Lawrence Lee's sculpture exhibition opened last Friday, the 17th, displaying over a dozen medium to large sized pieces in the Union Gallery. His work combines many natural materials: wood, bronze and stone.

One piece in particular, Sun Ra, incorporates many such natural mediums. These materials play off each other, creating contrasts between the rocks, wood, feathers, tree bark and metals used. Surprisingly, considering the number of various materials, the piece is integrated and invites the viewer.

There is a clear interplay of smooth versus rough surfaces, which is heightened by the highly-polished cherry wood. The uprooted tree part at the bottom of the piece is symbolic -- it appears to be striving to root.

Most of Lee's work presented in the show appears to be symbolic, mostly due to the titles which refer to Taoism and other eastern philosophies. Unfortunately, it appears it would take a

lecture from the artist to understand the ideology behind the work. A detailed flyer may have provided some necessary information.

The bimorphic forms of the wooden sculptures are substantially less interesting than the bronze and stone pieces. They are terribly derivative of other artists and lack an engagement with the viewer.

The other pieces, however, make up for this, providing many intricacies due to the fascinating interplay of colors, textures and use of negative space.

This is clearly exemplified by the sculpture titled Zed. This piece uses black and taupe stone of both rough and smooth surfaces. The difference in tactile qualities is heightened by the reflection of light off a brilliant gold metal sphere imbedded in the rock.

This is by far the most unified piece in the show, a jigsaw puzzle of the highest order. It culminates the aesthetic issues Mr. Lee addresses in his work.

Apple Cores: Strong Voices In Today's Black Music



Mighty African Warriors: (a history)

On November 15, 218 B. C., Hannibal, a full-blooded Negro, marching through conquered territory in Spain and France, performed the astounding feat of crossing the Alps. With only 26,000 of his original force of 82,000 men remaining, he defeated Rome, the mightiest military power of that age, who had a million men, in every battle for the next fifteen years. Hannibal is the father of military strategy. His tactics are still taught in the leading military academies of the United States, England, France, Germany, and other lands.

Yusuf, a king from Upper Senegal, Africa, saved Moorish civilization in Spain in 1086. The Moors were being pushed out by the white Christians of Germanic descent. Yusuf crossed the Strait of Gibraltar with only 15,000 men, most of them pure blacks, and with 10,000 more from the army of 70,000, nearly three times as great, but Yusuf inflicted a terrific defeat on them. The flower of white knighthood was destroyed in that battle. Among those who fell later before the military prowess of Yusuf was Roderigo Diaz de Bivar, known as "The Cid," and the greatest figure of heroic age of Spain.

In 1538, Askia The Great, Emperor of Songhay, ruled an empire that stretched from the Atlantic Ocean to Lake Chad, and larger than Western Europe. His capital was Timbuctoo.

The first World War in history was started by Abraha, Negro emperor and ex-slave, when he attacked Mecca, Arabia, in 569 A.D. This lasted for more than a thousand years and stretched from France to beyond China. It brought about the fall, of several great empires, one of them the Later Roman Empire, capital Constantinople in 1453 A.D.

By LeRoi Jones
aka: Amiri Baraka

More black music of our time: the Sun Ra Myth-Science Arkestra. Sun Ra has been on the general scene for a long time. In Chicago, quite a few years ago, I remember hearing his name and seeing a film, *The Cry of Jazz*, in which Sun's music was featured.

All the concepts that seemed vague and unrealized in the late '50's have come together in the mature and profound music and compositions of this philosopher-musician.

The Arkestra varies in size, but it is usually about 10 to 12 musicians large. Sometimes two drummers (e.g., Roger Blank and Clifford Jarvis or Jimmie Johnson) plus all the other horn men doubling on all kinds of percussion instruments—bells, cymbals, African wood drums.

Sun Ra wants a music that will reflect a life-sense lost in the West, a music full of Africa. The band produces an environment, with their music most of all but also with their dress (gold cloth or velvet headbands and hats, shining tunics). The room lights go out on some tunes, and the only lights are those flashing off a band on Sun Ra's head or from altoist Marshall Allen's or some of the other sidemen's.

On one piece, the Arkestra moves, behind Sun Ra, in a long line through the dark, chanting and playing, with the lights flashing on and off. . . a totally different epoch is conjured.

The musicians also sing on quite a few of the songs, e.g., *Next Stop, Jupiter*, some of them pointing in the air.

The voice becomes more and more relevant to contemporary jazz. From the vocal quality of the most impressive hornes to A Love Supreme or Archie Shepp's spoken Malcolm or Albert Ayler's short biographical talk on My Name is Albert Ayler or Sonny Murray's humming on *Witches and Devils* (ESP Spiritual Unity) or my own reading with John Tchicai.

Sun Ra's new record for ESP, *The Heliocentric World of Sun Ra*, is one of the most beautiful albums I have ever heard. It is a deeply filling experience. And one realization that this album gave me was the fact that the Sun Ra Myth-Science Arkestra is really the first big band of the New Black Music. The Ornette Coleman Double Quartet and the feel of the Cecil Taylor compositions on the *Into the Hot* album were my first references of what the new music's big bands would sound like. And Sun Ra's manipulation of sound within this orchestral context is even more flexible

Sun Ra's music presumes it exists everywhere—all Nature—and is not merely the calm artifact lost in a world of silence.

—Baraka

Sun Ra

in terms of spontaneous composition and the utilization of a "total sound" concept i.e., when the music seems to take up all available space. Sun Ra's music in this term presumes it exists everywhere—all Nature—and is not merely the calm artifact lost in a world of silence. The popular song is clearly discernible as a thing in the world; its limits are blatantly finite. Sun Ra's music creates the arbitrary sounds of the natural world.

Sun Ra's Arkestra is really a black family. The leader keeps 14 or 15 musicians playing with him who are convinced that music is a priestly concern and a vitally significant aspect of black culture. Some of the musicians, such as tenor man John Gilmore or baritonist Pat Patrick, might have jobs with other bread bands, but their strongest dedication is to the beautiful black soundworld of Sun Ra.

Most of the players in Sun Ra's Myth-Science Arkestra are still too young to be known by more than a few people. But the *Heliocentric* album ought to change all that.

Sun Ra will be appearing with his Arkestra on Tuesday, February 28th at 8:00 pm in the Staller Center, Main stage. Tickets available at the Union Box Office-632-6464. This is the Black History Month Finale!

KNOWLEDGE
IS POWER!

Arm Yourself
With Positive
Literature
Editor's Choice

Invisible Man
by
Ralph Ellison

POETRY

It's all about power
It's all about greed
It's all about the white man
Turns out 25 years
Today, It's all the same
Nothings really changed.

Next time i laugh
The next time i laugh
i will be sure to laugh loud and proud
and glad now for all the times we've had
laugh now for all the times we've been sad
The next time i laugh
i promise meself to laugh long and hard
for all the times that i've been scarred
on the jagged sharp edges protruding from the card
I promise meself to laugh long and hard
for all the times that i've been scarred
on the jagged sharp edges protruding from the card

not knowing how to slap me
Next time i laugh
your gonna have to slap me
back to me senses
cause all those fences
placed on my mind
that i had feared
but never mind
cause those i've cleared
forced on on my mind to keep me behind
The next time i laugh
I'll laugh me best
cause i would have known that i am some one whom you can not oppres
though you surely have tried
but in my stare you've tried
and in my truth you've lied
the next time i laugh

Carlos Montreuil

Just the Thought

by Lancelot Walker
Just the thought of you loving him makes me want to die,
Just the thought of you wanting him makes me want to cry
Just the thought of you kissing him makes me insane.
The thought of you letting him make love to you hurts
me deep down inside.
Just the thought of you being his bride,
To love him, to be close to him, to want him, to feel him,
to lie in his arms, not mine, to feel him inside of you is enough
to make me commit a crime,
Just the thought of you sharing your life with him,
Carrying his child within your womb, not mine
The thought of you feeling warm inside for him,
The thought of you accomodating his needs, his desires
not mine
but another man's turns all my days into darkest nights.
Just the thought of you loving another man darling,
cripples my mind

Phoeh's K. Gumbs

Black Mystery Month

My story my story
not his story
but my story
makes me strong
make me know of the wrong
make me proud
my story my story screams loud
loudly in passion and pain:
my story is Black
ebony and brown
my story is the bluesy jazz bebops that hiphops
ebony Black glory
my story
in blood drops
like rain

Carlos Montreuil

To Be Truthful Black Woman

Black woman,
I would like to
whisper,
the glory of your name,
and spread
the flame of your beauty,
on every rotting tree,
praising,
the sun for your strength,
the earth for your stand,
and the creator for your wisdom,
to some of you, I would be justified,
but,
to others, it would be untrue,
for there are filth among you,
some of which might be called bitches,
knowing,
nothing of honesty,
knowing,
nothing of beauty,
you walk on people,
as if they were rubbish,
and your smile is at it's best, false
how could I call you sapphire, beautiful
and most of all mother or wife,
when at best you stand,
a parasite,
a phony,
and a user,
Sapphire, beautiful, mother for some,
bitches, filth, parasite for others,
Black woman, you are human,
As my good friend say,
in the reggae rhythm,
who the cap fit,
let them wear it.

—Michael Grimes

THE BLACK FINGER

I have seen just seen a beautiful thing
Slim and still,
Against a gold, gold sky,
A straight cypress,
Sensitive,
Exquisite,
A black finger
Pointing upwards.
Why, beautiful, still finger are you black?
And why are you pointing upwards?

A WOMAN'S STORY

I am a woman,
who believed strongly in God.
And then,
I got pregnant,
ignorantly,

regretfully,
accidentally.
The first time I had sex (not love),
The first time I choose to have sex.
Spontaneously. Assertively.
with a man I wanted physically,
and no more.
And then Iced-up afterwards,
and refused choices, cursed spontaneity,
and now there was a wide gaping
emptiness,
A continual raw gnawing
From Fire-to-Ice.

Six months of Ice,
and I thawed when
a situation got too hot,
and my mind and body could no
longer remain cold.
Ice-to-Fire.
Another first.
A first time/love,
another free choice.
It couldn't be.
It can't — my God no;
It can't happen to me!

Free/Woman
But I was pregnant,
and this time, I Knew There
Was No God.
There was only Me
I could/can no longer
depend on a man,
I couldn't/can't see.
My responsibilities rest
with Me.

by Noluja-Astat-Istic

THOSE LATE NIGHTS

Here we are in the middle of the night,
Toiling and worried until broad day light,
Sleep in our eyes, but the work must go on.
Without a paper today is no fun.
Cutting and clipping,
Redoing and patching,
Side by side the lines have to be matching.
Damn! when will we be through
Here we are with the midnight blues
Pass the scissors and some glue
The front page must be brand new
This ain't time for no joke
Someone at the layout table just done broke.
Looking in back issues to find a missing word
Finish this page and announce the time
Boy this equipment is a modern day crime
Give some graphics but not too much
Proofread, typeset, layout and pasteup
Everything submitted nothing we madeup.
Get the copy off to the printer
Blackworld must come out — just a reminder.

by Lancelot Walker

Mississippi Burning Explores Racial Struggle On Screen

by Cecil R. Rookwood, Jr.

The movie "Mississippi Burning" was about three young civil rights activists who were from the north, who went to Jessup County, which is located in Mississippi to set up a voter registration camp for the blacks in that county.

One of the activists was black, and the other two were white. All of them were college students. The whole movie revolves around the three missing black activists who never return home. Because of this the F.B.I. was sent in to investigate the case.

The F.B.I. received no help from the people in the small town. No one they asked knew anything. The sheriff's department said that they picked up the three boys and released them at about 10:30 that night, and that they were never seen again.

The F.B.I. questioned the entire sheriff's department and came up with nothing at first. Then after putting two and two together, the investigators found that the sheriff's alibi had flaws in it. The fifteen minutes that he said he was with his wife didn't stick.

One of the F.B.I. men went to try to talk to the Sheriff's wife to see what she had to say about it. She said the same thing that her husband said. At this point in the movie the F.B.I. started questioning local blacks. All of the blacks they questioned in public were later beaten up by members of the Klan, which made the people in the black community scared, and some of the blacks in the town felt that if the F.B.I. went away their troubles would too.

This movie received a lot of controversy in that it primarily showed the white point of view of the case. It really didn't show the black side of the case. The movie takes place in the fifties and sixties and during this time blacks were oppressed. Throughout the whole movie, blacks were portrayed as being scared and that they didn't fight back. This is false because during this time a lot of blacks did fight back.

They hit and beat up men, women, and children. A touching part of this movie was when one man kicked an elderly black woman down the side of a hill and kicked a young boy repeatedly in his head and stomach.

The F.B.I. men felt that the only way to solve this case was from the inside. One of them went back to the Sheriff's house to talk to his wife, and she told them where the bodies of the three young Civil Rights activists were buried. The F.B.I. went to the site, which was located on a farm and dug. They found the bodies of the three boys.

During the whole movie, the media played a large role in televising everything that was going on up to now. They were also receiving abuse from the townspeople. Somehow the sheriff found out that his wife told the F.B.I. and the sheriff went back to his house and badly beat up his wife to the point that she was hospitalized. This angered the F.B.I. and they were going to get even. One of them beat up the sheriff and they tricked one of the white men into telling on the others. All of the men involved were convicted and the governor hanged himself.

The movie is very touching because it showed lynching, the Ku Klux Klan, and the poverty of blacks. It also showed that during this time blacks and whites

F.B.I. followed, but by the time they got there it was too late. The young black man was beaten up badly.

The F.B.I. persuaded the young man to press charges and when the case went to court, the judge dismissed the sentences on the four white men. That night there was a church service held in a black church, and when the church service was over, about fifteen to twenty white hooded men were outside with sticks and bats waiting to beat up the black people in the church.

This movie was an eye-opener because it made me realize the struggle that blacks had to go through, and that we have come a long way though racism still exists today. The media still isn't ready for this movie or any other black movie because it doesn't show enough of the black point of view on segregation, and it's not given the credit that it is due.

An example of this is the movie "Cry Freedom." The movie was suppose to be focusing on the life of a Civil Rights leader and instead, the movie almost entirely focused on a White man escaping from South Africa.



MISSISSIPPI BURNING

had to use separate dining and drinking facilities.

The F.B.I. received a tip from an unknown source that when blacks were released from jail, that they were released into the hands of the Klan. One night two F.B.I. men waited behind the jail and saw a young black man released. As soon as the young black man started walking down the road, a pick-up truck followed him, four of the men in the truck got out and beat him up and put him in the truck, and drove into the woods. The

Just as in Mississippi Burning, I feel that both movies should have made more of an attempt to focus on the black struggle.

Mississippi Burning is a very serious movie and I would recommend it to all people of all ethnic races to see.

Panel Discusses Racism In Science

By Lisa Payton

Donna Watkins in conjunction with Minorities in Medicine, Minorities in Engineering and Applied Sciences and the S.A.I.N.T.S., organized a forum of five Black distinguished panelists in the sciences. Organizations like M.I.M. and M.E.A.S. are very important clubs to the minority community, because in working together they give each other the support that is needed to excel in their field of science.

The panel consisted of Patricia Williams a 1985 Engineer graduate of Stony Brook. Presently she has a job as a Work Safety Engineer. Ms. Williams addressed the question 'Is Science relevant to Blacks?' Her response was 'most definitely!' Ms. Williams' basic message to us was that we are under represented in the field and we must switch from consumers to producers and pioneers. The Black community has a need for self-determination for the achievement of brain and economic power.

Carol Chin is a Critical Care Nurse here at SUNY Hospital in the Burn Unit. Ms. Chin along with Dr. Robert Thomas a medical doctor addressed the statement that 'Blacks can't do Science.' Ms. Chin's response was 'Blacks should think critically of such statements because we live in a racist society.' People who make such statements base it on the poorer class of blacks who have a disadvantage.

Dr. Thomas replied that the statement 'Blacks can't do Science', is

'irrelevant to anyone who wants to do science, we are all humans with the same potentials. In addition he added, 'Don't let the realities of racism oppress your self expression, because it can blind you. Keith Watson is a Dental Physician presently employed with the Veterans Dental Clinic. Watson was in agreement with Thomas. When it comes to science it has no color and we should ignore stereotypes.

David Ferguson the last panelist answered a very important question, 'How does science relate to racism.' He feels that society has adopted a Pseudo-Science mentality, that blacks' non-intelligence is due to the biological differences between races. Blacks' brains in essence are inferior to whites. Ferguson said we must dismiss these ignorant suggestions and become tough. He feels that toughness has to come first from the family and community.

We must first change everything negative in our communities and households into positive things in order to support children that are interested in doing something important.

At the end of the panel discussion, a group of students from Longmore High School here on the Island demonstrated in a skit the ideas of young black children when it comes to achievements in science. Most of them thought the same way, blacks have not and will never contribute anything to the world of science, so why should they be interested. By the end of the skit they learned a few of the many, many contributions made by blacks.

The reality of racism is halting the dreams of many young children because of stereotyping. Even on a college level, our classrooms have very few spots of black, which is discouraging to other blacks. But even more dis-

couraging is there are even fewer black science teachers.

Donna Watkins, Minorities in Engineering and Applied Sciences, and the S.A.I.N.T.S. are working to change this, but they need us to reach out and give a little of ourselves.

The URECA Program under the auspices of the Office of Undergraduate Studies, is sponsoring the Second Annual Undergraduate Research and Creative Activities Symposium to take place on Saturday, April 15, 1989, from 10 a.m. to 5 p.m. in the Staller Center for the Arts.

The symposium will feature the research and creative projects of Stony Brook undergraduates.

For Your Information

BLACKMAN'S AWARENESS WEEK FEB. 27-MARCH 5 THEME: BLACK MEN IN RELATION TO THE WORLD

February 27, 1989
Union Auditorium
7:00 P.M.

Dr. Leonard Jeffreys
Department of Black Studies
City College of New York

February 28, 1989
Staller Center
8:30 P.M.

Sun RA Orchestra

March 1, 1989
UNITI Cultural Center
7:00 P.M.

Harold Bellinger
Member Affirmative Action
SUNY Farmingdale
Assistant Dean of Students

March 2, 1989
UNITI Cultural Center
7:00 P.M.

Prof. K. Jenkins
Chairperson of Afro-American Stud.
Nassau Community College

March 3, 1989
UNITI Cultural Center
7:00 P.M.

Rev. Hubert Daughtry
Community Leader and Activist

March 4, 1989
UNITI Cultural Center
7:00 P.M.

Community Talk
"So Why Can't We Get Together"

March 5, 1989
Union Auditorium

"An Evening for Thought"
Food Evening

CULTURE-FEST '89 COMMITTEE MEETING

FRIDAYS 3 P.M.

Polity Conference Room
Meetings open
to the public

KIMAKO'S BLUES PEOPLE

808 South 10th Street
Newark, New Jersey 07108
(201) 242-1346

BLACK WOMANS WEEKEND COMMITTEE MEETING

EVERYONE IS WELCOME TO ATTEND!

Tuesday February 28, 1989
Union-Non Smokers Lounge
9:30 p.m.

ATTENTION GRADUATING SENIORS

The Third World Committee/Destiny Journal
and Third World Graduation seeks volunteers
to help coordinate this event.

Meetings are held Tuesdays at 7:30 p.m. in
the Unifi Cultural Center, Roth Cafeteria.

For more information contact:
Norma Mahoney 2-67090
Gerald Shepherd 2-6720

CLUB USB TOP 10

ARTIST

1. INNER CITY
2. TOMANDA
3. TENT CITY
4. ROB BASE
5. JUNGLE BROTHERS
6. TODD TERRY
7. JEANNETTE "J.T." THOMAS
8. AMBASSADORS OF FUNK
9. LNR
10. ADEVA

CUT

- GOOD LIFE
MAKE MY BABY ROCK
THAT'S THE WAY LOVE IS
GET ON THE DANCE FLOOR
GIRL I'LL HOUSE YOU
HARD HOUSE
SHAKE YOUR BODY
PARADISE
WORK IT TO THE BONE
RESPECT

TOP 3-12"

ARTIST

- MAURICE JOSHUA
SEDUCTION
SANDEE

CUT

- THIS IS ACID
SEDUCTION
NOTICE ME

"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 a.m."

Club USB 90.1 fm

For Your Information

AFS PROGRAM PRESENTS

Exhibit

The Decade of Women: The Africano-American Experience, 1892-1902

February 27 - March 27, 1989

Mon. - Fri. 5-9 p.m.

UNITI Cultural Ctr. Roth Cafeteria

Film Showing - "The Black Woman"

Starring, Nikki Giovanni,
Lena Horne and Amina Baraka

March 8, 1989, 9 p.m. UNITI

Cultural Ctr.

"A Look at Contemporary Women"
talk by Harriette Cole

March 13, 1989, 6 p.m. UNITI Cul-
tural Ctr. Reception for Ms. Cole,

Essence Magazine

AFS Library, Soc.-Beh.-Sci. S226 at 4:30-5:30 p.m.

Zeta Delta Phi Sorority Inc.

Announces

Amateur Night at

Stony Brook

for more information call
Nicole McIntyre at 2-3598

African Student Alliance Hosts A Cultural Dinner

Date: Sat., February 25, 1989

Time: 6:00 p.m.

Place: S.B. Union Ballroom

Tickets: \$3 in advance; \$4 at door

Limited Seating - Live Entertainment

Tickets Available at Union Box Office

Dr. Dube Speaks out on:

RACISM

Tuesday, March 7, 1989 at 7 p.m.

UNITI Cultural Center

All Student Clubs and organizations that have submitted a Student Polity line budget request for the 1989/90 academic year must sign up for a Budget Sub-Committee hearing.

Meetings will take place the week of Feb. 27 and March 6.

Appointment sign-up sheets are located in the office of Barbara, Polity Executive Secretary, in the S.P.A. office Room 258 in the Union Bldg.

Any Questions, call 632-6460 and ask for Mark or Shari

Viewpoints

The Defamation of African-Americans in Sociology

By Carlos Montrevil

The sociology we study in class is not only incomplete but it may well be so far removed from the truth of our Black experience that it becomes irrelevant. Some of the data which claims to be scientifically extracted from unbiased observation is so racist in its conclusions that Black students of sociology may become ill. And there are many ways that we can be made ill. Textbooks that cost thousands of dollars more than

they are worth, with 15 million pages, and in all of that only five pages devoted to African-Americans. Devoted? Yes, and with no respect. They devote the first page to trying to prove that Black family life is deviant, and that this is why so many of us are caught up in poverty, which we already know is cyclic. The second page tells us how sexually amoral we are. While the third proves that we as a group are criminally inclined. The fourth page tells our children they will drop out of school in large numbers and this is why none of them will ever be in professional positions. Now the fifth will try to explain away all this with the claim that we Blacks have continually refused to become assimilated into this great American society. There are, of course, variations but the theme is still the same.

"Sociology has been dominated by whites, and their theories in the past have been marked by racist attitudes."

Sociology has been dominated by whites, and their theories in the past as nowadays has been marked by racist attitudes. Nowadays, it's more subtle and covert.

Malcolm had said they put a knife in our back, and pulled it out some inches and tried to call that progress. That's not progress. They have to start trying to heal the wound, and they won't even admit that the knife is there. Now, what Malcolm said twenty-four years ago is still more true today.

The first page should say how they killed our fathers who were on their way to being successful businessmen. It should say how they denied loans to them, burned down their establishments, and made fees so high and unpayable that licences were impossible to acquire. They should include also how when a Black man goes for a job, he is pushed toward the janitor's closet, and his resume stuffed in the trash basket.

Now they will never say that in order for a Black family to survive, the man must leave the house because welfare deems it so. The system still resembles South Africa and its forced division of men and women. And even at Stony Brooks across the country, Financial Aid offices want to see a "broken home." No broken home, no financial aid and no college.

They should tell the truth about the cycle of poor schools and refusal of the educational system to provide schooling that will give our little brothers and sisters self esteem and make them want to achieve like their forebears have. What forebears? I was never told of so many that were! Poor schools cause poor paying jobs, and poor people living in poor neighborhoods. All the while they see rich America in shows like the Lifestyles of the Rich and Famous, and read stories, some seeking an outlet are exploited by the drug dealers who are allowed to lurk in the dark hallways the white landlord never buys a light bulb for. The cycle of parents struggling to raise their children in such an environment usually starts off with the children trying to raise their children in this environment. Some of us do break the cycle, much to the displeasure of our oppressors.

The next page should show how Black people do not become victims of the sexual pathos characteristic of white people, and portrayed in documentaries rated XXX. The lie of amoral sexual behavior of Blacks goes way back to the days of slavery. It is the way whites have tried to deal with their own shortcomings, the guilt of a million more rapes and murders, and their resentment of the fact that Black people are bountiful and multiplying at a quicker

rate than they are. They have employed many means to keep our numbers down. From jailing the young men, selling us poor quality foods, to outright killing us at the hospital and also helping us kill ourselves. The fourth page shows how the streets are supposed to be criminal; when a crime is committed, the police are right there in the neighborhood to arrest anyone wearing sneakers and a box top fade. When a crime is committed in a white neighborhoods, the cops are in the Black neighborhoods looking to blame anyone wearing sneakers and a box thigh top fade. Of course, there are variations to this theme. Now the white criminal gets fines and probation while the Black criminal gets jail. Now more Blacks get arrested and jailed, thereby creating a false statistical average. On the overall per ratio in the population, just as many whites as Blacks commit crimes. If at the age of 16, a Black person shoplifts, that follows them for the rest of their lives. A white person is more likely to get a break. But this same white may end up committing a crime when they are in a better position to embezzle large amounts of money. White collar crime is white for many reasons.

Will these sociologists ever admit that the reason that so many of our young people drop out of school is

because they are forced to learn about their oppressors as if they were the greatest people that ever lived. Like the honorable Louis Farrakhan said, the children know they are being lied to, and they fight to get away from the brain washing. Not only are they purposely boring the children in the classrooms, they are also directing them towards educational programs that do not prepare them academically for college. This is apparent when we look at the many trade high schools that have outdated equipment and poorly skilled teachers. Other ethnic groups have not been expected to lose their cultural identity, whereas Blacks have been forced to add the flavoring to the white broth that

is the American melting pot. Black people have been trying to assimilate into American society from the time they were abducted here from the motherland, and finally stopped trying to when they were being beaten and attacked by police dogs during the sixties. Then the Black people stopped trying to assimilate and started to recreate their own beautiful Black selves. Black people have always been kept from entering American society on equal terms, by the laws and customs of the whites. Now, the sociologist will never admit to this fact, rather they will claim that Blacks have some abnormal characteristic which keeps them alienated.

"People should join together to fight oppression regardless of gender or ethnic background."

by Nadine Palumbo

People sometimes ask me why I am on the staff of Blackworld considering the fact that I am white. There are many reasons for my being on the paper, some personal, others more theoretical. On the former, my desire to learn the workings of a newspaper, from layout to writing motivated me to join a campus newspaper. Blackworld provides me with hands on experience, something that is important to balance a predominantly lecture-type acquisition of knowledge. So again I am asked, why not the Press or Statesman? There are many ways to reply but for the purpose of this article, I want to explore why whites should participate in the production of minority publications.

The general attitude around campus is that Blackworld is a paper for and about blacks exclusively. Although the paper focuses on minority happenings, the scope is much broader and works towards informing rather than excluding. Many people on campus, black and white like to be kept up to date on the issues that specifically affect the ethnic community, basically because diversity and knowledge are values that are held in high esteem and are central to a university education.

Essential to the publication of Blackworld is the joining together of people from different backgrounds, nationalities, and ideologies who work towards the

same goal, a solid educational newspaper that hopefully enlightens as well as entertains. There should and is room for various views of an issue. Clearly I cannot speak of the Black experience first hand. I instead offer a different circumstance and perceptions on issues. Often, movements do fail because they are thought of as someone else's problem, such as equal rights, which was thought of as a problem for women and minorities to work on. However these issues affect everything in the society, and instead of looking at "ethnic problems" it should be perceived as "human problems" and something for the human populus to deal with. People should join together to fight oppression regardless of gender or ethnic background. The reign of terror against people of color in this country and in the world has to stop, and as a society, our priorities should be to end it.

Blackworld is working towards that cause. It is a paper with strong progressive ideals aiming at informing people and motivating change. Not only blacks should read this paper because what affects the minority community does not happen in a vacuum and as a society striving for racial equality, people of all colors should be educated and involved. This is why I feel strongly about the paper and one of the reasons I, as a functioning member of the society we all live in, choose to work for it.

**EXPRESS YOUR OPINIONS
SAY SOMETHING
IN
BLACKWORLD
SUBMIT YOUR VIEW TO
CENTRAL HALL - 031**

I am a black man, reaching out to my people, hear me for I will teach you, through education I will free you. Need not look to the Europeans for freedom for they cannot give you freedom. They are not giving us anything, for unable are they take back these scars upon my ebony skin.

--Unable are they to give us back the limbs that were cut off while you were here.

--Forget not what these crackers did to you for they don't share the same scars of colonization and oppression upon their pale bodies that exist in your brain, in your heart, in your soul, for you are a blackman..

IT IS UP
TO US
TO
DETERMINE
OUR
FUTURE!



OUR TIME HAS FINALLY COME

**BLACK
WORLD**