

BLACK WORLD

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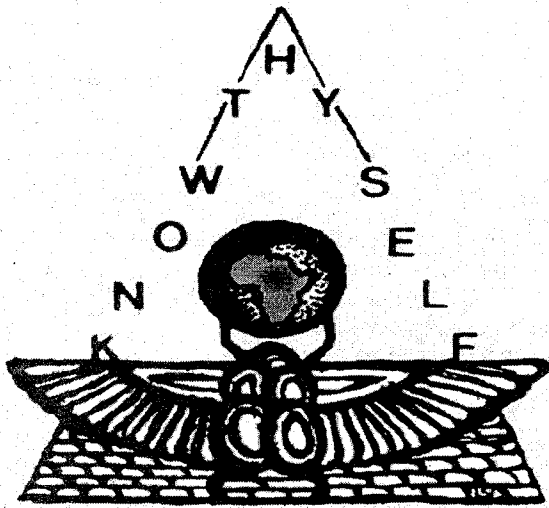
March 2003

ONE NATION

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*THE WOMEN OF TODAY WHO
ARE PAVING THE WAY FOR
TOMORROW*

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Letter From the Editor

This month BLACKWORLD takes pleasure in showcasing some of the women that have helped and continue to help shape and mold the black community. In some way, shape or form the women that grace the cover of this issue are seen as women who are dedicated to making a name for themselves and their community. They are considered some of the most prominent women in the world because they have worked hard to gain recognition for themselves and to defy all odds by showing the world that women are capable of being strong leaders and workers. It is absolutely necessary that we as the young women of today and the leaders of tomorrow act and treat each other with the respect and honor that we deserve. We need to believe in ourselves and know that perseverance, dedication and hard work is what's going to make us leave a mark on the world.

It's amazing to think that the women that came before us never thought that they were going to have the impact they have on our lives. However, today we look up to them and enjoy some of the opportunities that they fought so hard for. Making a difference is all about believing in yourself enough to make your voice heard and to let people know that you are not going to be taken advantage of. Though we have more opportunities than our predecessors, we need to be aware that women are still discriminated against and taken advantage of because they are seen as the weaker sex. Men are never going to let us fully enjoy the hard work that we have put in to be where we are today. That is why we need to do it for ourselves by supporting each other and continuing to pave the way for the young black sisters that look to us for guidance.

**VISIT US ON
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UNION. COME
LEARN ABOUT
YOURSELF.**

On Her Way to the White House?

By: Jason Renaud
BLACKWORLD Staff

After losing to Peter Fitzgerald by 4 percentage points in the 1998 senate election, Carol Moseley-Braun vowed never to run for office again. But something seems to have sparked her interest in the upcoming presidential election of 2004.

Moseley-Braun is the first woman in decades to have serious potential to take part in the campaign for the White House. Though some may think that her being black and a woman might give her the edge that she needs to be a contender in the upcoming election, she must first clear up a lot of the gray areas that surrounds her life.

As one of the current senators of Illinois, Moseley-Braun has been involved in several scandals. Such scandals include her mother's money for Medicaid, her campaign manager and boyfriend's money, and there have been claims that she's been getting rather close to the Nigerian dictator.

There seems to be so much to say about Moseley-Braun that little focus in being shown to

the rest of the presidential candidates. But with interesting candidates such as Sharpton, Lieberman, Kerry, Dean, Edwards and others, the presidential election of 2004 will be one of the most interesting of its time.

Out of the eight candidates who are currently fighting for the Democratic Presidential nomination, Moseley-Braun seems the least likely to receive the nomination seat. Carrying all the dirt that her name has, some critics seem to say that if another male white or black carried the load that she



did, they would automatically be written off as a non-credible presidential candidate.

At her speech in Washington to the Democratic National Committee, Moseley-Braun seemed to be filled with passion and great enthusiasm as she told the committee that "Now is the time for inclusion and equality and real democracy, and for an American that reaches for all the talent available."

Being African-American, she is expected to automatically be given the percentage of African-American and some other minority voters. It is also expected that she will win a lot of votes from the female population. Some critics seem to think that, "It's time for the United States to be as Democratic in its deeds as it is in its words" and because of this Moseley-Braun is the most interesting character for the presidential race.

Though she carries a heavy load, her way is paved because of the fact that among the current Democratic contenders she has more national legislative experience than three of the seven competitors that were announced for the Democratic nomination. The other nominees include former

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Emancipation Holiday

By: Gilberto D. Belizario
BLACKWORLD Contributor

On what day in history was the prayer of countless generations of our ancestors answered? When was it that the Great Jubilee Morning dawn for them? What was the moment in which so much Black property the economic and lawful equivalent of land, houses, horses, mules and cattle, evolved into men and women? Is that truly marvelous, miraculous, wondrous moment worth knowing, remembering, celebrating, revering? 99.5% of Black Americans don't only not know the answers to these questions, but they could not care less.

The most precious and impossible of dreams that our slave ancestors dared to dream for themselves and their descendents in the third Millennium—that of Freedom, was unceremoniously realized on some unknown, unrecognized and unappreciated day in 1865. It is as if White history stated, the unspeakable horror of centuries of slavery, and great freedom of millions of Black human beings is of no meaning to us, and to them; and is best forgotten.

What a travesty. What a lie! How can we the modern, educated, sophisticated children of the freed, continue to accept it? The continued disregard of the vast majority of Blacks, and virtually all of White America of the greatest day in

the history of our people in this country; the dismissal and disregard of the indignity and injustice perpetrated on our ancestors; and further, the lack of OUR respect for the dormant lessons that our slave history can provide our present and future generations, is an egregious wrong that must not continue, and must be corrected. Those who forget their history, are bound to repeat it.

Other historical examples of the freedom of former slaves gives us an idea of what it means to the children of the freed long after the event, and how its significance should be regarded. The Jews, the children of Hebrew slaves that were freed more than 5,000 years before Black American slaves were freed, to this present day still remember and recount the lessons of that history faithfully; still recognize the significance of their emancipation, still celebrate their freedom in a week long history affirming ceremony.

Why not us? Was our slavery any less oppressive than theirs? Was the violation of their human dignity less than ours? Was their humanity more worthy than ours? No. Is it that they are more conscious of the meaning of their history and more responsible to their duties to their past, present and future? Perhaps. Freedom Day, as it was called, was celebrated every January 1st for a short period after our emancipation.

However, it too quickly fell out of practice

for a number of reasons. The major of which was the absence of a definite, identifiable day that could be recognized nationally, as THE day of freedom. You see, freedom came to the Black slaves in a staggered, disorganized manner. On June 19, 1862, Congress enacted a measure prohibiting slavery in United States territories. But this was never enforced.

Then the emancipation proclamation was signed by Abraham Lincoln on January 1st 1863. But it was declared law in only the rebellious Southern States. Only with the enactment of the 13th Amendment to the U.S. Constitution in effect in 1865, slavery was completely abolished. As a result of these varying dates, there was ambiguity as to what day was Freedom Day.

The second, and perhaps in some ways the most responsible reason for the quick decline of Freedom Day, was that it was not *our* holiday. It was designed and spear headed by our well meaning allies for freedom, the White abolitionists. It was *their* celebration of *their* hard won victory. Incidentally, we owe these White Christians a debt of gratitude. They never accepted or engaged in the practice of slavery. They fought it in every way they knew how. It shows us that there are good people in every race. Freedom

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Dr. Karenga's Black History Month Address

By: Antoinette Powell
BLACKWORLD

On Friday, February 7, 2003, Dr. Maulana Karenga presented a Black History Month address at the Nubian Heritage Bookstore, located in Jamaica, Queens, New York.

Dr. Karenga is the chair of the Black Studies Department in the University of California at Long Beach and the creator of Kwanzaa and the Nguzo Saba. Dr. Karenga has been active in the struggle for humanity throughout the 1960's until the present.

His name, *Maulana*, in Swahili means "master teacher," and has lived up to his name by mastering certain disciplines such as linguistics, history, philosophy and others. Dr. Karenga has authored several books such as *Selections From the Husia: Sacred Wisdom of Ancient Egypt*, *Introduction to Black Studies: 3rd Edition*, *Million Man March/Day of Absence Mission Statement*, *Kwanzaa: A Celebration of Family, Community and Culture*, and *Kawaida Theory: An Introductory Outline*.

Pervasive in his teachings is the concept of Pan-Africanism—the coming together culturally, philosophically, economically and physically of African people worldwide for the common struggle for liberation.

The title of his lecture was, "Endurance of African

American History: *Freedom, Justice, Power, and Peace*." He launched his speech with the interesting point that as African people, we should celebrate **Black History Month—1 & 2**. And what that means simply is that in February we celebrate the general focus of Black History, and in March we focus our celebration on Women.

For our Ancestors teach us the indispensability of the female presence and principle in existence and in all things of importance to the world as a whole. Our ancestors further teach us that we should have special respect for women as partners who are crucial to the success of

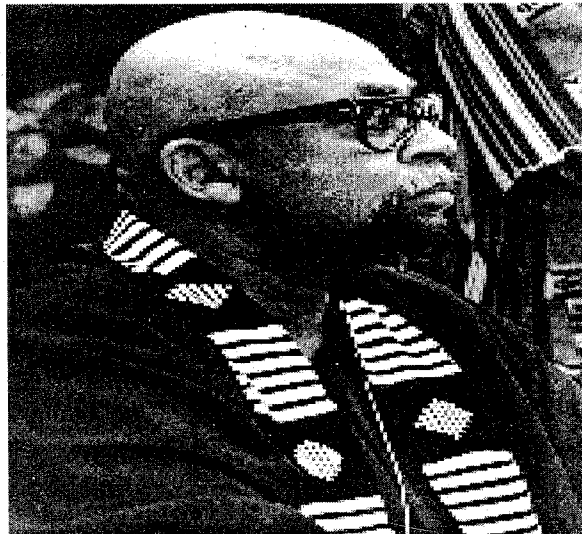
anything that men attempt to do and to the right order in and of the world. The female/male duality is paramount.

In light of Black History's general focus, Dr. Karenga stated that, "Black people don't have to walk in the shadow of anybody. We are the epitome of excellence." He encourages us to analyze history in its meaning and its daily challenge. History is more than dates and accomplishments. It's living memory and challenge to what we must do. History is a living process. At the center of our celebrations, we must study history in its living concreteness. We should celebrate it and *engage* in it—in practice, not just memorization.

If we have a diminished concept of ourselves we'll have a diminished assertion of ourselves. We must think in the positive. How we *understand* ourselves is history. We shouldn't celebrate history just in ritual and rejoicing but also in remembrance and recommitment. The best lesson is not in lecture, but in example. He urges the parents in the audience that, "If you want your children to be African, don't just tell them. **You** be African, too."

Dr. Karenga offers four premises on which we should celebrate black History. 1) to learn its lessons; 2) to observe the spirit of possibility; 3) to extract and

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E-Bay's Promotion of Racism

By: Jamie A. Graham
BLACKWORLD

E-bay known to most people as the most popular Internet auction sites, has been allowing their sellers to promote hatred on their site. Black racist collectibles have been being sold on their site and surprisingly- or not- they are being brought. It just goes to show that there is a market for these items of hatred.

What is really disconcerting is not only that even today, African Americans are still being slandered but also that it is being done by legal, accredited sites or companies that African Americans support as well as other groups. The only difference is that before there was a time when you could walk into a store and see these items displayed and today all you have to do have is an account with E-bay.

Some of the items being sold were of a black person with large red lips dark skin and rolling eyes. At times the word nigger was even used to describe some of these "collectibles". There is actually a Jim Crow Museum of Racist memorabilia, which displays about 4,000 black racist collectibles. David Pilgrim, a buyer for the museum says that about 1,000 of the items in the museum actually come from E-bay.

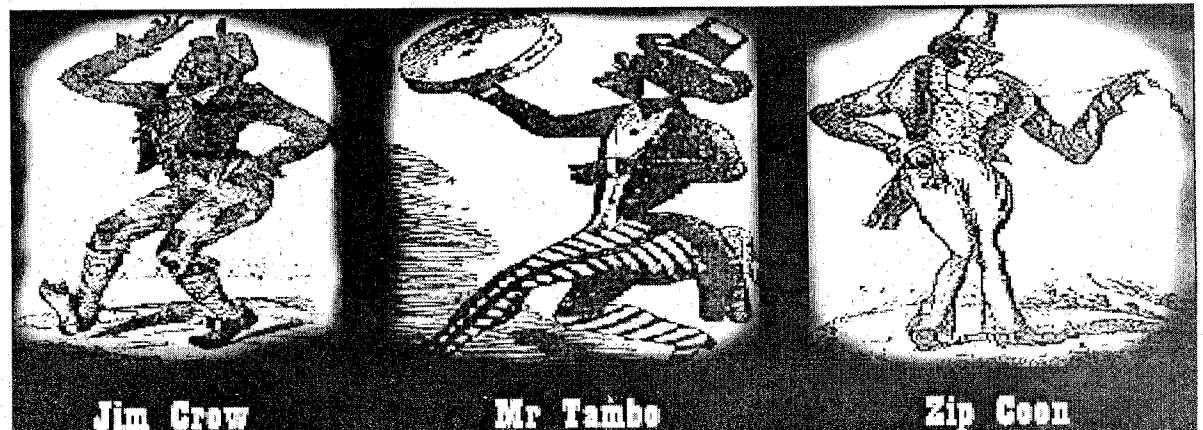
The items on the site range from black baseball league jerseys, lynching postcards, card

games to antique glass sets. The ironic part is that E-bay has banned all selling of items that promote organizations such as KKK and Nazis.

Why would E-bay not try to do the same for black racial collectibles? With all the complaints and threats of boycotts, the company has not made any attempts as of yet to address offended people's concerns.

If it is illegal or shunned in the United States

to sell items or raise ideas that promote violence and hatred of a particular race, then why are African Americans the only people who are angry and on top of that being ignored? What E-bay is doing by allowing these items to be sold on their site is encouraging disrespect of the African American people as well as ignoring their progress and ongoing struggle.



Profile: Assata Shakur

By: Kwaku Osei-Tutu
BLACKWORLD Staff

When people think of African-American heroes, they tend to isolate themselves to paternal induced method of thinking. As adolescents the main African-American heroine that we learn about was Harriet Tubman.

There is a plethora of African-American women who gave their lives for the African-American plight in this country. In fact every movement in this country- from the anti-lynching movement, to the N.A.A.C.P., to Marcus Garvey's Negro Improvement Association, to the Civil rights movement, to the black panthers, and today the movement for reparations- have had there successes largely in part due to women. In some instances women were the only beacons for the light of revolution.

During the 1970's, a heroine named Assata Shakur emerged as a beacon. Her saga with the American government revealed the injustice system, but her spirit helped her persevere.

Assata Shakur was a member of the Black Panther party. She parted due to internal strife in the organization and the external strife of having to be subject to the government's target

of the Panthers as "public enemy number one." In the early 1970's Shakur became the leader of the Black Liberation Army (B.L.A.). The B.L.A. was very similar to the Panthers, as stated in her autobiography.

"The idea of the Black Liberation Army emerged from conditions in Black communities: conditions of poverty, indecent housing, massive unemployment, poor medical care, and inferior education. The idea came about because Black people are not free or equal in this country. Because ninety percent of the men and women in this country's prisons are Black and Third World. Because ten-year-old children are shot down in our



streets. Because dope has saturated our communities, preying on the disillusionment and frustrations of our children. The concept of the BLA arose because of the political, social, and economic oppression of Black people in this country. And where there is oppression, there will be resistance. The BLA is part of that resistance movement. The Black Liberation Army stands for freedom and justice for all people."

Her organization quickly became a threat, and target of the government's counter-intelligence program (COINTELPRO) operation. In May of 1973, she was in a car with two males, Zayd Malik Shakur and Sundiata Acoli, driving down New Jersey State Turnpike. In a sudden instant, state police stopped the car. The three members of the B.L.A. suffered from a scene all too common for African-Americans while driving.

The police claimed that the car had a defective taillight, and they began questioning the innocent motorists. The real issue was that they were black, and in a car with Vermont plates. The officer became "suspicious" and then drew his pistols. Shakur was ordered to put her hands

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America is civil liberties; protecting them is patriotism

By: Greg Lubech
BLACKWORLD Contributor

What is the NAACP?

The National Association for the Advancement of Colored People was founded in 1909 and originally called the National Negro Committee, the NAACP was founded by a multiracial group of activists including Ida B. Wells-Barnett, W.E.B. DuBois, Henry Moscowitz, Mary White Ovington, Oswald Garrison Villiard, and William English Walling. "The Call" they were answering was to renew the struggle for civil and political liberty. The NAACP was the first civil rights and government accountability organization of the 20th century.

Before the ACLU, the Institute for Justice, the Rutherford Institute, or Judicial Watch, there was the NAACP. The formation of the NAACP arose from an internalization of the best of the principles of the American Revolution of 1776, and a rejection of the hypocrisies and contradictions of the early 20th century as well as those of the 1776 era. America is civil liberties; protecting them is patriotism. The NAACP protects civil liberties; members of the NAACP are patriots.

What does the NAACP do?

The NAACP's members have always relied on education, lobbying, legislation and litigation to achieve their goals. For example, the 1922 advertising campaign in major newspapers brought the facts about lynching to the attention of a public that did respond.

In the 1930's lobbying and grassroots activity by members prevented some Supreme Court justice nominees from being approved. The passage of the 1964 Civil Rights Acts was due in part to the activities of NAACP members. Legal victories include admission of the first black student to the University of Maryland, a bar on laws that sanction segregated facilities in interstate travel, and a bar on "separate but equal" education.

Most, if not all, of the people trying to start a campus NAACP are not only white but white men. As detailed in the first paragraph of this article the NAACP from its inception has been a historically multiracial group. So multiracial involvement is not surprising.

It sure would be strange to have an all white NAACP chapter. If so, that will only add to the unique character of Stony Brook.

Jim Driscoll, a Vietnam-Era combat veteran (Marines), a commuter student Polity Senator, and the Secretary of the Commuter Student Association, who is involved in the

effort, uses a quote to explain his motivation. "Injustice against one person is injustice against everyone," stated Driscoll.

He states further, "Once someone is in a body bag, it doesn't matter very much whether they were black or white." Carl Shapiro, another white student, is already a member of the national NAACP.

Yet another white NAACP member who chooses not to be named stated that he has "taken a number of race theory classes which raised my consciousness regarding the issues involved. The NAACP engenders the things that should be done. The NAACP has had a large positive impact on American society while avoiding the negative stigma applied to other advocacy groups because of its focus on education, socialization, legislation, and litigation."

Another one of the students and member of the NAACP stated that "When certain NY legislators stated in the NY Times that because of the lack of debate, hearings, etc. that the state capitol is no longer functioning as a democracy, I didn't believe it. Then I started researching the statistical indicators that allow one to distinguish between democracies and non-democracies without ever reading a

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African Americans and the Military

By: Ely De La Cruz
BLACKWORLD Contributor

Today, the United States finds itself on the verge of yet another possible war with Iraq. Americans are somewhat divided on their opinions of whether they feel that we should fight this war or not. Among their many concerns, is that of the actual lives that will be lost; the casualties of the people going out on the front line and how it will affect the lives of America and their families.

Because American soldiers are on the minds of Americans, it is important to take a minute to consider those heroes who actually go out and fight the wars. Black History Month celebrates the contributions made to the world by those of African descent and acknowledges the differences that they have made.

In commemoration and celebration of Black History Month, it is important to remember those unsung heroes who until recently have not been fully recognized by American history- African Americans in the military.

History shows that for a very long time, the presence of African Americans in the military was ignored in records of American history. When

African Americans were acknowledged as being part of the military, it used to be done in a very negative way. It was never mentioned that African Americans have fought in all but one of America's wars since the Revolutionary War (they were not allowed to fight in the war against Mexico).

Instead, they were portrayed as cowardly, foolish, and ill suited for military combat.

In the military, African Americans were faced with struggles of discrimination and segregation, which mirrored those experienced by blacks in civilian life.

It was not until the 1960s, during the Civil Rights Movement, that change came about and African American's presence in the military was at its early stage of recognition.

The Vietnam War brought even greater changes for African Americans. It was the first completely integrated experience that African Americans encountered in battle in the army. It was during this war that they found a certain freedom as well as opportunities that they have been denied throughout our nation's history.

In the 21st century it is common to find members of the military in our own schools. One of

our peers, Joseph Perry, is currently active in the U.S. Army Reserve. He is currently a rank sergeant, while at the same time attending Stony Brook University. Perry joined the reserves in 1997, not only because of the many incentives that it offered, but because he wanted a challenge. "I wanted a challenge, and the money was good too, so I decide to join" said Perry.

Through his experience he has traveled to many countries including Bosnia and Germany. When questioned about whether he felt that his race comes into play when he is in uniform, Perry answered, "Yes, it has to a certain extent. At times, the methods of the black soldier stands- keep the majority of blacks enlisted, but not with the high ranks of officers. Instead they are enlisted core with maintenance jobs. That's about as far as it goes though".

When asked how he felt about possibly having to fight in Iraq, he claimed that "it is not my fight to fight because it has arisen from realms that I have no say in, no input. Minorities have no input, so why should they go? However, as an American, I will fight for my country, as a sol-

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President Lincoln, Emancipated by default.

By: Yvonne's Belizario
BLACKWORLD Staff

When the Civil War began President Lincoln's only concern was to preserve the Union and avoid losing any of its participating states to the Confederacy. He was not at all concerned with the moral issue of slavery and its affected people.

After the Battle on Fort Sumter early in 1861, and the president's calling in state militia to end the rebellion, four more slave states left the Union and joined the Confederacy. After that, most of Lincoln's decision making stemmed from trying to keep the remaining four slave states from leaving the Union and going to the Confederacy.

In August 1861, Congress passed the First Confiscation Act which stated that all Confederate property used in the war could be seized by federal forces. Union General John C. Fremont extended which slaves could be freed from only the Confederate slaves that fought in the war to all slaves belonging to Confederates in Missouri. Because Lincoln did not want Missouri and Kentucky going to the Confederacy as a result of Fremont, he remanded the policy only to include solely freeing the slaves that fought in the war. Needless to say black

leaders were very upset with Lincoln. It seemed as if their fear of Lincoln and his indifferent stance of slavery was coming to life. Black northerners and white abolitionists never really wanted him to be president because his words and actions towards racism were contradictory. Prior to his presidency, although he opposed and was against slavery's growth he was not passionate about it ending and openly stated that black people were inferior to whites.

At one point he stated, "I do not understand that merely because I do not want a negro woman for a slave I must necessarily have her for a wife." He then added "I am not...in favor of bringing about in any way the social and political equality of the white and black races..." Later on he retracted his statements by saying that we should unite as one people and declare that all men are created equal.

For more than a year after the four slave states left after Fort Sumter, Lincoln refused to make any moves that would be construed as opposing slavery. His next policy that he tried to implement in reference to slavery was compensated emancipation. Although it surprised and disgusted many foes of slavery it definitely coincided and mirrored his prior

decision making of his position and policy with the Union, the Confederacy, the war, slavery and the race problem between blacks and whites. So because he felt white and blacks could not coexist in the US peacefully if slavery was abolished the solution would be to pay slave owners for their slaves and then forcing the freed slaves to move to the Caribbean, Latin America, or West Africa.

As a congressman in 1849 and as president during 1861 Lincoln tried and failed to gain support for compensated emancipation.

So what he then tried to do was abolish slavery in the border states with their approval thereby avoiding their chances of joining the Confederacy. After these states rejected his initiative he then realized that the key to winning the war and the success of the Union actually lied in freeing the slaves. Lincoln's stance against ending slavery made a fast and complete turnabout. He now realized that ending slavery was a weapon he would use against states that went against his policies because he knew that they needed slavery.

During his cabinet meetings during 1862

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Historical Black Hair Facts

By: Jasmin Gibbs
BLACKWORLD Contributor

Hair care establishments are often considered the foundation of African American business and in the town of Macomb, Illinois this was literally the truth. After the Civil War, in 1865, many African Americans settled in areas of West Central Illinois. Soon the town of Macomb, welcomed its first black business establishment, the Ball & Field barber shop.

During the period of time between 1860 and 1870, known as Reconstruction, there were few black people in Macomb. Hence it is safe to assume that the two black barbers serviced a largely white clientele.

In 1954, with \$250.00 borrowed as a "vacation" loan from a finance company, George E. Johnson established Johnson Products. With the help of his wife, Joan Henderson Johnson, George Johnson began manufacturing the company's first hair care product-Ultra Wave hair straightener for men.

Other Johnson projects include Afro Sheen, Gentle Treatment, Ultra Sheen, Ul-

tra Star, Classy Curl, Ultra Sheen Supreme, Soft Touch, Sta-Sof-Fro, Ultra Sheen's Precise and Bantu.

Also in 1971, with "Soul Train", Johnson Products became the first Black advertiser to sponsor a nationally syndicated TV show.

Sarah Breedlove, who was born into slavery, was the first African American woman to earn a million dollars. She was also the first woman in America to earn rather than inherit her millions. She made her money by selling hair products. Today her company is still in business. As a child Breedlove was freed by passage of the emancipation proclamation. As an adult she changed her name to Madame C.J. Walker.

Cornelia Preston began doing hair in New Orleans at the age of eighteen. She now plies her trade in the Pascagoula, Mississippi. Then at the age of ninety-three she became the oldest licensed beautician in the state.

She also served for ten

years as president of the Jackson County Barbers and Beauticians Association.

A young barber school graduate with silky smooth hair plied his trade for years as a hairstylist in Detroit. He contemplated opening a shop in partnership with his brother but this dream was interrupted when he received a break in the music business. Keith Washington is now known the world over for his silky, smooth soulful ballads.



American Civil Liberties... cont'd from pg. 5

constitution. In 2001, the US had over 2 million inmates in our prisons and jails. Even if everyone in jail belongs there, we have an incarceration rate that rivals or exceeds that of the former Soviet Union under communism or South Africa under apartheid. When one looks at America, one is supposed to see "democracy" not "police state". Something is wrong. Maybe groups like the NAACP can help us figure out what is wrong. Maybe we can fix it. America is my homeland, and Homeland Security includes guarding the substance of democracy not just the forms. The NAACP is patriotism."

It is in the financial and political interests of the university that faculty, staff, students, and administrators know that California, Maryland and New York are among the states that now spend more on prisons than universities. It was not always so.

For example, during the 1990's, New York's prison budget grew by \$761 million, while its higher education budget dropped \$615 million. Because of this there should be no explicit or implicit opposition to the formation of a campus NAACP chapter from any administrators because we know their commitment to excellence in higher education is more than "skin deep."

If the University's true goal is to compete with other top schools, then we should have a local NAACP branch just like

NYU does (<http://www.nyu.edu/clubs/naacp>).

A branch of the NAACP brings many benefits. For example, the hamlet of Stony Brook has a long-standing minority population who actively participate in the Three Village Historic Society. Likewise, given that the University is a place of higher education, enhanced access to information that a local chapter of the NAACP allows would increase the educational and cultural opportunities at Stony Brook University.

For example, the university's classes on race identity, civil right's history, etc. would benefit immensely from an active chapter of the NAACP because people would, one hopes, be better able to see the impact of the past on their lives as well as their potential impact on the future.

The University also has a large minority undergraduate population, and so a local branch of the NAACP would foster understanding among the students. For example, even a College Republican agreed that something is wrong when confronted with the fact that while the rates of incidence of drug addiction for whites and blacks are virtually identical, the incarceration rates are vastly different - same problem - same rates of incidence - vastly different outcomes. [<http://www.cincypost.com/opinion/1999/peirce091599.html>]

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OMEGA PHI BETA SORORITY to host 4th ANNUAL DOMESTIC VIOLENCE BANQUET

Proceeds to benefit Suffolk County Coalition Against Domestic Violence

On Saturday, April 5, 2003, the Sisters of Omega Phi Beta Sorority's Theta Chapter at the State University of New York at Stony Brook will host their fourth annual Domestic Violence Banquet: "Invisible Scars: The Children of Domestic Violence," beginning at 6 p.m. at the Student Activities Center located on Stony Brook's Campus. Tickets are \$15 and will be available the day of the event at the Student Activities Center Ticket Office.

"Most people associate domestic violence with women, but there are countless unseen and unspoken victims of this horrible crime – the children who witness and experience it everyday," said Carolina Ramirez, the co-chair of this year's banquet. "This year's banquet will hopefully help to give a voice to those who need it most," she added.

All proceeds collected from this event will benefit the Suffolk County Coalition Against Domestic Violence, whose programmatic efforts especially focus on addressing the needs of children who witness

and experience domestic violence. For more information about the Suffolk County Coalition Against Domestic Violence, please visit: <http://www.sccadv.org/>

The Theta Chapter of Omega Phi Beta Sorority, Inc. is located at the State University of New York, Stony Brook Campus. The Theta Chapter of Omega Phi Beta Sorority, Inc. has received numerous campus and sorority awards for their outstanding programmatic, philanthropic and academic endeavors, including the "Outstanding Program Award" and "Program of the Year"

from the campus' Department of Student Union and Activities and Inter-Fraternity and Sorority Council.

Omega Phi Beta Sorority, Incorporated is a national, fully accredited Greek-lettered organization founded in 1989 at the University at Albany, State University of New York by seventeen women of diverse cultural backgrounds. While continuously working towards the mission of cultural awareness and community service, the organization also focuses on addressing the needs of the undergraduate and local communities where chapters are located.

Contact: Desiree Henry:

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Sororities, Luv Them or Leave them

By: Clayton John
BLACKWORLD Staff

In the past when one was asked about sororities, that person would instantly think of organizations such as Alpha Kappa Alpha, Delta Sigma Theta, Zeta Phi Beta, and Sigma Gamma Rho. However as the years have gone by and these organizations get older and more established new sororities have sprung; Sigma Lambda Gamma, Lambda Fe Uson, Omega Phi Beta, just to mention a few. There are about 14 different sororities on Stony Brook's Campus. Some of them are 90 years old, while some others have not even reached ten years in existence. With all these sororities on campus the social atmosphere, at least for the women of Stony Brook, should be wonderful. However, when I asked second semester freshman Amy Glaesemann she says, "I think that the social atmosphere on campus isn't what it could be ...there is a great lack of school spirit." The lack of enthusiasm does not seem to be a singular opinion. When I asked transfer senior Naomi Stanford she simply said, "It is O.K."

Well I decided to delve into it a little bit more and got a little bit more specific and inquired as to what they thought about the sororities on campus and the comments were not that different. "They are not visible enough for

me to comment." That was a very interesting comment because Camile Gooden a member of Sigma Gamma Rho Sorority Inc. disagrees completely. She feels that sororities on this campus are very active. "Sororities on campus play a very active role in campus life and do a good job of letting the campus know their purpose by putting on a wide range of programs and activities that are available for the campus to participate in", say Camile. There definitely seems to be a difference of opinions, so I asked Camile based on some of student's comments they do not feel that sororities are a good job of making themselves visible and providing programs. She responded, "It is a two way street. Information is out there, but if you do not seek it then you will not know what is going on. Students say that there isn't anything going on but they don't go out to seek the information." Although Camile felt that sororities are doing a good job, she looks to the university for improvement. "Stony Brook can do a lot more to promote Greek life by highlighting the positive things that Greeks do on campus in an effort to help reduce the negative stereotypes that foster in some people's minds when it come to the Greek community." Amy also feels that the university could do a better job. She compares her experience here with her visit to SUNY Albany. She says,

"It's was more evident to me upon a visit to Albany and a visit to stony that Albany promotes Greek life more. ... the tour guides discussed their Greek letter organizations a little and showed us a part of a building that was basically dedicated to those organizations and gave a quick explanation of the Greek life and the role the school played and such pertaining to life at the school." Her experience at Stony Brook was very different. They barely showed the rocks and said a little about Greek life. Whether it is the sororities or the University Amy say, "I don't think that the majority of students have the desire to be a part of a Greek letter organization but there are many individuals who do so it's difficult to generalize.... I think that it hinges upon the individual." Like them or not any sorority was not founded to impact negatively on any college campus. Sororities on this campus play a valuable role in improving the quality of residential and campus life, by the programs they put on and the diverse groups that the sororities themselves represents.", states Camile. Many sororities were founded to bring likeminded women together for purpose of scholarship, service, ethnic upliftment, or social enrichment. In this fact, all parties should agree.

Bob Marley: An International Hero

By: Eugenio Villarreal
BLACKWORLD Staff

A legacy that has grown greater through the passing years, Robert (Bob) Nesta Marley has undoubtedly left a mark in world history and will continue to influence a youth that is in growing awareness.

Born on February 6, 1945 in St. Ann's Jamaica, Marley experienced the same struggles that most of our present day youth living in the city slums undergo. A victim of poverty, a broken home (raised by a single mother), and surrounded by your typical neighborhood gangs, Marley created his fate and personified qualities such as hard work, dedication, innovation, and non-conformity.

Unfortunately, it is with most of our great heroes, Marley's greatness was not fully recognized until he died from a cancerous brain tumor in May of 1981.

At the very beginning of his music career, Marley released two singles at the age of 16 — "Judge Not" and "One Cup of Coffee" which were not successful. However, after a series of record label and group member changes, Bob Marley and the Wailers struck gold with their single "Simmer Down". Then two years later they

held five of the top ten slots on Jamaican Charts.

Soon after, Marley was known internationally for hits such as "I Shot The Sheriff" and "One Love". In addition to his music, which touched on controversial problems such as poverty, political upheaval, racism/discrimination, and war, Marley's religion (Rastafarianism) was also the subject of much criticism.

Rastafarianism is a blend of Judaism and Christianity that promotes the use of marijuana as a sacrament and aid in meditation — it references Psalm 104:14 which states, "He causeth the grass to grow for cattle, and herb for the service of man".

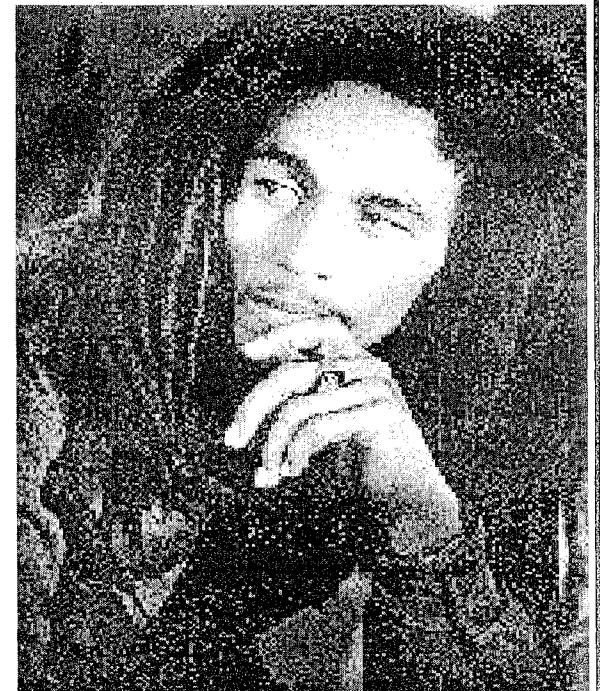
When asked about Bob Marley's influence on modern society, some comments received from Stonybrook students included: "He's still respected among today's youth", and "his music has had a positive effect on people of different cultures".

It is a shame that most schools do not teach of his great accomplishments and since we usually learn of him through family and friends, most people are never exposed to the crucial details of his achievements, motivations, opinions, ideas, and dreams.

Marley was a major factor in helping to change the political mindset of a people. One of

his other major accomplishments rarely spoken about is how he brought together two rivaling politicians in Jamaica.

But Marley not only affected the people of his country, he also affected the whole Caribbean and people all around the world who knows his music and his message.



Ellis Cose on the Current Affirmative Action Controversy

By Adekemi Akingboye
BLACKWORLD Staff

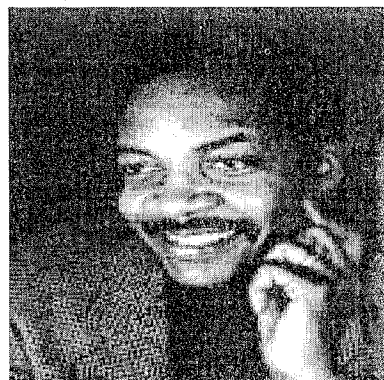
Since the beginning of African enslavement by Europeans in 1619, there has been a rift in sentiment between the two races on American soil. In 1893 African-American slaves were emancipated by President Lincoln and in 1965, the United States Congress passed the Civil Rights Act.

The Civil Rights Act was passed in order to ensure that the government protected the rights of African-Americans and other minorities. Affirmative action is a term coined by the late President John F. Kennedy, when he gave an executive order in 1961 encouraging contractors to integrate the workforce.

Affirmative Action refers to policies used in the United States to increase opportunities for minorities by favoring them in hiring and promotion, college admissions, and the awarding of government contracts. Since its beginnings in the early 1960s, affirmative action has been a controversial and touchy issue for both blacks and whites alike.

President Richard Nixon was the first president to execute federal policies designed to guarantee the hiring of minorities. All the stipulations and limitations of affirmative action, henceforth, were determined by a series of Supreme Court rulings. Recently, affirmative action, particularly at the University of Michigan has come under fire by the Bush Administration.

On Wednesday, February 12th, 2003 the



President's Lecture Series in celebration of diversity, invited Ellis Cose, a civil rights speaker, author and columnist to speak here. The topic of the lecture: "Civil Rights and Human Limits: Getting Beyond the Past."

Mr. Cose spoke warmly at first, joking about a "living while black ticket," and so on, and then began to talk about the beginning of Black History Month, which is actually on Martin Luther King Jr. Day, in January. He went on to describe Martin Luther King as one of our most benign figures in history, "a beacon of hope across America."

However, he was not always viewed this way by mainstream America, especially at the time of the Civil Rights Movement. The relevance of the commentary on Dr. King and his principals speaks directly to the affirmative action controversy on Pennsylvania Avenue. Leaders of the opposition to affirmative action are calling on King's words, from his *I Have A Dream Speech*, that a man should be judged not by "the color of his skin, but

the content of his character."

Character is something that many people in our country value. There is a saying in the Yoruba culture about studying hard, and you will hear your shoes clanking on the floor, because you will have the money to buy them. That is apart of the American Dream, working hard and earning money on your own merit.

However, this is a dream. The institution of discrimination and racism prevents this system from working perfectly in America. One day while driving home with my father, we learned from 60 Minutes on the radio, about a study done by the University of Chicago Graduate School of Business and the Massachusetts Institute of Technology. Resumes with "white-sounding" first names (e.g. Jane or Mark) received 50 percent more responses than ones with "black-sounding names" (e.g. Tinmea or Jaheim).

Professors sent about 5,000 resumes responding to want ads in The Boston Globe and Chicago Tribune. "White" applicants the professors created received one response, either a call, letter or e-mail, for every 10 resumes mailed. On the other hand, "black" applicants with equal qualifications received one response for every 15 resumes sent. Yet, even with this actuality, the movement against affirmative action is still alive, using the words of our most revered civil rights activist.

Returning to the President's Series Lecture, Ellis

continued on pg. 20

Jesse's Club Drama

By: Patrick Blemur
BLACKWORLD Contributor

On Tuesday, February 18th a tragedy occurred at a Chicago nightclub, Club E2 and Epitome Restaurant, where 21 people were left dead and over 50 patrons were left injured as a result of chaos, sparked by use of force by security guards of the nightclub.

A deadly stampede was the cause that was triggered when at least one security guard used pepper spray to break up a fight. In the panic, patrons bolted down a narrow stairway, and bodies were trampled and flattened against a single glass door at first-floor exit. Thus the tragedy ensued.

Someone shouted that the spray was poison gas, CNN reported, and 20-year-old Lakeshia Blackwell heard someone say, "I'll bet its bin Laden." That whiff of terrorism, predictably, only fanned the crowd's frenzy.

The blame game begins.

The club is partly owned by 48-year-old black Chicago businessman and lawyer Dwain Kyles. Ironically Kyles, is a longtime family friend of Jesse Jackson's, (political activist and president of the Rainbow Coalition) a man he has

known literally since Kyles was born. Kyles' father, the Rev. Samuel Kyles, was with Jackson and Martin Luther King, Jr. the day King was killed.

It's not surprising, and then, that Jackson finds himself with a case of badly strained loyalties. On the scene in the early hours of the stampede's aftermath, Jackson promised the families of victims that he would help them seek justice in court. He even consulted Johnnie Cochran about their legal options. But if the families chose to go after the most obvious target they'd be gunning for Kyles, who apparently attracted neighborhood ire for his club's dangerous overcrowding. Yet Jackson has a long history of defending Kyles against the city's earlier attempted moves against the club.

Prior to the tragedy, the club had been under scrutiny from the city bureau for numerous housing code violations. Building inspectors cited the establishment for 11 code violations, and last July, a Cook County Circuit Court judge ordered the building landlord and Kyles to stop using the second floor, where the nightclub is located.

An attorney for Kyles claims the judge's order pertained to only one section of the nightclub. But in a transcript from an October court

hearing, Kyles answered, "Yes" when the judge asked if he agreed the mezzanine, second floor and VIP rooms should remain closed.

When authorities tried to shut down the Epitome restaurant and the E2 nightclub last year, community leaders rushed to defend it, saying it was an important, black-owned business. Jackson called Epitome "one of the few fine dining establishments in Chicago owned and operated by African Americans," in a letter to a city councilman.

Whether the outcry helped keep the club open was unknown. City officials said a court order closing the nightclub was clear, while club attorneys say it was open to interpretation.

For its part, the club blames the city, not for seeking to shut it down which was the old complaint before the deaths, but for what they say is a fatal lack of clarity in what exactly had to be shut down. E2's lawyers contend that the authorities only shut down a mezzanine level, the *bling bling* room and the VIP skybox, but not the entire upper level of the club.

"If this club was not supposed to be open,

continued onm pg. 14

Reading is Fundamental

By: Monet Warren
BLACKWORLD Contributor

Pop open a bottle of Apple Cider, and press play on the cassette player to hear a train of your favorite soothing tunes while you're holding a good novel in your hands. Are you ready to be introduced to a few good novels written by African-American authors? The fundamental reasons for reading are education, personal gratification, and entertainment.

The stream of African-American authors has increased within the past three years. Believe it or not, there was a time when African-American literature was restricted to black heritage history only. I am not referring to African-American history books, but novels with real themes, plots, and characters.

African-American authors are known for using modern style language throughout their writings so that reading might be more understandable for every day, normal people, preferably seeking attention from the youthful.

Maya Angelou, author of the bestseller *I Know Why The Caged Bird Sings* and the popular poem *Phenomenal Woman*, has stripped the statistic that

psychologists (Wilson) have set for women.

They state that women are feminine creatures that lack the edge for a radical point of view but have a strong sense of observation and writing technique. Maya Angelou put women on the chart as reflectors of courage and bravery. In her poem *Phenomenal Woman* she speaks about the graceful characteristics women portray and announces respective for our gender.

Terry McMillan, is another well-known African-American woman author whose unique writing style is very intriguing. She has written the two bestsellers, *Waiting to Exhale* and *Disappearing Acts*, both of which were made into films. *Waiting to Exhale* is about four black women who have creditable careers and are ready to overcome life's obstacles and relationship experiences.

These are two of the most talked about African-American female authors. These are only examples of outstanding African-American writers, as there are hundreds more who have already made their mark as well as up and coming ones. You can find any of the books listed in you local bookstore or library.

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LEADERS OF OUR P



MARCUS GARVEY

Born in St. Ann's Bay, Jamaica, West Indies, Marcus Mosiah Garvey, Jr. arrived in Harlem in 1916. He was an ardent Pan-Africanist, dedicated to the liberation of Africa and building a nation-state in Africa that would demand the rights and respect of Africans everywhere. Garvey, the Father of Black Nationalism, did not see Blacks' political salvation in the U.S., but in Africa. Garvey was an effective mass leader, organizing over six million Blacks (working class and bourgeoisie) in the Universal Negro Improvement Association (UNIA). He wrote and spoke extensively on all four emphases of nationalism - economics, politics, religion and culture - and thus laid the theoretical bases for all subsequent nationalist assertions. Garvey's words still ring in the hearts and minds of Africans worldwide: "Up, you mighty race. You can accomplish what you will!" "Africa for the Africans at home and abroad."

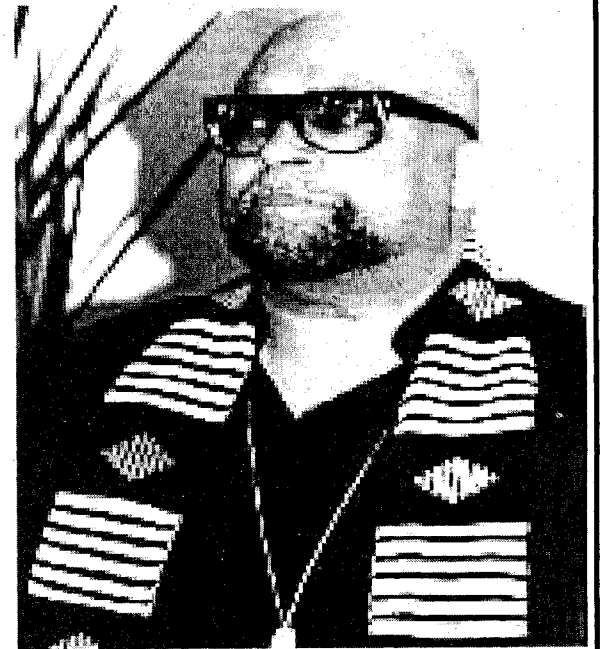
On June 10, 1940, after suffering a second cerebral hemorrhage or cardiac arrest while reading the inaccurate news report of his death, Marcus Garvey indeed then died in London, England. On November 10, 1964, Garvey's body was returned to Jamaica, interred in the Marcus Garvey Memorial, National Heroes' Park, in Kingston. May his legacy live forever.



KWAME TURE

Kwame Ture was born as 'Stokely Carmichael' on June 29, 1941, on the beautiful Caribbean Island of Trinidad, West Indies. He was one of the most active and cherished voices in the Student National Coordinating Committee (SNCC) during the 1960's in the United States. Kwame Ture observed, "The notion of Black Power is not a recent or isolated phenomena: it has grown out of the ferment of agitation and activity by different people and organizations in many Black communities over the years." Ture, along with Charles Hamilton, authored a book entitled *Black Power*, which stresses the need for Black power to overcome racist oppression, making a clear distinction between individual acts of discrimination and racism as an institutional arrangement."

Even after his body weakened under the assault of prostate cancer, his spirit never faltered and his commitment never flagged. To the end he worked to bring the various elements of the African American community into coalition. To the end he answered the telephone with, "ready for the revolution." Kwame Ture passed in 1998, in Guinea, West Africa. May his legacy live forever.



DR. MAULANA KARENGA

Dr. Karenga is the founder and director of the Organization US. US, which simply means, "US, us African people," was founded in 1965, and is a social and cultural change organization. Through its organizational activities and its philosophy Kwaaida, Us played a leadership role in the major initiatives in the Sixties including the Black Arts, Black Studies, Black Student unions, independent schools and the Black Power Conference movements. Us also organized one of the most important youth organizations in the Sixties, the *Simba Wachanga*, the Young Lions, who worked to organize Black student unions in high schools and colleges and community structures and projects, provided community service and served as a community defense unit.

Dr. Karenga's most widely known work is that of creating the Pan-African holiday *Kwanzaa* and the *Nguzo Saba*. This seven-day celebration is celebrated by over 28 million people all over the world. We are blessed to have Dr. Karenga still with us *on this side*. May his legacy continue long after his departure.

PAST AND PRESENT



CONDALEEZA RICE

Condoleezza Rice born in Alabama in 1954. Even before becoming National Security Advisor to President George W. Bush jr., Condoleezza Rice has been involved in the United States government. She was an advisor to the Bush administration on foreign policy and military issues from 1989 to 1991. Condoleezza has doctorates from Morehouse College, University of Alabama, and the University of Notre Dame in which she got her PhD in political science. At the University of Stanford, Rice was the institutions chief budget and academic officer. Dr. rice has won two of the highest teaching honors, one for an Excellence in Honors and the second one for Distinguished Teaching. With Rice strong foreign policy convictions many refer to her as Bush secret weapon.



ZORA NEAL-HURSTON

Zora Neale-Hurston died in poverty, receiving little recognition for her literary and anthropological works. Her works are now widely read and recognized, most notably the novel "Their Eyes Were Watching God." Born in 1891, Hurston contributed to the Harlem Renaissance, a time in which black artists used the public platform to protest social and racial injustices. Because Hurston's works did not directly address racism or poverty, she was criticized. Many of her works went out of print and were not rediscovered until after her death. A biography has been written on Zora Neale Hurston entitled "Wrapped in Rainbow" by Valerie Boyd. Boyd says that the work of Hurston can be appreciated more now than ever partly because in Zora's day the lives of black people "weren't necessarily thought to be worthy of literature." During Women's History Month we celebrate the life and work of Zora Neale Hurston because "She specifically wrote about the lives of black women".



MARY STYLES HARRIS

Mary Styles Harris earned a Bachelor of Arts in Biology from Lincoln University (PA) in 1971 and a Ph.D. in Genetics from Cornell University in 1975. Dr. Harris served a postdoctoral position at the Rutgers Medical School 1976-1977. Dr. Harris served as Executive Director for the Sickle Cell Foundation of Georgia 1977-1979. In 1978 Mary Harris was appointed Assistant Professor to the Morehouse College School of Medicine and served as Scientist in Residence for public television station WGTW Channel 8, University of Georgia, from 1979-1980. From 1980-81, Dr. Harris was appointed Assistant Professor of Biology for Atlanta University. Dr. Mary S. Harris served as Director of Genetic Services for the Georgia Department of Human Resources. Dr. Harris is president and genetics consultant for her company, Harris & Associates, Ltd, Atlanta, Georgia.

continued from pg. 3

Vermont Governor Howard Dean, North Carolina Sen. John Edwards and civil rights activist Al Sharpton.

When asked about how different she was from President Bush, she said, "I am a fiscal hawk and a peace dove." She also said "War with Iraq will not solve our domestic-security needs, will not defeat terrorism and will not dry up the sources from which terrorism flows."

Not only is she against war in Iraq but also she seems to think that "...the tax cut, without regard to the cost of this war, is going to give us a \$300 billion budget deficit. I think it's outrageous to give tax relief today that we're going to ask our grandchildren to pay for." With these words she seems to have made herself a seemingly credible contender for the presidential election of 2004.

Jesse's Club ... (continued from pg. 11)

they would not have been [advertising] on the radio and bringing in high-profile entertainment," club attorneys said. Ja Rule, DMX and 50 Cent all performed there prior to the tragedy. The lawyers also blame privately contracted security guards for using poor judgment when they sprayed the stinging aerosols into the air.

Jesse Jackson commented to CNN's Jeff Flock in Chicago, and blamed the E2 nightclub in Chicago tragedy out there on the threat of terrorism, and indirectly, on George W. Bush.

The Reverend Jackson said, "Somebody mentioned poison gas, somebody says terror, somebody said bin Laden." Combine this with a locked door and you get tragedy. Inciting that America's frenzy with war and terrorism is the cause for this type of reaction from the crowd.

Jackson had rushed to the scene within a few hours of the tragedy, offering condolences to victims while defending Kyles. He called his childhood friend an "upstanding example of a young professional person in our community," and suggested the city shares some liability for not enforcing the court order.

The drama continues to unfold.

continued from pg. 6

dier, I have to because it is my job, it is what I signed up for."

So, although changes have occurred in the military, the armed forces still needs to make changes to rid the remnants of racism and discrimination that still exists.

Today, unlike decades ago, it is very natural to see African Americans on television (promoting or recruiting material for the military), on ads or on news bulletins. It is important to not take these images for granted. Let us all remember, not only during the national month of reflection for blacks, but also every day for the decades to come, the accomplishments of African Americans in the military. Let us remember that we must continue to achieve in order to continue to be part of not only black history, but also of American history.

Dr. Karenga (continued from pg. 4)

emulate as models of human excellence and achievement. He said, "We have to know who we are." Many of us can 'role call' well-known African Americans, but do we know what these historical figures have done - Malcolm X, Mary Bethune, Kwame Nkrumah, Nat Turner? And the last reason why we should celebrate Black History is to 4) remember those who paved the path we should walk and gave their lives for us, essentially.

Can we take from the past to build what we want for an enduring future? Yes! We should capture the concept of 'Sankofa' - by reaching back into the past and putting history in the service of the present and the future. We have the most ancient history of humanity. We should use it to our advantage.

Dr. Karenga shifted his attention to current events, particularly the issue of imminent war in Iraq. He indicts President Bush for cultivating a cult of fear by denying certain people in the world peace and destiny over their own lives. The speaker insisted that we reject powerlessness for power over our destiny, and reject war for peace. He notes that in regards to Presidents Bush's State of the Union Address the major issue was that the U.S. is using valuable resources for weapons of destruction and war.

All the other issues that the president brought up in his address, such as healthcare and unemployment, were mere smoke screens. Dr. Karenga said that President Bush calls for collective hate - the erosion of human rights through patriotism. Dr. Karenga encourages Black people not to fold under the pressure to con-

form.

"We as African people can easily lose our self-determination. We must raise up the Good, the Right and the Possible," said Dr. Karenga. He further stated that the U.S. government "...cannot declare a war *in our name* and not discuss it with us. There's not even a debate over war. Bush talks about Saddam having massive weapons of destruction. Why doesn't Bush give up his? Why not take the biological, chemical and nuclear weapons from Israel?"

During the celebration of African history, we celebrate all people's struggle for freedom, justice and peace in the world. The Master Teacher insists that we think deeply about the meaning of Black History and that in doing so, we cannot prefer death over life, conquest over domination. All goods of the world should be 'shared' goods, such as family, freedom, justice, power over one's life and peace. These goods are interrelated. For example, one cannot have peace without justice, justice without freedom, etc.

War, according to Dr. Karenga, comes about from people being greedy for the possessions of others. We are urged to join the peace movement, and beyond that, to have a Black Coalition *within* the peace movement. We must cherish and pursue peace always, conscientiously avoid war, and engage in a just war *reluctantly* and *with restraint*.

The criteria for a just war according to the speaker are these: 1) having a just cause; 2) the implementation of war must be by just means; 3) the war must be for the common good; and 4) it should be used as a last resort.

There is no just cause for this war against Iraq. Dr. Karenga said that it would be a just war if it were *at least* a "defensive war." His criteria for a "defensive war" are these: 1) self-defense under grave danger of imminent attack; 2) liberation struggle against foreign occupation or against severe internal oppression.

Malcolm X stated that, "All oppressors should be terrorized. Unless we have freedom we can have no security." And Martin Luther King, Jr. stated similarly that, "Unless we have justice there can be no peace." And the last criterion for a defensive war is 3) defensive humanitarian intervention to prevent ethnic cleansing, and the like.

Dr. Karenga asserts that this war is self-aggrandizing. It is being used to seize oil and water. Iraq has the most water in that region. And that particular natural resource can be taken and given to the United States' ally Israel. This war is a way to dominate the Middle Eastern region. Dr. Karenga also said that the United States should take heed to the historical lesson: "The ashes of evil you blow in the wind, will blow back at you."

In conclusion, Dr. Maulana Karenga strongly urges African people in the Diaspora to not only seek out the lessons that should be learned from our history, but to further put those principles in practice. In short, we must celebrate Black History through remembrance, recommitting ourselves to our highest ideals, and practicing the principles learned from our glorious past to ensure a brighter future.

Emancipation...(continued from pg.3)

Day, when re-instituted, must include the recognition of these good souls.

Regardless any past or present difficulties and obstacles to a Nationally recognized and celebrated Freedom Day, we the children of the Freed Slaves of America, should honor *our* ancestors by remembering their suffering, and celebrating theirs and our freedom. It is a holiday that we must revive. We owe it to ourselves and ancestors.

There are movements throughout the country that have been celebrating our emancipation for many years, and are attempting to establish it as a National Holiday. And some of these are gaining momentum. But these movements are at best regional. Most Blacks are not aware of them.

The vast majority of Blacks are totally oblivious of the issue. Our national media (Including BET and Ebony magazine) don't promote them, but in fact, all but ignore them. These movements need the involvement of every single individual descendant of the Freed Black Slaves. We must join them in their mission to establish this observance as a National holiday.

Juneteenth is the oldest known celebration of the ending of slavery. From its origin in 1865,

the observance of June 19th as the African American Emancipation Day is spreading across the United States. Today Juneteenth commemorates African American freedom and emphasizes education and achievement. It is a day, a week, and in some areas a month marked with celebrations, guest speakers, picnics and family gatherings.

It is a time for reflection and rejoicing. It is a time for assessment, self-improvement and for planning the future. Its growing popularity signifies a level of maturity and dignity in America long overdue. In cities across the country, people of all races, nationalities and religions are joining hands to truthfully acknowledge a period in our history that shaped and continues to influence our society today. Sensitized to the conditions and experiences of others, only then can we make significant and lasting improvements in our society.

Visit Juneteenth.com

Emancipation Proclamation, issued by Abraham Lincoln on January 1, 1863, declared: All slaves within any State, or designated part of a State ... then ... in rebellion, ... shall be then, thenceforward, and forever free.

Shakur...(continued from pg.5)

up' and soon after was shot in the back. Zayd Malik Shakur and another officer at the scene were killed. Acoli fled and was later captured.

A gun was placed on the unarmed body of Zayd. Shakur and Acoli were charged with the murder of the officer and their friend. The media fueled by the law enforcer's stories, charged the two and convicted them before they even entered a court.

Nonetheless, the trial was skewed and the two basically got a mouthful of the injustice system designed to protect the innocent until proven guilty. An all white jury convicted Shakur to life plus thirty-three years in prison. Shakur served six years in a male prison during which she gave birth to her daughter Kakuya. In 1979, in fear of her life she was liberated from prison with the help of her close comrades.

Shakur fled to Cuba, where she presently still resides. The charges that her faced in her in the states were later dropped. In her book she states.

"The fact that I was acquitted or that the charges were dismissed, did not mean that I received justice in the courts, that was certainly not the case. It only meant that the "evidence" presented against me was so flimsy and false that my innocence became evident. This political perse-

cution was part and parcel of the government's policy of eliminating political opponents by charging them with crimes and arresting them with no regard to the factual basis of such charges."

Assata Shakur's ability to persevere deems her a heroine. She is a model for all people who have been persecuted. Her strength and her quest for justice should not be forgotten, for in this time of 'miseducation' the truth about her should awaken change.

President Lincoln... (continued from pg.6)

he discussed ending slavery and was advised not to do so until the Union won a major victory. So on that advice Lincoln agreed.

Although Lincoln put himself in the position of freeing the slaves he would not give up on trying to get blacks out of the country. In August 1862, Lincoln invited all the black leaders to the White House to try and appeal to them why it would have been best for present and future freed black people to leave the country and go to Liberia or somewhere else. He said because of white racism it is unwise for freed black people to remain in the United States. He asked the black leaders to help him convince blacks to enlist volunteers for a colonization project in Central America.

In April 1862, a bill was passed to pay Washington D.C. slave owners up to \$300 for each slave they freed and to provide \$100,000 to support the voluntary colonization of freed people in Haiti or Liberia. The following year a settlement of 435 blacks on an island near Haiti suffered from disease and starvation. Finally Lincoln gave up on his colonization effort that was doomed from the start when in 1864 the government brought back the remaining 368 survivors back to United States.

He felt that if he could convince or dupe these leaders into thinking it was a good idea under the guise of "it is what is best for everyone" that all other blacks would follow. He thought that by bestowing these negroes the great honor of being cordially invited to the White House and discussing policy that seemed as if he had their best interest in mind that they, overwhelmed by his presidency, would allow themselves to be hoodwinked by the surroundings and his intellect. Just as whites used the black Africans (even though they were of rival tribes) to begin the process of enslavement in America, again Lincoln tried to use blacks to end the slavery and make us leave America. The idea was "now that we are done with you, you can go back to Africa or Jamaica, just get the hell out of here." His whole objective in the invitation was a testament of just how intellectually inferior he felt black people were. Unfortunately for him the obvious transparency in his words and actions was unanimous to all those leaders.

Ellis Cose...(continued from pg.10)

Close began to discuss reparations and recovery attempts in South Africa after Apartheid and how we can draw from that in this nation. Blacks in South Africa "actually had a chance to confront their perpetrator..." instead of receiving reparations or an apology from the government. With this type of discussion, Cose implies that we as a people should not look for receiving reparations, or retribution, but closure.

Cose believes that as a people, we should not want to make white people pay, but at the same time, we don't want all those terrible atrocities to be forgotten or let go. Due to the African Slave Trade, many African-Americans do not know where their family roots lay, their history or where their ancestors are buried. Cose implies that the uncovering of the truth behind these is what is important.

At this point, the floor was open for any questions that the audience had for Mr. Cose. A man in the audience inquired of Ellis Cose: "The bottom two-thirds of African-Americans have no way of ascending from their situation. There are only a handful of successful blacks that may or may not have benefited from affirmative action. This creates resentment in the Black community. Do you believe that we need reform?"

Cose responded: "Affirmative Action is not one thing, it exists on many levels: the university admissions level, government contracting, and diversity in the

workforce. Take for instance, affirmative action at the university level... it depends on your objective. Economic based affirmative action would not achieve the same goal. Schools admit people for a lot of reasons: people who have alumni for parents, the disabled, famous people, rich people, people who play football and people who are from the west coast."

Dr. Tracy Walters a professor from the Africana Studies Department, also in the audience inquired of Mr. Cose: "... In this country, President Clinton, a few years ago made an apology [regret] for what happened in the past to African-Americans. That didn't mean a great deal to most blacks in this country. What do you feel about that? And where do we go from there?"

He responded, somewhat ambiguously on his opinion: "How should resolutions be worded... should it be an apology? An expression that slavery was a crime against humanity? Or an expression of regret? There is a problem here for the government.... How do you express regret and not get caught up in an international tribune for their admittance to the crime? It is useful for countries to express their regret and condemnation of those past events. Is it effective? Probably not that much, but it does impact some people."

Ellis Cose was a very interesting and intelligent guest speaker. He left us, as an audience with a lot more to think about, but with little or no solution to the affirmative

action problem. Cose did not really express too much of a strong opinion on what to do about affirmative action, and where to go from here.


However, he did cite many things that we as a Black community should consider that are on a larger scope than affirmative action. The government working on restoring the black community and furthermore, spending money on, and looking into the ancestry of African-Americans is a start.

However, in my opinion, actions such as these are not to take the place of affirmative action. It is clear that still in this new time, the country is going through residual of its past. Two hundred and forty-four years of slavery, and three hundred and forty some odd years of oppression cannot be repaired in a couple of decades.

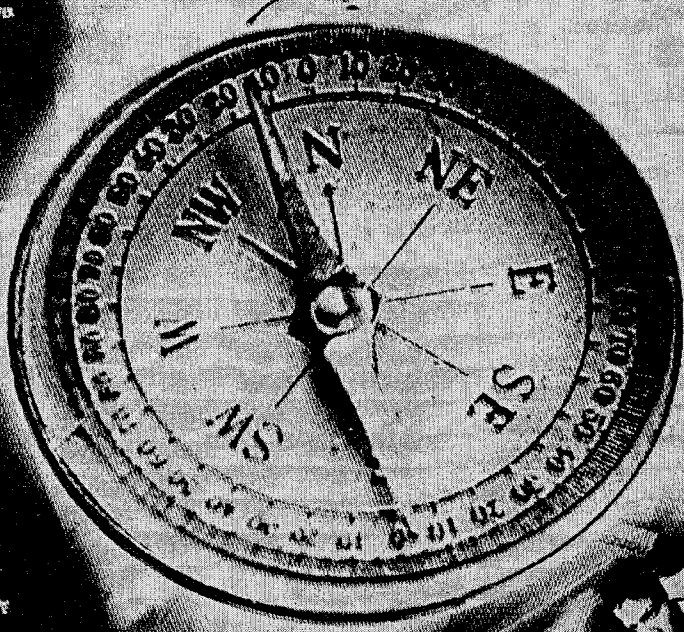
The type of America that the opposition to affirmative action and its supporters claim to want is a place where anyone can hit the books and hear their shoes clank against the floor; this is still not the case in our country if a Shautese or Rakiem are less likely to be hired than Sara or Ronald.


Your Guide

to Movie Fun!



8 Mile
Starring Eminem & Kim Basinger





Red Dragon
Starring Anthony Hopkins & Kevin Spacey

Friday, March 7 - Sunday, March 9
8 Mile
Starring Eminem & Kim Basinger

Friday, March 7 - Sunday, March 9
Red Dragon
Starring Anthony Hopkins & Kevin Spacey

Friday, March 28 - Sunday, March 30
Star Trek: Nemesis
Starring William Shatner & Patrick Stewart

Friday, March 28 - Sunday, March 30
Die Another Day
Starring Pierce Brosnan

Friday, May 2 - Sunday, May 4
Barbershop
Starring Ice Cube & Morris Chestnut

Friday, May 2 - Sunday, May 4
Star Trek: Nemesis
Starring William Shatner & Patrick Stewart

Friday, May 2 - Sunday, May 4
Sweet Home Alabama
Starring Reese Witherspoon

Friday, May 2 - Sunday, May 4
Harry Potter & The Chamber of Secrets
Starring Daniel Radcliffe

Friday, May 2 - Sunday, May 4
Analyze That
Starring James Van Der Beek

Friday, May 2 - Sunday, May 4
Two Weeks Notice
Starring Cameron Diaz & Hugh Grant

Friday, May 2 - Sunday, May 4
Catch Me If You Can
Starring Leonardo DiCaprio & Tom Hanks

Friday, May 2 - Sunday, May 4
Friday, May 2 - Sunday, May 4
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"WACKO JACKO"

By: Marjerie Direny
BLACKWORLD Staff

Current stories about Michael Jackson has earned him the name, "Wacko Jacko." The Michael Jackson special, (Interviewed by Martin Bashir, but featured by Barbara Walters [20/20]) left many viewers in awe.

I was appalled by the way Martin Bashir manipulated his interview with Michael Jackson. Bashir succeeded in putting the worst possible spin on each and every question asked of Jackson. It just came off very sensationalistic and manipulative to me. If he's so bad, why not just show some footage and unbiased non-leading interview clips and let everyone make up their own minds? It was really disappointing to see people who claim to be journalists being so obviously manipulative. I was most amazed that ABC turned a 1.5-hour special into a 2-hour one.

Jackson claims that he had a "gentleman's agreement" with Bashir, that no shots of his kids where to be shown. This puts the entire documentary in a new perspective. If Jackson's claim is true, Bashir deliberately misled his subject in order to portray Jackson's behavior as more abusive than it is.

Clearly there are some questions over Jackson's liking of children, but no proof that he has abused them. We have to ask, where are the parents of these kids? Either there's an army of parents so celebrity-obsessed and desperate to touch the hem of Jackson's garment that they're willing to endanger their children's psyches, in hope to profit from their association with him, or there are some parents who don't believe Jackson's a child molester.

Given that the sleepovers haven't stopped and that there hasn't been a credible allegation since, I've got to believe it's option two. They must support Jackson. Michael is clearly naive and puts himself in a weak position by hanging around kids... but he does seem to be more trusting rather than abusive. Seriously, if Jackson molested someone, there would be no stopping the hell he would catch. It's not like Jackson has a lot of public sympathy such that people might look the other way. He'd be crucified.

What I don't get is the overall tenor of a lot of the comments on this thread: "Give him a break, he was deprived of a normal childhood, he's mentally ill, so he couldn't consent to this kind of thing..." I feel that Michael Jackson just wants little

people whom he can play in his universe with, he wants companions, and Jackson wants some world he feels he missed out on.

I don't think he's a menace to children, except in the sense that he's perhaps too cloistered to be a father of children who may someday want to interact with the real world. But in terms of overall parenting skills, I'd wager he's no worse (though, to be fair, perhaps no better) than a lot of people whom the courts allow to keep their kids.

Bashir claimed that he was concerned about Jackson's kids. I feel that if Bashir were actually interested in the welfare of the children, he would have taken his footage to child welfare authorities (and rightly so) rather than to television broadcast.

Television is like junk food for the brain. I think there are bigger problems to deal with in the world than fabricating stories of whether Michael Jackson is sleeping with children or not. Maybe if world hunger, drought, the drug problem, cancer, HIV and global warming have been taken care of, I might give a damn about celebrities.

The Foxy Brown Math Lesson

By: Hassan Spruill
BLACKWORLD Contributor

I could go and spoute how the lyrics to HipHop (as in the crap on tv and radio...I'm not talking about your "common sense roots chuck d dread lock black panthers") promotes violence, glorifies drugs material things that don't amount to true wealth, but forget all that, lets just look at the math of what we making go platinum.

(special thanks to Okayplayer's Nighttripper and Darkstar)

That's right, folks—time to pull out your calculators again and try to figure this shit out:

"Keys is one and two-fifth, so how we flip"

1 key = $1 \frac{2}{5}$

"Thirty-two grams raw, chop it in half, get sixteen, double it times three"

1 raw key = 32g
32g / 2 = 16g
 $16g * 2 = 32g * 2 = 64g * 2 = 128$ raw grams

"We got forty-eight, which mean a whole lot of cream"

(No, birdlegs, you have 128 grams. You can't double something times three. Did you mean, double the sixteen, and then multiply THAT times three? In THAT case...)

16g * 2 = 32g
 $32g * 3 = 96$ grams

(You were getting at simply multiplying the half times three. You fucked the world up when you said "double it". So, to simply take the 16 grams and multiply times three, that puts us at 48 grams.)

(HOWEVER!...if we reverse your formula slightly by doing this...)

$16g * 3 = 48g$

(...then THIS...)

$48g * 2 = 96$ grams

(...then we can TOTALLY get into your next equation...)

"Divide the profit by four, subtract it by eight"

(We'll say your profit is 96 grams' worth—twice the amount of work that you originally quoted...)

$96g / 4 = 24$
 $24 - 8 = 16$ grams

"We back to sixteen, now add the other two that 'Mega bringin through'"

$16g + \text{Cormega's } 2g = 18g$

"So let's see, if we flip this other key/ then that's more for me, mad coke and mad leak"

(So you're repeating the process again. Beofre splitting the profit, you're looking at 192 grams of raw product. I

have NO idea how you're gonna split that other key's worth of work, birdlegs.)

"Plus a five hundred, cut in half is two-fifty"

$500g / 2 = 250g$

"Now triple that times three, we got three quarters of another key"

$250g * 3 = 750g$

(750 grams in this case, would be $\frac{3}{4}$ ths of 1 kilogram—excluding the crucial $\frac{2}{5}$ ths that Birdlegs first mentioned. That $\frac{2}{5}$ ths would pretty much be gravy. So, the original process starts again, with an estimated 96g of profit per "flip".)

C O N C L U S I O N

Foxy Brown is no Stephen Hawking. But if you're using shade-tree-mechanic mathematics to tally up your drug profits, it's safe to say that her formula—shaky as it may be—kinda holds water.

E D I T S / R E F E R E N C E S

*Corrections to syntax. All formulas are waterproof
*My banker's calculator and this cold beer proved very useful.



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What Are
Reparations?***

**Tuesday, March 25th
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SAC Ballroom B**

**Abortion! Just
What is The Man's
Word?
Wednesday, March**

**26th @ 8:30p.m.
UCC Roth Quad
Café *au* MALIK
Thursday, March
27th @ 9:00p.m.
Union Colours Café**

**MALIK Step Off:
Hofstra vs. USB
Friday, March 28th
@ 7:00p.m. Free
Admission
Union Auditorium**

***THE LAST
ANGRY
AFRICAN JAM
Friday March
28th @
11:00p.m.
Until...
Union
Auditorium***

Quotable:

“[Society] calls an angry woman unfeminine. Because anger takes the woman out of her earth mother role as bastion of peace and calm, out of her familial role as peace-maker, out of her political role as preserver of the status quo, out of her economic role as cheap labor, out of her social role as second class citizen. It takes her out of roles altogether and makes her a person.”

Susi Kaplow

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WRITERS