

BLACK

WORLD

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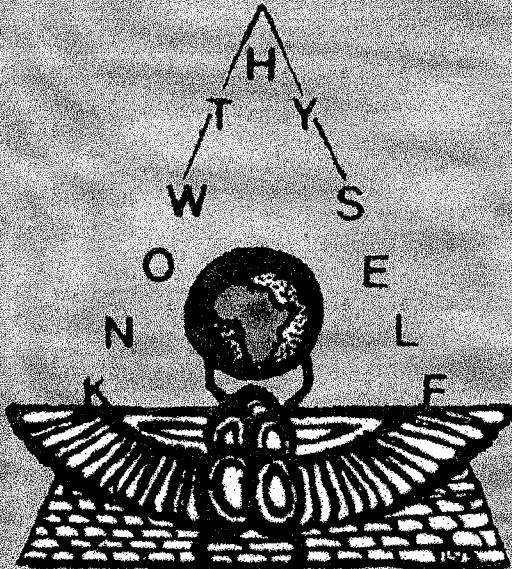
ONE NATION

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BLACKWORLD

For Over 25 Years



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Letter From The Editor

When I joined BLACKWORLD newspaper I was very excited about being a part of something that was so positive and good for the community. I have been with the paper ever since and am having a very hard time dealing with leaving. As I graduate and move on to a career in journalism, I look back and reminisce on how good BLACKWORLD and its staff has been to me. I made life-long friendships and have had the opportunity to be a part of a paper that makes a difference.

As we end the semester and the year with this issue I realize that the newspaper and its staff has come a long way and have been through a lot of changes in the past two years but we have conquered all. This paper means a lot to me, so while it hurts me to go I am excited about passing the torch to next year's Editor-in-chief, Chealynn Feaster and Managing Editor, Darise Jean-Baptiste. These two ladies are committed to

continuing the legacy of BLACKWORLD. They have the tools to make your voice heard and that is what they plan to do. They are excited about their year ahead and hope to do some really good things with the paper.

On behalf of the BLACKWORLD staff I would like to thank the Stony Brook community at large for their continued support of the paper and the staff. I would also like to thank the Africana Studies department for sponsoring the AFS 283 class that allows students to write for BLACKWORLD while earning credits.

It is the campus' support and the support of the media department that has made BLACKWORLD such a success. I hope that the support will continue so that the transition for Chealynn and Darise will be as smooth as possible.

Thank you and Have a Great Summer!

Managing Editor's Note

As I graduate and also leave BLACKWORLD- my home for over three years- I will leave my community on this note:

To my black people whom I love wholeheartedly realize that we have not yet dealt with the psychological remains of slavery. We have not dealt with them internally. Though we spout black pride and black is beautiful, ask yourself do you really believe it. Do you love yourself as a black person? This is an opinion: the proof of absolute love for oneself is the desire to see a reflection of that self. The closest humans can come to seeing a reflection of themselves in another human being is in their offspring. To all you scholars who pride yourselves on how many degrees you have or plan to get realize that you too have not escaped all that has haunted us from being slaves in this world. I curse slavery for much more than what it has done to my ancestors. I curse slavery for what it continues to do to my people right now. Because of it deeply seeded in our subconscious lies confusion, anger, and disillusionment as to who we are as a people.

Slavery was only a little over a hundred years ago. A hundred years is nothing compared to the history of the world. Segregation and blatant racism was a little over fifty years ago.

We who live today are not free. We black people that live today are faced with an

even larger problem than those who have lived before. Why? Because the worst kinds of problems are those that you cannot even find, those that you can't see, or fully verbalize in its entirety. We are not free yet! Yes we have set ourselves free of the physical shackles that have bound us, but we are far from free of the mental shackles that continue to bind us.

Realize you have these issues, confront them, and move past it. Truly become that strong black man or woman that you say you are or have yet to realize.

Believe that the state that black America is in is a result of slavery, whether directly or indirectly.

Mainstream society imposes their views on us and it is easy to be consumed by those views and take their opinions as fact and not even realize it. We are getting lost in it. Realize what's going on and don't get lost. The black woman suffers with her own issues in this society as well as the black man. But most issues are common to both sexes. Work it out black folks.

Let it not be our generation that stops the progress. In a hundred years we have gone from being slaves of this country to knowing one day that one of us might rule this country. That is progress no one can take away. But we must continue to move forward.

Love you.

Letters to the Editor

Dear BLACKWORLD,

A recent Blackworld article by Eugenio Villareal discussing the musical career and influences of Bob Marley misleads the reader when showing how Rastifarians attempt to draw Biblical support for "sacramental use" of marijuana (1). Mr. Villareal selectively quotes part of Psalm 104:14 (KJV), "He causeth the grass to grow for cattle, and herb for the service of man," without indicating that this is only a partial quotation of the verse, conveniently omitting the closing section of verse 14, "that he may bring forth food out of the earth." It is in the latter part of verse 14 where the "herb" (meaning any fruits, vegetables, grains, plants, etc), is more fully understood as "food", thus rejecting the

false reasoning put forth by Rastifarians. By selectively quoting in this manner, the synthetic parallelism often found in Hebrew poetry is broken in this verse. It would have been better to use an ellipsis to indicate to the reader that only a partial quote is being used. God is neither sanctioning use of psychotropic substances for recreation or worship in this verse, nor in any other verse in the Bible.

Getting high on Jesus,
Roger Harrison

[1] Villareal, Eugenio, Bob Marley: An International Hero, Blackworld, March 2003, pg. 10



In response To "Africans and West Indians vs. African Americans"

Marcus Garvey believed that we are all Africans scattered in the Diaspora and we should look to the east as one. Whether we choose to identify ourselves as West Indian, or African American, Blacks should always remember that we share a common ancestor. Most believe that Africans and West Indians have a greater work ethic, that's why they seem to get ahead faster than Blacks in America. Firstly, we must remember that West Indian and African students are beaten in school for not doing their homework or for not participating. They are forced to learn and a higher emphasis is placed on education than in America; they are also mandated to pray in schools. Do any of those facts make the African and West Indian school system any better than the American school system. No, it does not; it just gives those Blacks a stronger work ethic. Africans and West Indians are dirt poor compared to African Americans, there are no welfare programs to aid the poor in those countries. So when one of those immigrants migrate to the United States, they tend to take the opportunities they are given and glorify them. In America students have better opportunities and more access to educational chances. It is believed that the majority of African Americans take less advantage of the educational opportunities they are given. We must understand that when Africans and West Indians come from a place where they have less opportunities

to having a little, they make the best of it. But the question is, can African Americans be blamed for their lack of interest in educational opportunities? My answer to that is "No." Unlike immigrants, African Americans are fooled into believing that they live in a utopian society compared to the rest of the world. They think that because they can now sit on the same bus as a white person or in the same classroom, their struggle is over. I beg to differ, none of us truly know what freedom is nor do we truly know the value of an education. Because we are thought to believe that attaining a college degree or high school diploma gives equal opportunities as whites.

Attaining such merits as and degree does not make Blacks equal or give them equal opportunity. After completing college, the so called educated Negro is forced to move back to the ghetto, because when he moves to suburbia he is not welcomed. Nor is he welcomed on Wall Street, so then he is forced to ask himself: What's the point of being educated, if he cannot enjoy the fruits of his education? I have identified the reason of why Africans and African Americans think differently. Now, I will propose a solution. Firstly, we need to reconstruct our school system in America. We waste time learning 11 months of White American history and 1 month of Black American history. How can a people progress as a unit if they don't know their TRUE history? How can Blacks in

America and West Indians understand Africans when they are thought that Africans are savages who only live in mud huts and are incapable of culture. On the other hand, West Indians are made to believe that African Americans are lazy and African American are made to believe that West Indians are only in America to take their jobs. Such stereotypes result in separation of all blacks in the Diaspora. Our school curriculum waste countless hours teaching Blacks about Greek mythology and European art, when African mythology and art is just as rich and exciting. If you don't believe me, ask yourself this question: Who is Picasso, Shakespeare and Zeus? Now name a famous African artist, writer and deity akin to those mentioned, I am willing to bet that most Blacks cannot. The point is, our education needs to benefit us. We need to reconstruct our educational system, thus teaching Blacks the true value of an education, so whether African born, West Indian born or American born we can appreciate the value of a thorough education and progress as a people.

Former student,
Jody Jarvis

Affirmative Action Controversy

By: Yvonne Belizario
BLACKWORLD Staff

Michigan State University's admission policy is under attack for considering race and ethnicity as part of its process. This stands to be a landmark case because most colleges use these factors to enroll students. If Michigan has to change its policies this will set precedence not only for colleges but also for government contracts and job hiring because they also use race as a factor.

One of the lawsuits brought against the university came after two disgruntled white students were denied admission. The second lawsuit holds that race is a deciding factor as to why students are admitted and because of that it discriminates against whites.

In the university's admission policies, when applying African-American, Hispanic and Native American students receive 20 points automatically out of a 150-point system going toward acceptance simply on the basis of their race. Opponents say that public schools have no right under the equal protection laws to consider race at all because by considering one race over another it will hurt people of the race not chosen.

The university holds that it is not a simple matter of taking race into account but to ensure that at least a considerable amount of historically underrepresented people are enrolled in the school mainly for diversity purposes.



But it is thoroughly understandable that because affirmative action takes race under consideration that

advocates would have to show just cause to do so because when using race, gender, and the like as a factor it is held under strict scrutiny by the constitution. In this case strict scrutiny would refer to the burden of proof that lies with advocates having to prove that race is a necessity.

So in general when race is used, the plan must satisfy two conditions or else it will be held unconstitutional. There must be a persuasive and an important reason and also the plan must show that there would be no other way to reach the same objective if race is not used.

This is the reason why these present arguments that advocates of affirmative action use today was the same arguments used when the practice was legally instituted over two decades ago. At that time Justice Thurgood Marshall argued that mandating a race quota as a reason to hire someone or enroll someone into a school is necessary to right the wrongs that were previously done to blacks. Most of the other justices did not feel the same way. And that's when diversity was what made affirmative action an allowable practice nationally.

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The Myth of the Black Woman

By: Kwaku Osei-Tutu
BLACKWORLD Staff

Through out time Black women have mystified all who have come in close contact with them. Black women have had to endure stereotypes, since the first foreigner entered Africa. Black women have had to demonstrate enormous strength, mentally, spiritually, and physically to combat stereotypical images. Black women have had to carry such myths as the Jezebel, the Mammy, and the Sapphire. Even after emancipation Black women have had to convey vigor just to maintain their families. In our current time, the images have perpetuated through the strides that African American women have taken to be equal as both African American and women.

The Jezebel

The mid-nineteenth century gave birth to the jezebel, an image which debilitated black women. The Jezebel as a definition can be delineated as a morally unrestrained woman. This myth has biblical roots. In first and second Kings, Jezebel was the wife of King Ahab of Israel. Jezebel's immoral actions came to exemplify lust, which ultimately led to her death.

Consequently, the name Jezebel has become tantamount with women who engage in

vulgar sexual acts and who take advantage of men through sex.

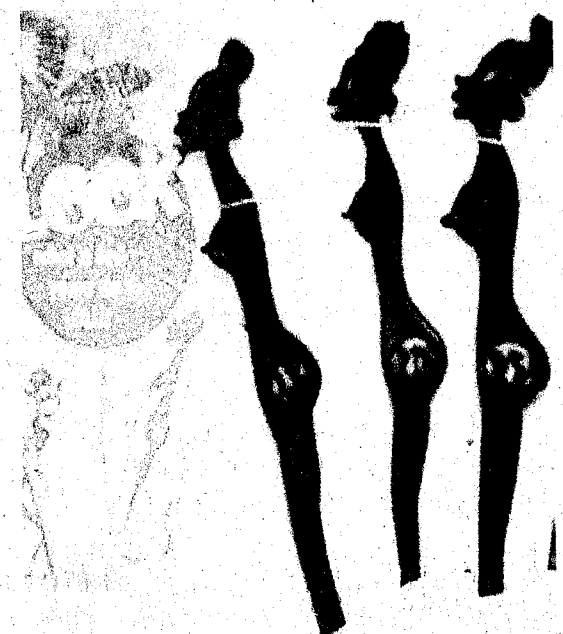
The Jezebel image was manifested through the enslavement of African women. Europeans entered Africa with the misconception that this uncharted area was home to savagery in its most primitive form. In fact, 'so-called' intellectuals at the time gave Africa the title of the dark continent. Europe had a convinced perception of women.

This perception meant that women had to be pious, respectful, polite, dainty, and refined to be classified ideally as 'Victorian'. The 'Victorian' mindset blinded Europeans to the culture that pre-existed in Africa. Europeans unacquainted with the searing tropical climate misrepresented the lack of heavily clothed women, for lewdness. Also, they mistook polygamous cultures for insatiable societies built on lust.

They misconstrued ritual dances for tribal gatherings where orgies would take place. European males used these perceived images of promiscuity to justify any of their sexual acts to the black woman.

The Jezebel myth gained momentum in the south of the United States. Slave owners in this region maintained this image which diminished the worth of black women, and also indicated that black women lacked a moral foundation.

Slavery created an atmosphere in which the black female body was exposed and exploited. This is exemplified in need for the women to hike their up skirts, or bend over to successfully cultivate certain crops. Black women were totally naked during auctions, in which they were exposed, fondled, and examined. Modesty was completely removed from the slave women's life.



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Does Jin have the Juice?

By: Eugenio Villareal
BLACKWORLD Staff

As a 106&Park freestyle Friday hall-of-famer, twenty year-old Jin has already earned what many aspiring rap artists desire – a recording contract with Ruff Ryders' entertainment, and a role in this summer's action film "2 Fast 2 Furious."

It is common knowledge that the hip hop culture as well as its following has been growing exponentially since the 1980's. So what makes this issue with Jin any different?

The answer lies in the inalienable fact that Jin the rapper is Asian. When you factor this into the equation, there is a resonant feeling of the same struggles and advantages that rapper Eminem encountered during the beginning of his professional rap career: from questions of whether a non-black rapper would be accepted by the traditional hip hop community, to speculation of his intentional exploitation of a white target market.

Originally, hip hop came from the African American communities as an effort to break from the mainstream America that

rejected them. With Jin, this issue is even more difficult to deal with than it is with European and Latino rappers, break dancers, and graffiti artists – who have been around for decades. This is because the Asian American community has only recently joined the hip hop movement.

Whereas some people might feel that Asian Americans can bring a fresh new view to hip hop, others question whether they will fall victim to the media by adopting

commercial contexts of guns, violence, and sex.

During the 1990's, most Asian rappers were confined to performances on college campuses and shows inside N.Y. and L.A. record stores located in Asian neighborhoods, but they have yet to make it into the spotlight with industry giants such as Jay-Z and Eminem. Jin represents the Asian community's strongest opportunity to make it "big time" in the rap game.



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Band on Hip Hop?

By: Clayton John
BLACKWORLD Staff

This "band", and that might be a little bit of a strong statement, translates into what is being presented as the Rave Act (H.R. 718). The "Rave Act" expands the scope of applicability of Section 416(a) of the Controlled Substance Act, often referred to as the "crack house statute" (21 U.S.C. 856). This bill would make it easier for the federal government to prosecute owners and managers of businesses and/or real estate if customers, employees, tenants, or other persons on their property commit a drug-related offense. The supporters involved in the presentation of this bill are North Carolina Republican Howard Coble and co-sponsored by Texas Republican Lamar Smith.

What angers protestors of this bill is that they feel it is an indirect attack on hip hop artists because promoters and businesses that schedule them will not be willing to hire them for a show because the promoters do not want adverse reactions from the federal government. If prosecuted under this bill these business managers face seeing jail time. Not because they themselves were using narcotics but because the people that they hired to do a show- such as rappers and rock artists- attract people that might use drugs on their property.

This bill stands to hurt many people: business owners, hip hop artists, and fans who will be prevented from seeing some of their favorite artists.

This bill was introduced in 2002 as the Rave Act and would have passed had there not been resounding opposition. Petitions were collected in and upwards of 20,000 names. Protests were also formed. The level to which the presenters were dedicated to the passing of the bill comes into question. As a result of some mass protesting that came in the form of a "rave" two of the original Senate co-sponsors withdrew their support.



In spite of the fact that this bill failed to get passed, the remaining supporters were determined to get it passed in the following year, however a second bill was proposed: the Clean Up Act. The presenters of this bill used a common tactic of inserting one bill into another. This would, in turn, hide the secondary motives, and as the whole bill is passed and approved all of its parts are approved as well. Under closer inspection the Clean Up Act was one of those bills.

This seemingly harmless bill, that provides more money and training for the cleanup of illegal meth amphetamine laboratories when closely examined is a cover for something very different. One would find provisions that would make it a federal crime- punishable by up to nine years in prison- to promote "any rave, dance, music or entertainment event" that might attract some attendees who would use drugs.

Many say that this is okay; concert promoters should create a safe drug free environment for their patrons, but this bill is a lot more far-reaching than that. These laws would also cover any barbecues or any type of gathering that one might have at their own home. If at any of these gatherings one or more persons

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The Two-Dollar Ride

By: Ricardo Lamour
BLACKWORLD Contributor

Recently the Metropolitan Transportation Authority board voted to have the bus and subway fares increased to \$2 from its previous \$1.50. The MTA attributes the hike to a \$952 million deficit. The hike is affecting over 7 million subway and bus riders in the city. Many of whom say that this hike is one that better favors those who don't usually use the trains and buses in the city.

Some organizations such as Transport Workers Union Local 100, NYPIRG Straphangers Campaign, Citizen Action of New York and many more other groups have formed a coalition to prevent the fare from rising. Since the rumor of the fare hike began, many new fare deals as well as new funding proposals have been conjured up to try and put an end to the hike.

This increase is going to put a toll on the city's residents who struggled to pay the \$1.50 to get to and from work. It is also going to put a toll on the people that

don't have sufficient income to be able to provide simple necessities such as health care, food, and clothing for their families.

One commuter said that she pays the fare to get to work with hopes of finding the fare to get home. These are some of the things that need to be addressed before such important decisions are made that affect the lives of millions of people.

The one person that can put an end to the fare hike is Governor George E. Pataki. He is the person responsible for appointing the members of the MTA board. He is also responsible for choosing the

chairman of the MTA, Peter Kalikow in March 2001.

During the 2000 Yankees World Series Governor Pataki announced that he had directed the MTA to provide free subway rides home from the World Series game at Yankee Stadium and from each subsequent game throughout the series. This act alone is proof of Pataki's power. He can implement change.

Although there may be many different solutions that can somehow subside this fare increase, none of it seems to have been given thought or even consideration because the fare hike is now in existence.



Plans for an African-American Museum

By: Marjorie Direny
BLACKWORLD Staff

For many years blacks have undergone slavery, segregation, degradation and other atrocities. Our voices and ideas are vaguely heard in this society that agrees they owe African Americans so much. For example, in 2001 it was proposed that an African American museum be built and now after many years of talk, the presidential commission recommended that a **National African American History and Culture Museum** be built (though this decision has not yet to been finalized.)

As with most proposals, it is going to be a challenge raising the money to fund this project. This seemed to be the case also with the, "Proposed monument to Dr. Martin Luther King Jr. on the Mall--lack of funding". Also the fact that, "The proposal for the museum also comes at a time of concern about overbuilding on the Mall, which was envisioned as an open public space," might hinder the building of the museum.

Supporters say that the \$286 million in cost "Would correct a flaw in the view of American history portrayed in

Washington D.C.'s existing museums and monuments." Of all the monuments and museums in Washington D.C. it is rare that a black face is seen. It seems that African Americans are simply omitted from the history of the United States according to our capital's memorabilia.

"We will be able to honor the legacy of African-Americans and put it in the national light where it belongs," said Rep. John Lewis, a Georgia Democrat and civil rights leader who has championed the museum for years. "Until we understand the full African-American story, we cannot understand ourselves as a nation and as a people. We must face ourselves, and face our history."

This proposal is, indeed a good idea that will help further educate our youths about the African American community. "It is not enough for our nation to talk about race relations," an advocate for the museum said. "We must proactively seek understanding in this area. And part of understanding is education."

Little Known Facts: When and Why Black Voters Stopped Voting Republican

Prior to 1932, African Americans had traditionally voted Republican, the party of Abraham Lincoln and Fredrick Douglass. Franklin Delano Roosevelt's 1932 promise of a "New Deal for all Americans" caused only a slight shift toward the Democratic Party. Some blacks voted instead for the Communist Party, whose vice-presidential candidate was an African American, James W. Ford. By 1936 the voting picture had changed dramatically. Grateful for President Roosevelt's relief programs and record number of black appointments to high offices, as well as for First Lady Eleanor Roosevelt's advocacy of civil rights, blacks voted overwhelmingly Democratic-setting a pattern that continues today.

They made Herstory

By: Ely De La Cruz
BLACKWORLD Staff

As the spring semester ended, the Stony Brook campus sponsored many end of the year events. Among all these events was one of the most anticipated ones: Black Womyn's Weekend. This year's event went down in history due to the fact that it featured the first ever Miss Black Womyn's Weekend Pageant, an event which took the campus by storm, because of it's somewhat different twist on pageantry.

Unlike traditional pageants, which usually take place at one time, this particular one went on throughout the entire semester. The pageant/competition consisted of two rounds. During the first round, the competition was open to anyone who was interested. Contestants were responsible for acquiring points in order to move on to the next round. Having the ladies promote themselves and having other students vote for them accomplished this. Students voted by paying a dollar, which

went to the National Lupus Foundation, which is the cause that this year's Black Womyn's Weekend supports. The voting was done on Wednesdays during campus lifetime in the fireside lounge. The top eight contestants were able to move on to the second round. That phase ended on April 2nd.



With the help of mentors (positive female role models from the campus community) and grace and elegance coordinators the ladies prepared for the question and answer session and the evening gown competition. The eight remaining contestants were: Adekemi Akingboye, Shannyn Bethel, Sandy Curtis, Terisia Davis, Natasha Elie, Omolola E. Ojo, Shanna Robinson, and Natesha Sanchez.

When asked why the Black Womyn's Weekend pageant committee chose to do the pageant in this fashion as opposed to a "traditional" pageant, the executive chair of the committee Brickner Jean-Gilles said that "this gives the campus an opportunity to get to know the contestants and it gives the contestants the opportunity to have the campus' full support." In defense to the thoughts that this can be seen as a popularity contest, Brickner responded that it is not so; "people actually get to meet the contestants because

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Graduation Blues

By: Shaila Mentore
BLACKWORLD Editor

If four years ago someone had told me that I would go through college, graduate and then go back home to live with my mother, I would have called that person a liar. Given my situation today, however, that person would have been right. I am graduating with a major in English and a minor in journalism, and I am about to move back in with my mother without a job and wondering if I ever will find one. It feels as if I wasted four years of my life.

This situation is not foreign to many students who are graduating from college this month. We are dreading going back home; but we are jobless and have no other choice. We have just passed through a system of higher education that has run us thousands of dollars in debt but guaranteed us no future.

In 1999, when we were high school seniors, our guidance counselors made us believe that a bachelor's degree was all we needed to make a decent living and have a comfortable life. At the time, the economy looked promising and a bachelor's was worth more than a high school diploma. Today the economy has sunk, and in this

climate the bachelor's degree is no longer worth as much.

But the economy is only one of our problems. We are also unprepared. Campuses do not put nearly enough resources into helping graduating students prepare for a job search. I would be the first to consider myself an adult and a responsible individual, however as a college student I think it is appropriate that my school help me to become not just educated but employable.

The career center at my school, Stony Brook University, is helpful but does not have job listings for the variety of majors the school offers. I registered with a journalism profile and have received job listings for majors in business, engineering and computer science and people interested in working with disabled people. The center sponsors job fairs that present a limited variety of fields, usually in areas like retail and medicine. I have a friend who is an economics major. The job fairs have only sales positions to offer her, something she has no interest in and did not study. She has had three internships at banks, but it is not helping her now.

I have been working on one of my school's newspapers for three years, and it has not put me a step closer to a job in journalism. I have had one internship in journalism. But I just had a job interview for a publication, and the employer almost laughed me out of his office because my experience was so



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RHAPSODIES

MOMMY AND MY MOTHER

ONCE THERE WERE TWO
WOMEN, WHO NEVER
KNEW EACH OTHER.
ONE YOU CALLED MOMMY,
THE OTHER YOU REFERRED
TO AS MOTHER.
THE MOTHER GAVE YOU
BIRTH, A BRILLIANT SMILE,
AND DIMPLES JUST LIKE
HER.
THE MOMMY TAUGHT YOU
REALITY
AND THERE WAS "ALWAYS
A LIGHT AT THE END OF
THE TUNNEL."
THE MOTHER LEFT YOU
WITH EMOTIONAL SCARS.
THE MOMMY CALMED ALL
YOUR FEARS.
THE MOMMY SAW YOUR
FIRST TOOTH,
AND WATCHED YOU TAKE
YOUR FIRST STEP.
THE MOMMY TAUGHT YOU
NEVER TO LIE,
AND TO ALWAYS WALK
WITH YOUR HEAD HELD
HIGH.
WHILE THE MOTHER
WATCHED YOU FROM
AFAR.
THROUGH TEAR-STAINED
EYES SHE WHISPERED,
"YOU'LL ALWAYS BE MY
SHINING STAR!"



Calling all (some) rappers

*You don't represent me
And when you do, its obvious that
I'm just a token;
A minority
When, in your life, I've been the
majority
You must've settled*

*With Love Always,
Your Brown-skin Sister*



THOSE THREE WORDS
 MY HUSBAND WAS COMING HOME EARLY
 TONIGHT
 IT WAS HIS BIRTHDAY
 I WANTED EVERYTHING RIGHT
 I HAD TO SHOW HIM THE TIME OF HIS
 LIFE
 I HAD EVERYTHING PERFECT: I LINED
 THE PATH TO THE BEDROOM WITH RED
 ROSES, MUSIC, CANDLELIGHT - YOU NAME
 IT
 I HAD ON A SEXY LITTLE RED TEDDY- HE
 DIDN'T LIKE ME TO WEAR RED IN PUBLIC
 BECAUSE IT WAS NAUGHTY HE SAID
 THAT I SHOULD ONLY WEAR RED FOR HIM.
 I WRAPPED MYSELF IN A BLACK SILK
 ROBE AND IN BLACK STILETTOS, I
 PREPARED HIS FAVORITE MEAL.
 I HEARD HIS KEY IN THE DOOR
 ENTHUSIASTICALLY, HE SAID "HELL- O!"
 JUST THEN, WE WERE KISSING
 HE HAD ME PRESSED AGAINST THE WALL
 WITH HIS HAND SQUEEZING MY NECK AS
 USUAL
 I TOLD HIM THAT IT HURT, BUT HE KEPT
 ON
 I DECIDED THAT IT DIDN'T REALLY
 HURT- BESIDES, I WAS TRYING TO BE
 SEXY
 WE FELL DOWN ON THE COUCH AND HE
 RIPPED MY ROBE OFF
 HOLDING ME TIGHT, HE PRECEDED TO
 UNDO THE 'CONTRAPTION' THAT I WAS
 WEARING
 HE LOOKED DOWN, STOOD STILL FOR A
 MOMENT, AND BECAME ENRAGED

HE GRABBED ME BY THE NECK AND THREW
 ME TO THE WALL
 "DIDN'T I TELL YOU NOT TO WEAR RED?"
 "YOU LITTLE WHORE, HE SAID. ONLY
 WHORES WEAR RED YOU'RE NOT MY
 WIFE"
 AND WALKED AWAY IN DISGUST

"INITIAL REACTIONS"

IT WAS INEVITABLE THAT YOU'D SHOW
 YOUR FACE AT SOME INTERSECTION OF
 UNEASY AND EMOTION-
 POSING AS IF YOU WERE UNMOVED IN
 DEVOUT SECLUSION
 BUT MY INTRUSION OR MISLEADING
 ILLUSION CAUSED YOUR PECULIAR FACE
 TO PEER
 STEER CLEAR-
 FOR I WILL DISPROVE THE NOTION THAT
 'SURPRISE, SIMPLY, DOESN'T LIVE
 HERE'
 YOU EXPOSE THE SPURIOUS SO THAT THE
 FUTURE OBVIOUS IS NO LONGER
 CURIOSITY, BUT FACT-
 IN FACT, SOMETIMES IT'S JUST A
 FEELING; A MERE INKLING, OFTEN
 RETRACT
 MY SELF-ENTERTAINING PALTER FOLLOWED
 BY AN IMMEDIATE "SIKE" OR DELAYED
 RETRACTION,
 BEFORE EXPOSURE, HAS NO CLIMAX APART
 FROM AN 'INITIAL REACTION'
 YOU SHOW ME HOW THERE'S DOORS WITHIN
 DOORS WITHIN DOORS WITHIN WALLS;
 HOW HE WHO STANDS CHEST OUT, SHOULD
 SIT, AND HE SITTING, STAND TALL
 YOU MAKE ALL THINGS CLEAR, THUS I
 OFTEN SNEER AT THE CASUALTY
 MAKING THOSE, GLASS, AND OTHERS,
 WATER (FOR SOME MAY GIVE WITH GREAT
 EASE)
 YOUR FIRE AND AUTHENTICITY (MAKING
 SENSE OF ME) I SEE, WERE MY MAIN
 ATTRACTIONS
 SO EVEN IF ALL FAILS, WE SHOULD
 STILL ALL HAIL INITIAL REACTIONS!

CHERRY 2003



THOSE 3 WORDS ECHOED IN MY HEAD
 ALL NIGHT- 'NOT MY WIFE, NOT MY
 WIFE, NOT MY WIFE, NOT MY ...

RHAPSODIES

Affirmative Action continued from pg. 4

It is unbelievable that this argument against affirmative action was actually brought to the Supreme Court because in the past, it was this government that directly and indirectly used race as a factor of to stifle success, and that is part of the reason why blacks are in the economic and social state that they are in today. Now that America has recognized the wrongs that were done, race should now be used-unapologetically- as a deciding factor to catapult them into at least an economic state alongside those who historically benefited off people of color's oppression.

Unless there was an expiration date on affirmative action, if diversity was the deciding factor that allowed the practice to be legally implemented then it should still be legal now. Simply because it *seems* to negatively affect a small percentage of one population negatively should not mean that we have to abort the practice altogether.

In any school there are always going to be a certain amount of seats set aside for athletes but guaranteed that practice will stand a lot longer and with less complaints than affirmative action. And with each student from each team combined that received a scholarship it more than likely heavily outweighs the quota of affirmative action. Not to mention the fact that some of the same people who are probably

strongly against the abolishment of the program participated in their own form of affirmative action. The program is called "You give the school a whole heap of money and we'll guarantee a spot at the school for your child." If you think President Bush that had a "C" average and about a "1200" on America's beloved SAT's got into an ivy league school with his brains your mistaken.

Another argument that critics use is today due to things like the Civil Rights Acts and landmark cases such as Brown v. Board of Education people of color can now enjoy the same freedoms and have the exact same opportunity for success as their white counterparts. But that is not true because in certain aspects of America the majority of us are receiving the short end of the stick.

For instance, at the same time that the Bush administration is politely taking a stand against using race as a factor he has a weak program called No Child Left Behind. This plan hopes to change the poor state of education due to the fact that the educational system in the United States is falling short of successfully properly educating its public school children. And not surprisingly most of the students who are falling short of receiving proper public education are all people of color. If a large percentage of people of color attend these schools that are poorly educating them through no fault of their own they will not have a proper education.

It does not mean that these students are not intellectually equal to their white counterparts it just means that they will not be as well prepared to take state given and other required exams given to be admitted into these colleges. What this means is that we still are not equal.

But affirmative action can and is helping. For example, in this school Stony Brook University's Educational Opportunity Program is an equal opportunity affirmative action program that has boasted for years a higher student graduation rate than the rest of the school. And two of the requirements to get in the school through the program is you have to be academically and financially disadvantaged to get into the school (and the majority of the students are people of some color).

So is Michigan State really being attacked because it used the word "race" or because America still hates the idea of affirmative action? It's like it took two decades for America to coin the term reverse discrimination so that it can now be used as a means to take away the little that America has given back to all people of color.

We never got our forty acres and a mule, we'll probably never receive reparations as other groups have, and now the country is now on the brinks of abolishing affirmative action. What's next America?

Jin cont'd from pg. 5

Eddie Lee of Columbus, Ohio said, "As Asians, we are still seen as people who can only do martial arts, or study all the time. The stereotypes must be broken." These sentiments are shared by much of the Asian community and as put by Vibe magazine's editor Hyun Kim, "If there was going to be a time when the American public could accept and embrace an Asian American hip hop star, it would be now."

When Angela Kang of Asian Pacific Media Networks interviewed Jin, she asked "How do you expect the American public to accept you as an Asian American rap artist in the western music industry? How do you feel they'll respond to your music?" His response was "That was a big concern at first. Well, not really a concern, but one of the things we really thought about. But ultimately we'll let the music speak for itself. The one thing about hip hop is that it has become something really diverse in every way and it's visible through the media and everything else. Good music is good music. We just put a lot of hard work into the album and made sure it's quality

stuff and to the best of our abilities. We'll just let it go from there and let fate determine what happens."

Despite all that has been discussed, one thing remains certain: This has been a very good year for Asians as Yao Ming dominates the NBA, half black/half Korean artist Amerie does great on the R&B charts, and rapper Jin stirs up music headlines all over the country.

Vent & Respond: RELIGION

I am tired of people using the Bible when they want it. I am tired of people, instead of taking the word for what it says, continually finding ways to try to discredit it. I am tired of, when I'm telling someone something, they say you got that from the old testament, right. like the whole Bible is no longer valid. I think that, one either accepts the whole bible and what it teaches or don't claim to believe in it. You cannot pick and choose. You either follow it or don't. On this issue, I can only see it as black and white. If you are doing something that is not in accordance with the bible then at least as an adult take responsibility for it. If you are doing something that is contrary to the bible then admit it or don't claim to believe in it (Bible). I just feel that as Christians we should use the bible as a guide to the way that we live, and if we sin then we sin but don't try to find fault with the bible. However, most of all the relationship that we build with God will guide us in our interpretation of the Bible. We have to put aside our personal feelings, what society is doing, and what we were raised to believe. God is unchanging and so is his word. Thank you. That is just the way that I feel and I think that it is about time some one said it.

Cont'd from pg. 4

Deborah Gray White explains this in her novel *Ar'n't I a Woman*, "Since southern society associated public nudity with lasciviousness, this exposure of the slave woman's body led to an unconscious equating of black women with promiscuity." Even when slave women were beaten there were many repressive sexual overtones.

White expands on an instance an escaped slave recalls how his master laid a woman on a bench, threw her clothes over her, and whipped her. In another instance a thirteen year old slave girl was put on all fours 'sometimes her head down, sometimes her head up' and beaten until froth ran from her mouth. Black women became objects for the sexual wickedness of many white men. The degradation of black women meant white men placed white women on a pedestal of purity which was elevated by Victorian customs.

Slave masters encouraged the sexual exploitation, and promiscuity of female slaves. Female slaves had two jobs in the minds of slave owners which were work the fields, and satisfy the master's sexual desires. The myth of the Jezebel had to have creation for social purposes.

It was the only way slave masters could justify their system of sexual torture and abuse, while remaining ideal to their Victorian chaste wives. Some slave women acted upon their sexual prowess, and gave their bodies willingly to slave masters in exchange for favors. Whenever situations like this occurred the jezebel image had its accuracy.

The Mammy

Created to counter the jezebel image was the image of the mammy. These women had to be



suitable to care for the master and his family. This maternal figure was very often portrayed as a heavysset female, having dark skin with traditional African features. She was typically illustrated as

an unattractive, asexual being, unbefitting of having a sexual counter-part.

Minrose C. Gwin states in her volume *Black and White Women of the Old South* "that the mammy image seems to arise from the necessity to construct a docile black woman."

She continues, "To render the black women sexless is to remove psychological and social threats to the image of the southern lady. White southern women of the period show genuine affection for nonsexual and therefore non-threatening mammy figures and, at the same time, betray resentment and fear of black women whom they associate with unrestricted sexuality. This nurturing black women is created to be so self-less that it is impossible to believe that she is a real flesh and blood individual."

The mammy was the perfect slave; she placed the master and his family above herself, and her family. To the white southern she was a positive symbol of domestic relations between blacks and whites. Oddly, the compassionate maternal nature of the mammy came to be an acceptable symbol to whites of black power. This

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mediocre.

What is wrong with this picture? Many students are not getting the help they need, especially those of us who major in the liberal arts. Someone studying nursing is preparing for a particular kind of job. But what about those of us in literature, sociology, history, anthropology and so forth?

The registrar's office is quick to send students letters to inform them that they may not be graduating because they have not fulfilled their requirements, but we never get a letter to inform us how and when to start an internship, job or graduate school search.

Ultimately, it is a student's responsibility to take care of his or her business, but most of us need reminders when it comes to our long-term future. We could use one-on-one sessions, not just with academic counselors, which are standard, but with employment counselors who have the expertise to advise us about how we can match our major and interests to opportunities in the outside world. Even better, colleges might try and change their degree programs so that a liberal arts major is supplemented with some training in a

related, employable field. At the graduate level, Iowa State is trying to make students look more attractive to employers by creating an MBA and information systems combined degree. A system like this for undergraduates could help students become employable while allowing them to major in fields they enjoy.

Certainly, there are students who know what they want to accomplish early on. They do not wait for help in making contacts in their field or depend on professors to help them apply for jobs. But what about people like myself who take longer to make a career choice? Am I less of a go-getter? No. It took me some time to discover my talents and interests. But I am inexperienced, according to the people who won't hire me, and am years behind people who majored in journalism at places like New York University and Northwestern, where future employment is virtually part of the curriculum.

For most undergraduates at Stony Brook, it seems as if the school does not care what you do after you graduate. Though I love English and chose it as a major, my job choices with that degree are limited unless I

become a teacher, which doesn't interest me. In the university's defense, English majors interested in teaching do get referrals from the university and take the teacher's exam before they graduate so they can start teaching as soon as possible.

But, if writing for the college newspaper is worth little for getting a job in journalism, and the college doesn't give me any practical knowledge about ways to find other job-related opportunities, where am I supposed to get the experience I need?

College students are glad when they leave home for college; they have a chance to be independent and responsible. But the harsh reality is that they are sheltered for the four years that they are in school. College is a safe haven. Your freshman year is spent making friends and enjoying your newfound independence and before you know it the year is over and you are telling yourself you have another three years; before you realize it, you are a senior.

Colleges need to understand that employers are looking for experience more than for a degree. Many schools believe in giving students the knowledge they need straight from the textbooks. That is not enough.

NAACP Gun Control

By: Jamie A. Graham
BLACKWORLD Staff

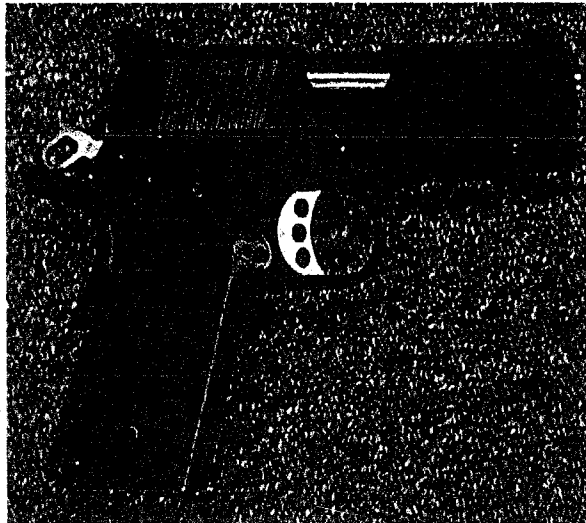
The legality of the mass sale of weapons to individual citizens is what has the National Association of Advancement for Colored People (NAACP) attacking the gun business. The NAACP is looking for a change in the making and distribution of guns.

The NAACP has stated that this "flood of weapons" is hitting the African American community the hardest. The use of guns for improper reasons leads to fatal violent acts as we know already. This is the main reason why the NAACP faced off in a lawsuit against lawyers and eight-five gun manufactures and distributors. The association claims that by allowing people to buy massive amounts of firearms and bringing it back to their communities it is turning them into war zones.

Ironically a large amount of people who are against the NAACP in their fight are the same ones that the association is trying to protect- African Americans. They say that if the NAACP wins this lawsuit it

will be a promotion of the white racist legacy that blacks can't be trusted and of a time when whites tried to keep firearms away from emancipated slaves.

This is my viewpoint on the whole issue - A fact is a fact. The NAACP through research and studies has found that illegal firearm affects minority communities the most. "Firearm homicide has been the leading cause of death for African Americans for nearly 30 years." Their whole



reason for existence (NAACP) is for the progression of minorities. Therefore, if the sales of guns are found to be destroying our communities, action should be taken to fight for stricter regulation of guns. The NAACP is looking to ban sales at gun shows and limit the amount of guns that can be sold to a person in one transaction. Some are claiming that if the NAACP gets their way in their lawsuit that many minorities will not be able to defend themselves from crime in their community. On the flip side, if the lawsuit goes through for NAACP maybe there would be less of a reason for people to have to protect themselves due to the decrease in distribution of guns. This issue has become a real controversial one because many African Americans feel that the NAACP is trying to take away their rights to the Second Amendment- the right to bear arms.

What people should understand is that the NAACP is not trying to prohibit

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were to use drugs the owner of the property could possibly face a \$500,000 fine and 20 years in a federal prison. That definitely brings the gravity of this law into perspective.

These bills are bigger than music venues being policed by the federal government. These bills seem to be select individuals trying to have their preference made law. As it is the right of these senators to propose whatever bill they see fit and necessary to the running of this country, it is also the right and the duties of the citizens to oppose these same bills. America is a nation that boasts the freedom that it affords to its citizens, so we as citizens have to be sure that big brother isn't overstepping his boundaries.

Cont'd from pg. 7

they were out there campaigning for themselves. Students voted based on what they learned about the contestants."

On Wednesday, April 23rd, the contestants got to showcase their talents at the Talent Extravaganza, and were judged by 3 judges on different aspects of their talent. The top four girls got the opportunity to collect more points towards the actual competition. The final part of the competition, the Question and Answer and evening gown segments, took place on April 30th, during the formal dinner.

As Brickner expressed, organizing this pageant has come with a few challenges, the main one being keeping the girls in the pageant. "At times they got emotional, sometimes doubtful, as well as overwhelmed by academic stress. You need to be the moral support that they need, the shoulder they need to lean on." However, it is a great reward to watch the girls bloom. "It was great to see how they adjusted and got comfortable with presenting themselves as Miss Black Womyn's Weekend contestants."

The Black Womyn's Weekend event will began on Wednesday, April 30th, with a formal dinner at 8:00pm in the Student

Activities Center, ballroom A. That dinner was followed by the play, which was performed on Thursday, May 1st at 8:00pm in the Union Auditorium. On Saturday, May 3rd, the Black Womyn's Weekend Fashion show took place in the Student Activities Center ballroom A at 9:00pm. The fashion show was a huge success. Brickner Jean-Gilles said, "this is not going to be your typical fashion show." The culmination of Black Womyn's Weekend will come on Sunday, May 4th, with the annual barbeque and the crowning of the long awaited winner of the first annual Black Womyn's Weekend Pageant. This year's first Miss Black Womyn's Weekend was Sandy Curtis.

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domestic queen not only was the ideal slave but she was the ideal woman in many cases.

The mammy was supposed to be the black complement of "true womanhood" as Gwin states. She extends her point with the notion that "[the mammy] was a reinforcement of the Victorian cult of domesticity." Head of the white household, mammy took pride in her work, she wanted nothing more than to please her white family.

As the center-piece of the enslaved south, she was the southern model for a perfect society. Even though the mammy was loyal and faithful; she still maintained the image of the untrustworthy member of the family who always knew her place.

Time's a changin'

In antebellum south, which was the time period existing before the Civil War, the Jezebel and the Mammy image was more reality than myth. Slave masters controlled black women's bodies, and white women minds. They painted an abstract portrait of black women to fit any picture they wanted.

These images were distorted insights into the south's attempt to tame the jezebel and create the perfect maternal figure. These misconceptions were conceived in accordance with claim that slavery was not harmful but helpful to blacks.

The civil war had two main outcomes, the creation of a unified nation in the eyes of President Lincoln, and emancipation for slaves. The south faced new problems; the system of slavery that they knew was over. More importantly ex-slaves had a freedom that was never conceived.

As the slave master's lost the jezebel as their sexual toys, the south also lost the mammy as their centerpiece. The mammy's departure had encumbering effects. White states, "For men whose honor and manhood ultimately depended on their ability to control women and slaves, Mammy's leaving was just as surely emasculating as defeat on the battlefield." She continues, "Mammy's departure was felt as deeply as a mother's abandonment or rejection." The slave master's sexual fantasy and maternal fantasy was over.

The Sapphire

The Sapphire myth refers to the Black woman after emancipation. This contends that the empowered woman was portrayed to be proud and outspoken. She was inde-

pendent and sassy, no longer passive. The sapphire reclaimed her body and her sexuality, which she lost to the exploitation, rape, and defeminization that occurred on the antebellum slave plantation.

The Sapphire is a dominant character who consumes men and assumes their role in society. The Sapphire combines certain qualities of the Jezebel and the Mammy. White describes her persona as not as sexual but as indomitable as the Jezebel, equally effecting men with their emasculating techniques. The Sapphire is as strong, and efficiently assiduous as the Mammy. The difference is that the Sapphire's parameter extends into man's world overall, and not just the plantation.

In *No Crystal Stair*, the author Gloria Wade-Gayles explains the portrayal of the Sapphire. She states the Sapphire image is a loud-mouthed, strong-willed, practical woman who makes a fool out of irresponsible and simple-minded men.

African-American theorist Barbara Christian similarly writes, "Sapphire's most salient quality is her ability to make black men look like fools, partly because she is unfeminine, that is strong and independent, and partly because she is, by nature, emasculating. In relation to black men she is cold, hard, and evil."

This callous image of the freed black woman, led to a continual view of a female who was in exile to her femininity. This in turn, led to the continual desecration of her mind, body, and soul.

Current Misconceptions

America's patriarchal structure has had adverse effects on the black woman. The black male has been traditionally denied the same economic benefits that white males have enjoyed since the birth of this nation. More often than not the black female was forced during slavery and well after to be economically independent to support the family infrastructure.

This is a complete negation of the traditional patriarchal structure. This perception has characterized the black family as matriarchal, thrusting black women into stereotypical roles such as Mammies, or the more current "Matriarch" or "welfare queen".

The Black Matriarch was born in the 1960's. This image symbolized the black mother in her home. She was the mammy gone sour; she was out of touch with her family, because she spent too much time away from home. She is overly aggressive, and lacks proper supervision of her children. She combines with the Sapphire, because she also emasculates men in her spectrum.

The Welfare Queen is the complete opposite of the Matriarch. This woman has a passive nature when it comes to labor. Her utter laziness is coupled with the fact that she passes appalling ideals to her children. She combines with Jezebel in the sense that she uses her sexuality to create gains for herself. Her sexual gains come from the economic advantages from child bearing. Thus, she must be discouraged from producing offspring cause of the economic volatility that is created

Black women are very powerful human beings. They have the ability to circumvent fear, weakness, and insecurity that weakens any of their counter-parts. Black women had to be strong, no other race or gender have had to deal with being raped, sold, beaten, and worked all in some cases within the same individual lifetime.

Deborah Gray White states, "She [black woman] is more really more of a woman in that she is the embodiment of Mother Earth, the quintessential mother with infinite sexual, life-giving, and nurturing reserves. In other words, she is a superwoman."

Cont'd from pg. 12

the sale of guns but rather to regulate it. There is a big difference between banning and regulating. Of course the organization is concerned about the safety of minorities and wants minorities to be able to protect themselves from violent danger.

But how does anyone know who really is looking to buy a gun for protection reasons or for a intent to kill. Someone who is looking to protect themselves is not going to go to a gun show neither will they be likely to purchase more than one gun for their protection.

The Liberation Party's national director, Steve Dasbach says "the best way to protect minority communities is by giving them the freedom to protect themselves." My response to Dasbach is did he ever take the time to think as to why African American communities have to be so overwhelmingly pre-cautious of protecting themselves." *Let's at least try to solve this problem first through regulations.*

Women's Health Issues

HIV – AIDS & Women

- * During vaginal sex, it is easier for a man to infect a woman with HIV than the other way around.
- * Of all reported cases of HIV/AIDS, 37% are African American, 18% are Latino.
- * While you can begin to protect yourself at any time, the sooner you start the less your risk will be.
- * Anonymous & confidential HIV testing is done on this campus for more information contact the SHS CHOICE Center at 2-6689.

Watch your breast -Breast Self Examination (BSE)

- * About 1 out of 10 women develop Breast Cancer in the US.
- * B SE Should be done every month
- * It only takes a few minutes
- * Every woman is at risk as she gets older

Contact the SHS, Women's Clinic for more information on self-breast examinations & mammograms, 631-632-6738

Lupus: An Immune System Disorder

- * African-American women have 3x the incidence and mortality than Caucasian women. It mainly strikes women during child-bearing years 15-40.
- * Lupus is not contagious and cannot be transmitted sexually.
- * Warning signs can include extreme fatigue, sensitivity to the sun, unusual hair loss.
- * For more information, go to www.lupusny.org or call the SHS at 2-6740.

Eating Disorders

- * Caused by cultural and physiological issues, personality traits & learned behavior.
- * 90% of the 8 million people diagnosed with an eating disorder in the US are women.
- * Call the SHS Substance Abuse Counselor, Ellen Driscoll for more information at 2-6450.

Know your body, before you are sexually active.

Your Gyn. Exam

- * 1 in 4 sexually active people contract a sexually transmitted infection.
- * A complete gynecological care exam includes a Pap test, breast exam & screening for the most common STI's.
- * Your health history is taken to learn as much about your health care needs as possible.
- * Yearly exams are a way to know any changes in your body.
- * Contact the SHS Women's Clinic at 2-6738.

For more information about these topics or any health topic contact your SHS CHOICE Center at 2-6689.

Champions aren't made in gyms. Champions are made from something they have deep inside them—a desire, a dream, a vision. They have to have last-minute stamina, they have to be a little faster, they have to have the skill and the will. But the will must be stronger than the skill.

—Muhammed Ali, 1975

JOIN BLACKWORLD

THIS IS A CALL TO STUDENTS OF
COLOR AND ALL OTHERS INTERESTED

BLACKWORLD NEWSPAPER IS
LOOKING FOR WRITERS,
COPY EDITING ASSISTANTS,
WRITERS, TYPISTS, PRODUC-
TION ASSISTANTS, WRITERS,
DISTRIBUTION ASSISTANTS,
PHOTOGRAPHERS

AND JUST IN CASE YOU ACCIDENTALLY GLANCED OVER THE WORD

WRITERS