

# Blackworld

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## CHARGES DROPPED

by C. S. Bassarath

Amidst cries of joy, the case against Quincy B. Troupe was dismissed yesterday. Troupe the black student who was accused of raping a white female student last month is free.

About 20 students from SUNY Stony Brook came to the hearing as a show of support.

Troupe, his mother, father and Mason approached the presiding judge, Edward Green, along with assistant District Attorney Michael Ahearn. Ahearn explained that the District Attorney's office has conducted a "long, exhausted investigation."

According to Ahearn, it was District Attorney Patrick Henry's opinion that the case be dismissed due to "a lack of

physical evidence, the strength of Troupe's alibis, and a desire by the victim that this case not go before a grand jury."

Outside the courtroom the concensus of friends and family of Troupe was one of gladness "that it is finally over." Mason thanked the District Attorney's office and said that he was treated better out here in Suffolk County than in New York City. "I thank the students who... because of their maturity...kept the campus from being torn apart as a result of the situation."

Troupe's reaction to the dismissal of the charges was similar. When asked how he felt he said with a smile, "Relief... I can get on with my life." He also thanked the students. Troupe was asked if he felt any bitterness toward the young woman who accused him of rape and he



responded with an emphatic "No...As far as the victim is concerned...I hope justice will be served...My concerns now are for women and the African males on campus."

Troupe was arrested April 1 in connection with the March 24 rape of a SUNY Stony Brook co-ed. Troupe was released April 3 from Suffolk County Jail on \$10,000 dollars cash bail.

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## ART AND THE POLITICAL CRISIS

by Regina Young

"Art and the Political Crisis," a four day writers' conference that concerned itself with the arts-music, literature, etc., and the role they play in the situation of those of African descent in today's society was held from Friday, April 28, to Monday, May 1.

A group containing some of the world's most distinguished writers and poets, and also some of Stony Brook's top professors, gathered together to address the political crisis that Pan-Africans as a group are facing, and the responsibility artists must claim for contributing to and/or remedying this situation. The discussions were largely based on three main questions:

--What is the nature of the major political crisis facing Pan-African peoples today?  
--What is the relevance and function of art to this crisis?

--How do these questions speak concretely to the question of Self-Determination (Self-Respect, Self-Defense) for Pan-African peoples?

The participants were, respectively, Chinua Achebe of Nigeria, highly acclaimed novelist and poet, author of *Things Fall Apart*; Amina Baraka (USA), poet; Louis Rivera (USA), poet; Amiri Baraka (USA), poet and playwright, director of the AFS program here at Stony Brook; Abdul Alkalimat (USA), manager and chief editor of 21st Century Books and Publications and Nuruddin Farah (Somalia), novelist, both visiting professors in the AFS department; Florence B. Cash (USA), G. Michael Bagley (USA), and William McAdoo, all professors of AFS here at Stony Brook, and Zizwe Njafua.

Friday's proceedings commenced with a talk given by Chinua Achebe in room 101 of the Humanities building. He explained how the whites in power keep blacks in the dark about issues relevant to them and suppress any revolutionary tendencies they might have by diverting them with drugs and trivial day-to-day problems, and dividing them according to political tendencies, religious beliefs, social class, etc. The white power structure, according to Mr. Achebe, plan their strategies around the belief that: "If you want to hide something from black people, just put it where they'll never look--in a book."

Next came individual presentations from each noted scholar. They all addressed the problems outlined in the 3 main questions mentioned earlier with their own individual beliefs and points of view. Their basic points, however, were essentially the same. The importance of art to the political struggle was stressed, and the need for the unification of different art forms to tackle the problems at hand was outlined. It was also debated as to whether art as a whole can become socially responsible enough to have a positive influence on our future. "The responsibility of the artist," said Louis Rivera, "is to make revolution irresistible."

Black culture was inevitably discussed and all the artists present agreed that it was "liberating" because it causes young people to question the values of white Western rule and encourages them to be more democratic and free-thinking. Young people were also warned of the conspiracy to miseducate them into accepting and going along with the status

quo. To nullify the effects of this miseducation. Amiri Baraka said it is important that young people of African descent learn about their own, true history, thereby "filling in" their identity, and at the same time learning the name of their oppressor. Zizwe Njafua suggested we look upon three certain books as our "bibles": the thesaurus, the dictionary, and Carter G. Woodson's *The Miseducation of the Negro*. Black youths were also told that they had the right to choose their own heroes and not to just have to celebrate. It was suggested that 1990 be made the year of Malcolm X. For starters, visual artists could be called upon to draw Malcolm, and streets in every black community could, and should, be named after him.

Day 2 of the conference was conducted at the Schomburg Center in NYC. and was basically a summary of the previous day's proceedings. However, three new points of view were presented with the addition of Jane Cortez (USA), John Pepper Clarke (Nigeria), and Duma Ndlovo (South Africa). Major themes included the need for blacks to shake off their "double consciousness" mentalities and redefine themselves according to their own true history. The main "political crisis" was said by all to be the lack of self-determination (and, consequently, self-respect and self-defense) for Pan-Africans all over the world. Blacks will never be "free" in the full sense of the world as long as others control their lives, their institutions, and their art. As Amiri Baraka says: "If the art is allowed to live free, the people will."

### Inside Blackworld Today:

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• Black Women's World

• Tones of Sedition

# True Info About Slavery

The Century Dictionary says, "Originally one of the Slavs or Slavonians taken in war." Slav originally meant "the people of glory."

For the transportation of white slaves to America and their sale see, James Oneal: The Workers in American History, Chap., "The White Slave Trade." He quotes: "One ship sailing . . . in 1745 with 400 Germans of whom only 50 lived to see free America. Still another bearing 1500 lost 1100 from deaths on the voyage" (p. 64, New York, 1921.) Pastor Kunze, writing at that time said, "packed like herring and sold as slaves." J.B. McMaster, noted historian says of the white slaves, "The newcomer became in the eyes of the law a slave and in both the civil and the criminal code was classed with the Negro slaves and Indians. . . They were worked hard, were dressed in the cast off clothes of their owners and might be flogged as often as the master or mistress thought necessary." In other words, the exploiters were no respecters of color of race. (See also No. 67 of this work.)

For Nat Turner's insurrection see: Authentic and Impartial Narrative of the Tragical Events. . . Southampton County. pub. by Warner & West, 1831. Anglo-African Magazine, Vol. I, pp. 386-397 (1859).

The word "Seminole," means "runaway" or "fugitive." The Seminoles were chiefly fugitive Indian, and Negro slaves, and corresponded to the Maroons of Jamaica, Cuba, Haiti, and South America. They fought three wars with the United States.

Act V, Laws of Virginia, Oct 1676 reads: "No Negro or Indian though baptized and enjoying their own freedom shall be capable of any such purchase of (white) Christians, but yet not debarred from buying any of their own kind." (Henings, Vol. II, p. 281.)

Act IX, Oct 1748: "No Negro, mulatto, Indian, although a Christian or any Jew, Moor, Mohammedan. . . shall purchase any Christian white servants." (Henings, Vol V, p. 550.)

Statutes of Louisiana, Chap. 91, 13, Sec. 12, March 20, 1818, forbids the same. "It was not in fact until the year 1818 that the Legislature (of Louisiana) found itself called upon to notice the frequency with which the persons of color bought the white stranger and in their tardy wisdom forbade any such further purchases on their part. . . they, however, permitted white persons of good fame and character to continue the traffic." (Quoted from Slavery Pamphlets, Vol. 23, No. 15, New York Public Library.)

For the sale of white people as Negro slaves, see: article from Cincinnati Philanthropist, reprinted in Colored American, June 20, 1840, where a white woman was sold as a Negro and where her ten children by two of her white masters were also sold as Negroes. For the seduction and sale of other whites as Negroes see Anglo-African Magazine, Vol. I, p. 336, (1859). Richard Hildreth, American historian says: "Just catch a stray Irish or German girl and sell her—a thing sometimes done." (A White Slave, p. 252, 5th ed.) MacCormac says: "All persons who were captured in Europe by kidnappers and sent to America were sold by the captain to the highest bidder without indenture." (Johns Hopkins Univ. Studies in Hist. and Pol. Science, Nos. 3 and 4.) This meant they could be held slaves for life like the Negroes. For the story of Sally Muller, German woman, held as a Negro, see Slavery Pamphlet, Vol. 23, No. 15, New York Public Library.

Chambers quotes, "Race! Do not speak of race; we do not mind origin

and color. What we assert is that slavery whether of the blacks or whites is the regular and best condition of society. The blood of orators, generals even of the President of the Republic runs in the veins of men who are bought and sold like horses and mules. It is well known that many poor Anglo-American (white) children are sold as slaves. Sometimes the poor whites of the South sell their children to dealers and it is notorious that the habit of hunting for white children in the States of the North is ever increasing." Gen. Sherman wrote: "I saw men and women white as the purest Anglo-Saxon type sold like cattle." Ellison reported, "It is extraordinary to see slaves so white that you could not distinguish them from whites of the purest blood." George Fitz-Hugh of Virginia fought for the opinion that not only Negroes but all proletarian whites emigrated from Germany and Ireland should be sold as slaves for reasons of humanity." Cromwell ordered several thousands of Irish to be sold as slaves to the West Indies. Later prisoners, even political rebels were sold in large numbers as slaves. "One man in

ten I knocked on the head; the rest I sold to Barbadoes," so says Cromwell. Concerning the great extent of white slavery in America, consult also, Hopp: Bundesstaat und Bundeskrieg, p. 51 (1886)—(Quoted from F. Hertz, Race and Civilization, p. 328. London, 1928, trans. Levetus & Entz.)

C.M. McInnes says of the West Indies, "The white servants were often placed under black overseers who treated them with particular barbarity. As the blacks born in the islands acquired a knowledge of handicrafts, the white servants were compelled to do the roughest, hardest work in the fields." An Introduction to the Economic History of the British Empire, pp. 31-5. London, 1935.

For much additional data, see: Chapter, "White People Sold as Negro Slaves," in Sex and Race, Vol. II 1942.

For Prince Abd-El-Rahman, see Michaud: "Biographie Universelle" of famous men, Vol. I, p. 45.

The U.S. Census of 1790 showed 195 Negro slaveholders, of whom 6 were in Connecticut, and 9 in New York. In 1830 there were about 4,500 Negro slave-

*"Lincoln's Emancipation Proclamation permitted the retention of the slaves in those slave states which were fighting for the Union as well as in those parishes and counties in sympathy with him."*

holders. In 1836, slaves owned by Negroes in New Orleans numbered 640. On Negro slave-holders, see: Popular Science Monthly, Oct. 1912. C.G. Woodson: "Free Negro Owners of Slaves," gives the names of the slave-holders.

Slavery was abolished, not by the Emancipation Proclamation, but by the Thirteenth Amendment on Dec. 31, 1865, eight months after Lincoln's death.

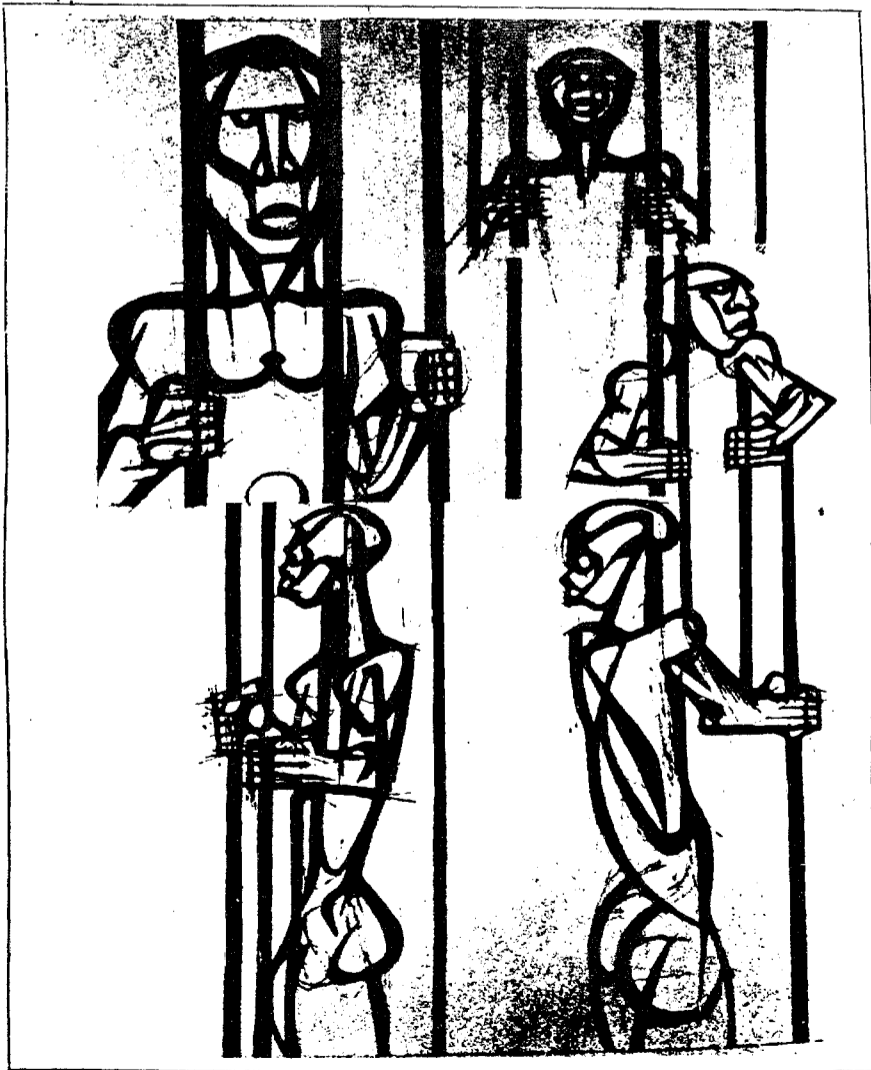
That both Negroes and whites are still held as slaves in North Africa is well-known to those who have lived in those lands. As for Arabia of which I know little, I have had this information from reliable personal sources, one of my informants being the son of an Irish diplomat who lived until recently in Arabia with his father. Also W.B. Seabrook relates, "I have seen on the desert edge a black Moslem slave riding jewelled in gold-embroidered robes among white Christian girls and women who toiled for him barefooted in the fields." My friends replied, "Stuff and nonsense, Mansour, though a slave, was one of the richest members of the tribe." Adventures in Arabia, p. 90, New York, 1928.

Rosita Forbes, in the chapter, "The Slave Market—Arabia," tells of the white women slaves one of whom "might have been born anywhere north. . . even of the

English Channel" and of "Circassians. . . of a fairness ranging from ivory to olive." Women Called Wild, p. 28-48, N.Y., 1937.

Ameer Rihani said in 1928, "You have seen with your eyes—even slaves and slave-girls. He, (the sultan), has Christian girls also. . . Ask him for one. He will present one to you." (The Maker of Modern Arabia, pp. 152-153.) By Christian is meant "white." The blacks are either Mohammedan or pagan. The former comes from Armenia, and Georgia in the Caucasus; the black ones from Abyssinia and the Sudan. See also article by Capt. L.H. Blood on North Africa in N.Y. Evening Journal, Aug. 10, 1934.

The British Emancipation Proclamation allowed the masters to keep their slaves as apprentices. They were not really free until 1838. Lincoln's Emancipation Proclamation permitted the retention of the slaves in those slave states which were fighting for the Union as well as in those parishes and counties in sympathy with him. He also excluded Tennessee, hoping that it would join the Union. In the words of the Proclamation these states were to continue holding their slaves "precisely as if this Proclamation were not used." (Proclamation of January 1, 1863.)



# A Day With Abdul Alkalimat

by Carlos Montrevil

In the U.S.A. the cities are being torn apart by crack and all of the other problems of drugs, like crime, family break down, STD's, under and un-employment, etc. But in the Paradise of the Caribbean, every nation suffers like my hometown Port au Prince, Haiti or the current running grounds of Brooklyn, N.Y. The same way that we know the people around us are dying all sorts of death, in the Caribbean too, this happens. The low level dealers have more wealth, and they give their friends guns that they've brought from the upper level dealers. These hoodlums run the slums and are a bunch of dirty bums. In America, where after 8 years of Ronald Reagan, and looking at the next four with Bush and Quayle, the Africans in here living the nightmare, know that it's hell. The sad fact remains that this is in paradise, where things are so swell. Tourists are terrorists. Columbus started out as a tourist. The people who own the hotels, clubs, and TNC's have a vested interest in the drug trade. To expand their market, into our Caribbean kinfolks' community is their avaricious aim. Dr. Al Kalimat says that drugs are destroying the Caribbean in several ways. Among some are: 1) the loss of human potential; 2) destruction of the home life; 3) the increase in crime; 4) the depletion of capital going to illegitimate ends. All this makes for more disinvestment in the local economy and the import of a euro-leisure lifestyle. The Colonel North types are the ones that run the control panels for the international drug trade. Why is it that precisely at the time of government attention to drug trafficking, the drug market becomes flooded with a superaddictive space age drug called Crack, made of the "white gold" from Latin America under the nose of the authorities, which draws a line across Leeward Islands like St. Lucia up to the Virgin Islands, and then from then on runs the gambit haphazardly across the Caribbean leaving a web of misery everywhere?

In the Tradition of Black Sociology: An interview with visiting Professor Abdul Hakimu Ibu Alkalimat.

Dr. Abdul Al Kalimat is a visiting professor in the Africana Studies Program at Stony Brook. He is part of the program of visiting professors which exists in order to enhance our learning experiences. The program was started last fall by the program chairman, Professor Imamu Amiri Baraka. Last semester, a revolutionary poet of the 1960's David Henderson was here. This semester we have Nurrudin Farrah, a great African novelist from Somali, who is teaching AFH 421 (The African

Novel) and AFS 337 (Politics of Africa) which is crosslisted with Pol 337.

Professor Abdul Al Kalimat is an African-American from Chicago. He has a Doctorate in Sociology from the University of Chicago. He has taught sociology at Fisk University, is a contributor to the Black Scholar, Black World, and other journals.

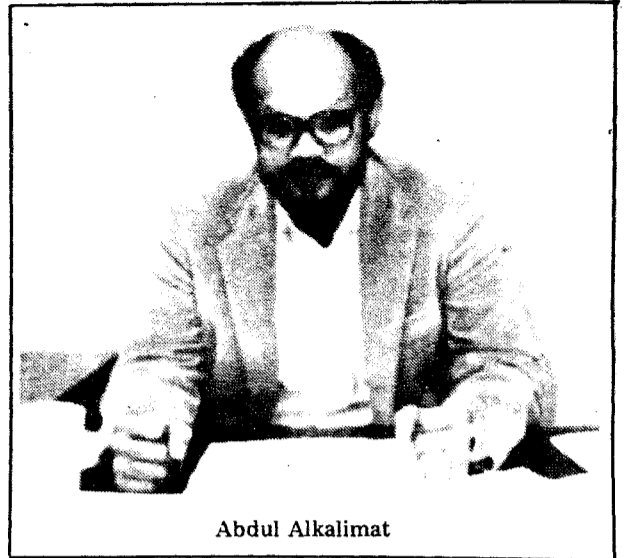
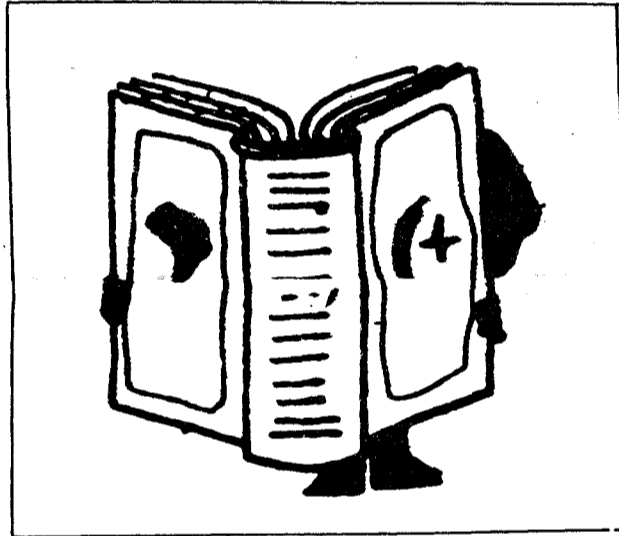
In the tradition of great black sociologists like W.E.B. Dubois, Charles Johnson and E. Franklin Frazier, Al Kalimat is an activist. Since the 1960's, he has been ready to advance the cause of his African brothers and sisters. As the Editor of "Arts and Black Culture: ABC, Chicago", he is seeking out UJAMMA (collective economics). Art and Black Culture is a directory of Black happenings, bookstores, clubs, galleries and publishers.

Dr. Al Kalimat's name used to be Gerald McWorter. I read his essay "The Ideology of Black Social Science," in The Death of White Sociology, a book edited by Joyce A. Ladner, before I was fortunate enough to have him as a professor. As we talked in his office, he was kind enough to give me two publications of BLACK LIBERATION MONTH NEWS: a 1985 and 1986 issue with Malcolm X celebrated in the former, and Martin Luther King, Jr. in the latter. This publication is put out by the Peoples College P.O. Box 7696 Chicago, IL 60680. He was cool enough to grant this interview to Blackworld.

I was curious to know about his name change.

Blackworld: Professor Al Kalimat, why did you change your name?

Al Kalimat: It was in the context of the revolutionary



Abdul Alkalimat

impulse of the political and cultural revolution of the late 1960's.

BW: Did you run with Professor Baraka when he was LeRoi Jones?

AAK: Sure. . . Baraka was on the East coast in Newark N. J. . . I was in Chicago, and I had just founded O.A.B.A. - The Organization of Black American Culture. This organization helped to create the Wall of Respect. Our Writers Workshop respected him as the leading revolutionary writer of the time. Our two organizations met in Newark, and we've been close since then.

Professor Al Kalimat has just written a book called "Introduction to African-American Studies; a Peoples' College Primer." The Peoples' College has been active since 1969.

BW: What courses are you teaching this semester?

AAK: Pan-African lit and Caribbean Issues.

BW: Professor Alkalimat, in your essay The Ideology of Black Social Science you called for the social sciences to be used as a tool for social change. In retrospect to social science activists like W.E.B. Dubois, Reid, and others, what problems do you see, what advice might you give, especially around this time of year in view of Black Studies.

AAK: Academic Excellence and Social Responsibility. This was a slogan issued in 1975, and has become the leading slogan in Africana Studies departments across the country. Now social responsibility is the most important because it sets up the conditions for academic excellence. No social responsibility, then there is no difference whether the doctor works for the Black Panthers or for the Nazis.

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## Conceptions of God In Ancient Egypt

by Regina Young

Throughout the whole range of Egyptian literature, two facts emerge: first, that there were 2 doctrines, one of a single god, and another of many gods, and that both of these doctrines were taught by the same men; secondly, that these two doctrines were never thought to be inconsistent with each other.

The modern Egyptian word, "ntr" or "ntrt," for goddess, developed from the word "nutar" used in the writings of early Egyptologists. The hieroglyph (pictorial character) for "god," has 3 general forms. The most common of these is a figure of a wrapped staff. The two other forms, not so ancient are that of a hawk (one of the most important embodiments of divinity) on a carrying pole, and of a squatting god with a formless body. This is illustrative of the fact that deities occur in Egyptian script in human, animal, and in fetish form. The human form, however, is much more recent than the other two, which are among the oldest elements in the Egyptian script.

When the Egyptians spoke of a "ntr," they didn't mean so much any particular abstract divine entity, but more one of the many individual deities. Egyptian religion never really became monotheistic; it kept its plurality to the end. The plural, "ntrw," or gods, occurs throughout



the entire literate history of Egyptian religion. It remained in use until the end of ancient Egyptian culture. The idea of all gods being fundamental manifestations of any god occurs a number of times in Egyptian theology and religious poetry, especially that of the new Kingdom. For example, the Litany (prayer) of the sun god

Re, first inscribed in tombs around 1500 B.C., invokes the sun god, in "all his forms." Here you have a set of different manifestations of a single sun god. There are also many hymns in which all deities are seen as forms of the one creator god who is being invoked (called forth).

Egyptian officials worked with one particular deity, who might change from situation to situation. "God" was any god with whom you might reckon at any certain moment. Divine-ness, to the Egyptians was not a fixed definition of a personified concept, but a quality personal divine forces that their images had. There was nothing specifically "divine" about one god that separated it from another.

Many names of Egyptian deities allude to particular characteristics of their holders. For the believer, every deity was a separate figure with unmistakable features. But any individual qualities a god or goddess might have had did not necessarily make him or her omnipotent. Deities, like humans, could be hurt or killed, and were subject to many other human weaknesses. Also, few Egyptian gods had any power outside a closely circumscribed geographic area. For the most part, they were only responsible for a town or region. This is why travelers prayed to the deities of whatever area they were in. Many even carried around small figurines of their god(desses) with them.

# We, Not Racism, Are Sometimes Our Worst Enemy

Some of you are probably going to disagree with me. My friends might not even speak to me for a while after reading this. The fact of the matter is the truth hurts and I know you would rather hear this from a brother than an outsider. Racism has been a problem in this country for several hundred years and probably will be around for the next hundred years, but that is not our only problem. Many times we ourselves are the big problem. Whether it is Black-on-Black crime or Blacks "selling out" other Blacks for personal gains, we are making the racist jobs easier by keeping ourselves down. There are several "internal" problems with our race that I feel must be addressed because sometimes we need to blame the man in the mirror and not the White man.

Believe it or not, every negative incident that happens to a person of color does not occur because of racism. This seems to be a big problem with some of our people. They use racism as a crutch to lean on every time something goes wrong. I wonder sometimes, has it ever crossed their minds that maybe they didn't pass that class or didn't get that job not because they were Black but because they didn't deserve to? Blaming racism is probably the worst habit to pick up because it makes people think negatively about life and about themselves. Those who think the whole world is against them will fail because they lack the imagination and will-power to overcome any obstacles that are presented to them. There are those who feel that "the White man isn't going to give us anything anyway so why even try?" Or "they (Whites) might not be keeping us down now but it is their fault we are in this situation in the first place." These attitudes are prevalent in urban Blacks and they are very unhealthy. We should all strive to be the best at what we do and not just the BEST black but the BEST. Racism is a problem, but using racism as a crutch is an even bigger one.

Black-on-Black crime is another obstacle in our path to excellence. Most crimes perpetrated upon a Black are committed by another Black. This is sad. In the city we grow up fighting other Black youth because they are from a different part of town. This would not be so disastrous if it was just

fighting but too many times it evolves into murder. Instead of beating each other's brains out we should be helping each other out. Now we are even poisoning ourselves with crack. The huge crack rings are run exclusively by Blacks who are willing to turn our whole race into Baseheads just to make a profit. They also engage in mini-wars over turf, which wouldn't be so bad if they killed each other, but the fact is that innocent Blacks with bright futures are usually the ones who die and not them. If these foolish Black-on-Black crimes were eliminated, our race would be much better off financially and we would truly be brothers and sisters.

Blacks who've struck it big in life sometimes pick up the bad habit of forgetting where they came from. Rich or poor, we are still Black and the better off should turn around and bring the worse off up. On the other side of the coin, though, those who haven't made it should not try to undermine the success of those who have nor should they expect a free ride from another Black. They should be ready to work just as hard for a Black as they would a White. Spike Lee is on the right track. He makes his films with casts of mostly Blacks and a filming crew composed of mostly Blacks. He has made it big and he has turned around to expose other struggling Black actors so they can make it big also. If more of our people would give each other a pull up and stop acting like the proverbial "crabs trying to climb out of a bucket" we would see a lot more successful Blacks in the headlines.

It is good to strive for success, but not at the expense of another brother or sister. Cops who see their white superior officers beat on Blacks and don't say anything just to get a promotion will eventually get what is coming to them. It is unfortunate that the 80's have become the "ME" years for all people but "WE" have to stop thinking about personal gains and start pulling together. Why do you think the Jews and Italians have succeeded in the business world? They do business amongst each other so none of their money leaves their community. That's something we need to do more of.

Finally, we are too divided. We try to distinguish our-

## Tones of Sedition A Column By

Dwayne  
Andrews



selves as Haitians, Jamaicans, Americans or Africans (see Stony Brooks Minority groups) while in the eyes of our oppressors we are all the same. All of these factions of Black people don't help our cause at all. There's nothing wrong with diversity but as Blacks we should have common goals instead of bickering amongst each other. Our power is lessened when half of us support one platform because they are of Caribbean descent and the other half supports another platform because they are of Southern American descent. That cuts our power in half. Just imagine if the United States was 50% Black, 50% White (which it is not), that means the whites would win if all of them supported their platform, because they have 50% of the votes while our votes count for 25% in favor of one platform and 25% in favor of the other. Division is definitely not in the best interest of our people.

We need to show each other LOVE and true BROTHERHOOD in order for us to succeed. Racism is a problem so why should we make life harder on ourselves than it already is. Be positive and remember the TRUTH does hurt.

# Prejudice a Matter of Color

by Michele Appello

## COLOR BLIND

*Prejudice is a word  
I'll never understand  
When we should all be standing  
Together, hand in hand;  
Calling each other sister and brother  
Instead of fighting  
And hating each other.  
Why is it that the world can see  
That the key to peace is unity?*

*Be proud of who you are;  
Your race, your creed, your name,  
But keep in mind our great Creator.  
To Him, we are all the same.  
He looks beyond the color of skin,  
He looks beyond the pride,  
To find the living soul within.  
To see who we are inside.*

*So try to look beyond the surface.  
Get to know the heart and mind.  
For, many things you'll learn,  
And respect you'll earn,  
When you become  
Color-Blind.*

Racial prejudice is a big problem in the United States today. Many people believe that their race is superior to others simply because they are that color. In Webster's New York Dictionary, prejudice is defined as:

a judgement or opinion formed before the facts are known; preconceived idea, favorable or, more usually, unfavorable... suspicion, intolerance, or irrational hatred of other races, creeds, regions, occupations, etc.

So, prejudice is based on ignorance, not facts. It is also based on certain stereotypes that are placed upon certain groups of people by other groups of people. For example, a common stereotype placed upon Black people by White people is that they are thieves and drug addicts, basically a lower class of people than their white counterparts, when in actuality, there are many black doctors, lawyers, teachers, ministers, business people and such who shatter that stereotype. And in contrast, there are many White thieves and drug addicts. Some other common stereotypes are that all Italians are linked to the Mafia, all Irish people are drunks, all Middle Easterners are terrorists, etc. These stereotypes are placed on these groups by ignorant people who want to feel superior in some way. Actually what they are doing is showing how ignorant they really are by acting this way.

All too often there are news stories of racial attacks, racial demonstrations and racial issues. People are becoming almost obsessed with the color of their skin. What they should realize is that skin color has no bearing on one's personality. People should give others a chance to show what kind of people they are before jumping to conclusions about them because of the color of their skin.

Racial separation of groups, schools, fraternities, and other organizations is an unnecessary boun-

dary that people put between themselves and others. Today there are many of these racially-separated organizations, and they are segregated by choice, not by force as was the case in the past. Civil rights activists worked so hard to desegregate this country, and now it seems as if some groups are building up those racial boundaries once again. People should integrate all aspects of their lives, work, school, marriage, leisure activities, etc., so as to help tear down those walls of separation between races.

The world should realize that the only way to achieve peace is through racial unity. If all races came together, there would be less crime, less violence and more peace. People would be able to live together, side by side without any hassle, regardless of their skin color. This is possible if only people would accept others for who they are, and not try to find excuses for not accepting them based on the color of their skin. They need to become "color-blind," if you will.

It is impossible to make a general judgment about a race of peoples and say that each and every one of them fits into that category. People are all different. Each individual is unique and does not necessarily fit the stereotypes, be they good or bad, of their particular race. That is the most important thing to remember. Each person is an individual, not just one more member of a particular race, and he or she should be judged according to his or her own personality, intelligence, achievements, qualities, etc., not those preconceived qualities of his/her race. It is what's inside of a person that counts, not what the outside presents. Your heart and mind and soul are what make up you personality, not the pigmentation in your skin.

There is nothing wrong with being proud of your heritage and your culture. but you shouldn't be too

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# Academics + Hard Work = Success

by Odell Glenn

On the Stony Brook campus, very little is known about our athletic program. Even more so, one can count the number of people who even know that there is a track team. With our new field house being built with an indoor track, we are hoping that track and field will become more recognized.

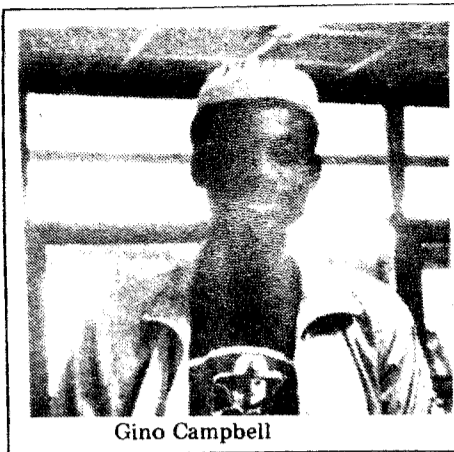
But despite the facts mentioned, Stony Brook has a track team with some of the best student-athletes in the nation. We are students first and then athletes. We feel that academic success at Stony Brook is our utmost concern. Our hard work and dedication in the track world are secondary. Combining these two together produces success.

The athletes described below have gained All-American and/or All-ECAC status. To gain ALL-ECAC (Eastern Collegiate Athletic Conference) status, one must first qualify for the meet. The athlete must perform at a certain time or jump at a certain distance. Once you qualify for the meet you are required to run or jump three times. (The trials, the semi-trials and the finals). If you qualify for the finals and place in the top six places, you are automatically All-ECAC.

In regard to the NCAA (National Collegiate Athletic Association), the rules applied for ECAC are the same. The only exception is that the qualifying standards for the NCAA are far more stiff. If an athlete qualifies for the finals and place in the top six, he or she automatically becomes an All-American in that particular event. To run in the NCAA's is a goal every athlete desires.

The following student-athletes have been recognized as either All-ECAC or All-American top athletes.

Sophomore, Cyd Dawson, a pre-medicine major has gained 1989 All-ECAC status in the 55 meter dash. Cyd not only runs the 55 meters but runs the 100, 200, 400, runs on the varsity 4X100, 4X200 and 4X400 meter relays. Cyd also does the long jump. From no track experience in high school, Cyd has proved what hard work and dedication is all about.



Gino Campbell

Senior, Darian Hinds, a computer science and applied mathematics major, is a three time All-American in the 55 and 110 hurdles and in the high jump. Last year Darian placed second in the nation in indoor track and third outdoors in the high jump at the NCAA's. Darian also holds the school record in the hurdles and the high jump for both indoor and outdoor track.

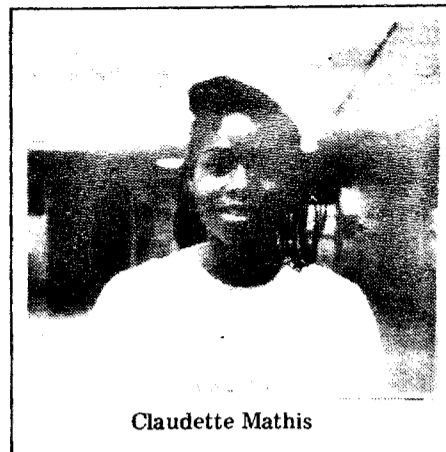
Junior, Jean Massilon, a mechanical engineering student placed second in the nation in the 55 meter hurdles at The Indoor Track and Field Championships in Maine. He has gained All-American status. Jean also runs on the 4X100 and 4X200 varsity relays. (This was only Jean's second year of competition in the high hurdles).



Jean Massilon

Junior, Claudette Mathis, a mathematics major qualified for the NCAA Indoor Championships for two years in the 800 meter dash. This year she placed third in the nation and obtained All-American status. She is also All-ECAC in the 800 meter dash for both 1988 and 1989. Last year Claudette also qualified for cross-country nationals and will be going to Outdoor Nationals this May in Chicago, Illinois.

Junior Paul Laurent, a biology major placed third and obtained All-ECAC status in the triple jump. Paul holds the school record in the triple jump for both indoor and outdoor track. He also runs



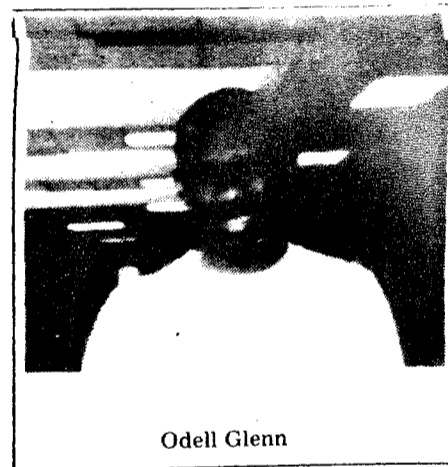
Claudette Mathis

Senior Odell Glenn, a mechanical engineering major is a two-time All-ECAC finalist in the 500 meter dash (1988 and 1989). Odell also runs on all the varsity relays (4X200, 4X400 and 4X800). He has run on relays at the Millrose Games (Madison Square Garden) and Olympic Invitational (Meadowlands Arena). Odell is planning to qualify for the NCAA's in the 400 meter dash.

Note: These athletes are coached by head coach Steve Bourbet. They run on a voluntary basis. They are not on any kind of scholarship and do not receive any kind of financial aid in reference to running.

on the varsity 4X100 meter relay and he also does the long jump. Paul plans to qualify for the NCAA's in the triple jump.

Senior, Gino Campbell, a pre-law major entering law school in the fall holds the indoor school record in the 300 meter dash. Gino is the strongest relay runner and has run at the Millrose Games (Madison Square Garden) and also at Vitalis Olympic Invite (Meadowlands Arena). He runs on the 4X200, 4X400, and 4X800 relays of which he often anchors. Gino is planning to qualify for the NCAA's in the 800 meter dash and obtain All-American status.



Odell Glenn

## Charges Dropped

continued from front page

Troupe was arrested after the victim identified him out of a yearbook and picked him out of two police lineups, authorities said. From the start, Troupe insisted that he was not given a chance by Suffolk County police to give his side of the story.

To date he has maintained his innocence and has produced nine witnesses who support his alibi. Troupe and his witnesses have all said he was in Manhattan at the time the victim reported she had been raped.

Students have held a total of three emotional rallies in support of Troupe.

Troupe was suspended from campus and classes, but after the first rally, his suspension was modified. He was then allowed to attend classes but restrict-

ed from the residences halls on campus. Failure of the victim to appear before the university judiciary board resulted in the dismissal of charges against Troupe. He was allowed to return to his full capacity on campus. According to Troupe's lawyer, C. Vernon Mason, his client has suffered no incidents of racial harassment whatsoever.

The unidentified victim said that she did not want the case to go before the grand jury because she was "...told she had a weak case and did not want to go through the emotional trauma of the case and have Troupe not convicted." Suffolk County Police Commissioner Daniel Guido said in a press statement that he felt, in regards to the case,

"the police acted humanely and with due care in regard for the constitutional rights of the defendant." He also said that the case will remain in an open status.

**"...she had a weak case and did not want to go through the emotional trauma of the case..."**

**KNOWLEDGE IS POWER!**

**Arm Yourself With Positive Literature Editor's Choice**

*Beloved Toni Morrison*

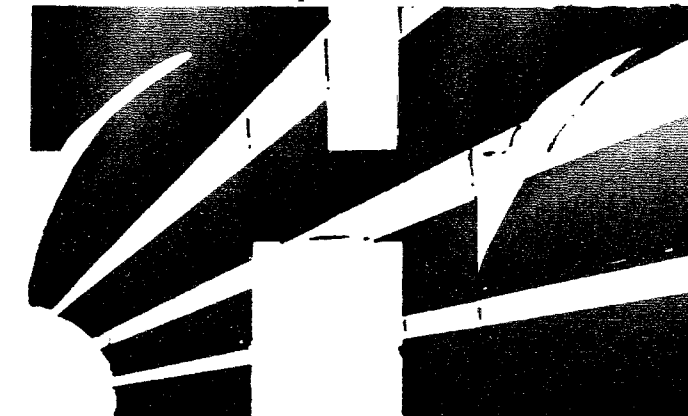


Ancestral Screen  
Kalabari group, Ijo peoples, Rivers State, Nigeria. Wood, split vegetable fiber, pigment, textile.  
British Museum, gift of P. A. Talbot, 1950. Af45.335.

# POETRY

The Sunshines 7 times a week

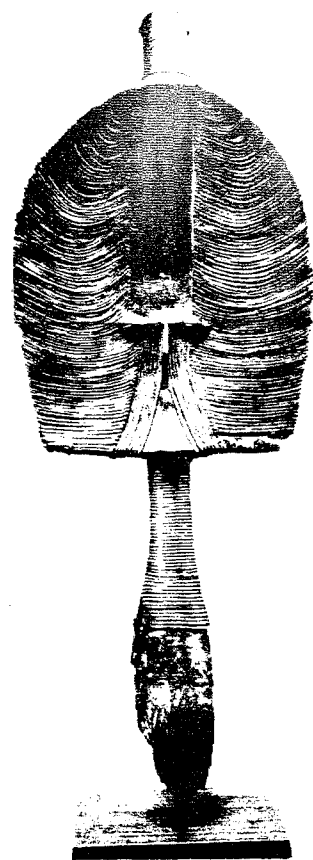
-Radius Thirty-one, Length Thirty-two slim, smooth as silk; no need to skim rotate above and look at below, the times too fast, the mind at too slow diameter 7, radius 4 one is between what zero is for Eight as a whole and its more for starters one by one as the masters barter cut this, cut that there's no competition while others fall, I remain in position pole negative numbers on the other side all will stride, none will glide I saw your brain at the Third Parallel on top of three, but I still rock well some for legs while others seek light, A 7 on a journey to increase the sight fraction this: three over eight plus or minus one to decrease the weight large loads four times a week, now be a partner to change the speak T's a game in the "Ghetto Bluster," J's on a fence as the world turns faster skip all the rest, and test the sum divide the product, I'm the Sun shines so hard you need Gray visors or more advice or better advisors think of this as you start pollution 7 over zero is no solution.



XB

Age 13  
"!"

Do U know what love is??  
Show me! Come on, show me!  
That's what I thought!  
U don't know a damn thing!  
you're lost  
Just as lost as I am!  
Don't worry, we'll find our way.  
We'll make it!  
Even if we have to do it by ourselves!  
In my mind there is a different world  
Don't U see it??  
Am I the only one?  
Please tell me U see it!  
Please!!  
Your not stupid!  
It's as clear as my dreams. (HA)  
My dreams of love.  
So simple!  
So Easy!  
Can't U see it?  
U and I in peace.  
Yes, Peace!  
The word no one seems to  
know the meaning to...  
Not even Webster!  
Ain't that a bitch?!!  
Now that U've been in my dreams...  
Do U really love me? Do U really?!!  
Prove it!  
Nice and simple...  
With pure honesty.



"Roots and Wings"

Waah...suckling ebony, uprooted  
from the mother land. Black soot of  
Amerika, uprooted twigs, reborn in misery.  
Yeah all seem lost, in reality unknown...uneducated.  
Roots of Africa, raped by a continent. Need  
not worry for nurturing of these ebony seed  
will bear mahogany, rich and strong. Untoiled  
seed engulf by the weeds of society, all  
is not lost for in re-education lies the  
re-assemblance of a nation. Education is your  
key in which you are to soar. Chains of oppression  
are broken, no longer are you bind to these chain of  
ignorance. Education has freed you, soar ebony  
upon the winds of time. For you possesses the roots,  
Mahogany

SAJO-89



Ancestral Screen  
Kalabari group, Ijo peoples,  
Rivers State, Nigeria  
Glasgow Museums and Art Galleries,  
gift of Mr. J. Newall Thomson, 00-141a

U don't really love me.  
I know U don't "hate" me.  
Do U?

That's what I mean... I'm so lost!  
So confused!  
If U don't love "me" then whom do U love?  
Do I know this person or thing?  
I'm glad I don't.

Don't play with my mind!  
Don't give me your love...  
Then take it away!  
INDIAN GIVER!!

So don't love me  
I don't love U!  
I love myself!

That's Right!  
I'm one selfish son-of-a-bitch!!  
Everyone knows that!  
Everyone except you!  
Do U know why!  
Because you're lost! (HA)  
Just as lost as I...

By Sean Joe & Jaime Turton



YOUNG ONE

by Michel Draper

Born this world an innocent

Born into this world an innocent,  
but treated with malice.  
Taught to aspire, but held back by those  
too scared to dream,  
or discouraged by smiling oppressors.  
Possessor of our fate,  
so negativity is instilled to end the old legacy,  
and to prevent a new one from beginning.  
Persevere young one, for you are not alone.  
Your number is many, and your affliction is not unique.  
Many died for you young one.  
Prove that it wasn't in vain.  
Many fought for you to be where you are,  
so don't lose sight of your goal.  
Our pigment is both a blessing, and a curse,  
for it is the basis of our oppression, but it is  
also symbolic of a people with a strength and  
determination that cannot be stopped.  
When the times get hard young one,  
remember this.  
Remember how far we have come;  
and how much further you can take us.

If it's so simple - U prove it.  
Just what I thought!



Kuba women embroidering raffia cloth.  
Mushenge, Zaire, 1970.

"And Still I'm Alone"

I thought that you'd be there  
Where are you? I am missing you.  
Why are these thoughts of passion  
Whispering in the winds of despair?  
Yes, I long to be with you, a huh  
but you're not here. I have you and still  
still I'm alone.  
I often, tears visible only to the blind  
blind. I wonder why am I destined  
to be wounded by fate, geared by  
love. A huh, yes please return  
soon. What? You are forever with  
me and still I'm alone.

I... Now awakened am I by experience  
Please woman, fulfil simple needs  
substance for the fool of heart,  
Drops of tears fall from the sky, paired  
are they upon descent. Ebony and mahogany  
together, formatting but untold.

SAJO,89

Looking Forward

Alone and in a crowd  
Grey skies around  
Sad faces and frowns  
Everyone just feeling down  
Does it have to be this way?

A beam of sunshine  
A peace sign  
Music playing  
People living old sayings:  
Take each day - by day

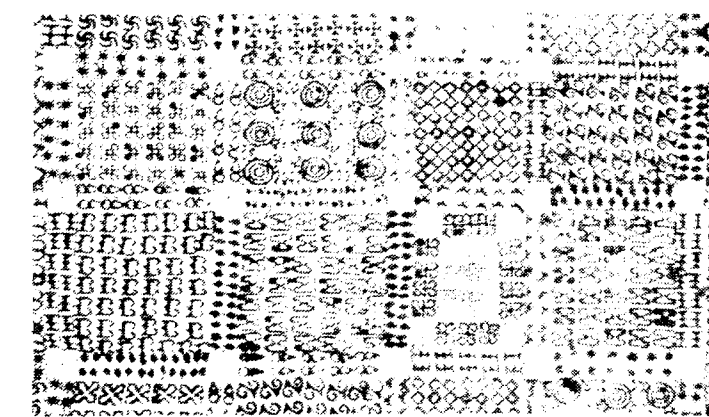
Friendship, trust and compromise are lost  
No one's looking, no matter the cost  
must one live this way?  
No, there is a better way:  
Forgive, forget and move on.

Dora Abreu

UNITY

Oh African Brother  
Why do you drift away from me.  
You claim and shout out loud  
That you belong to another organization.  
You mock you other brothers besides myself.  
You ignore me.  
Why African Brother, why?  
Why should pertaining to another organization  
Pull us apart.  
Fraternity is brotherhood,  
No matter if you belong to another.  
But I see it is not only that.  
It is the other obstacles  
Which move you away from me.  
Open your eyes, African Brother!  
Please see again!  
Why should different ideologies  
Pull us apart, why?  
United we stand,  
Segregated we fall.  
My Black, Latino, and other third world brothers  
Why is it that we can't come together.  
Together as one, why?  
Oh African Brother,  
So many questions and no answers.  
Oh how I wish we can be united,  
United as one.  
What a shame that we're not.  
Isn't it?  
But just remember one thing,  
I do love you no matter what.  
You'll always be of my blood  
An I of yours.  
Peace be with you!

The King in me, salutes the King in you!  
Malik Sadiki Adofo.



Adinkra Cloth (detail)  
Asante group, Akan peoples, Ghana

# African Expressions

By Quincy Troupe

As-Salaam-Alaikum.

It has been said that knowledge is power and power is the application of knowledge. However, what does one call the absence of knowledge or the application of incorrect information? Since its birth, Malik Sigma Psi's every step has been dogged by the hot breath of controversy and hearsay. "Maliks are like this or that," "Maliks preach this or that," "Maliks did or said this or that." This article, once and for all, will lay to rest all misunderstandings, myths, and lies that were previously associated with Malik Sigma Psi. Anything that does not appear in this article and that has not been said by a representative of Malik Sigma Psi is not part of our ideology.

## THE HISTORY:

Malik Sigma Psi was founded on May 13, 1977 at the C.W. Post campus of the Long Island University by 15 college men. Together these fifteen men are known as the Crowns of Malik Sigma Psi and are regarded with great pride and much love. In essence Malik Sigma Psi is the birthchild of the 1960's. Its creation was not due to any personal displeasure with the already established fraternities. However, the Founders felt that the trend of Black fraternities needed to be shifted in a more progressive direction that would reflect the consciousness of the time. They believed the time had come for the heritage. They recognized that all people and all things had common ancestral roots in Africa. One can conclude from the phrase that "all roads lead to Rome" is actually false and should read "all roads lead to Africa." Armed with this, the Founders set out on their mission to create a new fraternity, one whose emphasis was of an African nature. "Say it out loud/ I'm Black and I'm proud," "Black is beautiful," and "Africa for Africans" were all phrases that indicated the mindset of the Founders and what they were working towards. Their efforts were met with varying degrees of support from their brethren in already established organizations. Few were supportive, none were indifferent, but many were negative and/or destructive. Today, you will still find the same unfounded prejudice and allegations lodged against Malik that you would have found ten years ago. Our Brothers in other organizations must come to accept the fact that Malik is here and it will always be here. The concept of Malik, along with Malik Brothers, has spread up and down the eastern seaboard from Boston to Virginia. Though we are young and small, in comparison to our much older and larger predecessors, our strength lies in our belief that whatever we can conceive and believe we can achieve. We believe in quality not quantity. It is not enough to merely be interested, you must be committed. We would rather have one hard working, dedicated Brother than ten "I'll help if I have the time" Brothers.

## THE CONCEPT:

Malik, like all fraternities, has its philosophical base in promoting Brotherhood. But we differ from traditional fraternities in that we have an ideological base, also. We call this "Reclaiming Our Stolen Legacy." To achieve our goals we chose five principles that we feel when properly blended will yield a masterpiece of creation. This does not mean we believe we are masterpieces but rather that we strive to be such. The five principles are: Manhood, Achievement, Leadership, Integrity and Knowledge.

## MANHOOD:

Many men incorrectly lay claim to the mantle of manhood. The essence of manhood is responsibility, fulfilling an obligation or completing a task. Manhood can be visualized through the labors of a simple gardener. Watch as he plants a tiny pod into the earth and observe the care and attention he gives the seedling as it grows into first a tiny sprout and then a full grown tree. This is manhood.

## ACHIEVEMENT:

Many of us here at Stony Brook and elsewhere, myself included, are sometimes content with merely "getting by." This is what is not achievement, this is mediocrity. The Rev. Calvin Butts is fond of saying, "we should place crowns above the heads of our children and as they strain to touch it, just as they are about to reach it, raise it a little higher." There is always another level to be reached, new heights to attain. Malik Sigma Psi is never

content with what it has done for there is always still more to be accomplished.

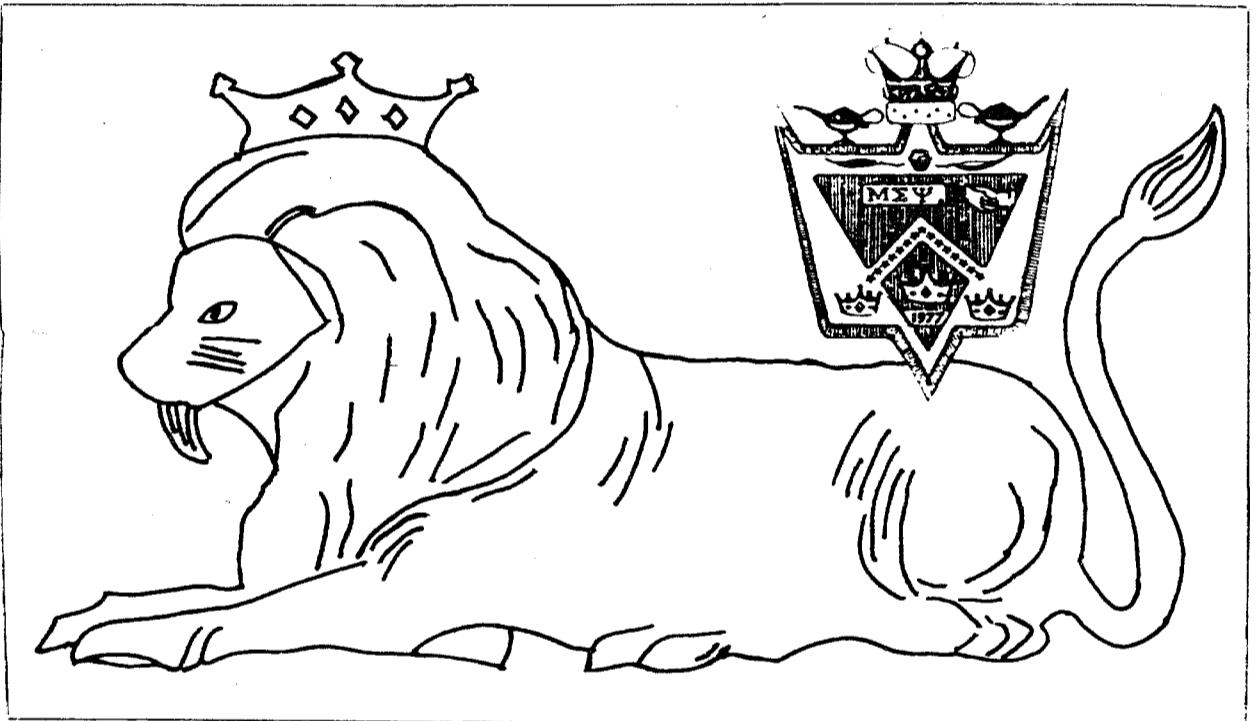
## LEADERSHIP:

To lead is to guide or influence in a particular direction. A leader can be seen as a beacon from a lighthouse pointing out rocks to all the ships traveling through its waters. As a leader, if your beacon goes out all those followers might crash against the rocks. This is why the time has come and gone when we can lay all our hopes and dreams on the shoulders of one man or woman. We must stop looking to the horizon for the next beacon-toting Malcolm, or Martin, or Angela, or Winnie and carry the torch with them because if they go down, the torch goes down. What would have happened if Moses had forgotten the way to the Promised Land? Many people suffer for lack of strong leadership. To combat this, Malik Sigma Psi develops the leadership qualities latent in all of us. Each man and woman has in them the capability to lead and only need tap this resource.

## INTEGRITY:

"Honesty is the best policy." If you cannot be honest with us about yourself or things having to do with you then you are destructive to our goals and cannot be part of our organization. Trust is necessary for change and Malik is definitely about making a change.

The title "Black Greek", in our case, is a misnomer. It in no way, shape, fashion or form, properly describes the membership of our organization. There are people who will tell you that the title "Black Greek" is just a name and doesn't mean anything. This leads to the question, "what's in a name?" Simply put, a lot. In choosing a name to represent an organization whose intent is re-establishing the traditional greatness of our people throughout history, one must be careful to make sure that the name truly reflects the goals and seriousness of the organization. Malik is an African-Arabic name and title that means "King and ruler." So we, being Maliks, consider ourselves to be kings. Not kings in the sense of being the baddest, smartest, or flyest men on earth but kings meaning we are the rulers, shapers, controllers of our own destiny. Sigma is the 18th letter of the Greek alphabet and stands for movement or progress. Psi is the 23rd letter of the Greek alphabet and is the ancient symbol for man. In arabic one reads from right to left and applying this to our name, Malik Sigma Psi translates to "Man progressing or moving to be King." One might and, in fact should ask, "why do you have two Greek letters in your name if you are an African fraternity?" There are three reasons. One, a stipulation existed at that time stating that in order to



## KNOWLEDGE:

Knowledge is information gathered or obtained in either a formal or informal setting. But is more than this. Knowledge is a key that will unlock any door. Knowledge is like a book on a high shelf. If no one reaches up to open it, it just sits there and gathers dust. Knowledge is only good if used. For the Brothers of Malik Sigma Psi, knowledge comes primarily in the form of making ourselves aware of our history and using that awareness to forge a positive path into the future.

## THE STOLEN LEGACY:

Malik Sigma Psi an academic-social service fraternity strongly dedicated to fostering the science of personal achievement. We differ from traditional Black fraternities by rejecting the title "Black Greek." We are African men in an African fraternity and prefer to be called African Fraternalists. This does not make us superior to our Brothers and Sisters who address themselves as "Black Greeks" rather it suggest a difference in ideology. Indeed, these other organizations boast of memberships branching out to the very heart of hearts. Africa. I sometimes wonder if these Africans living in Africa refer to themselves as "Black Greeks," also. We reject the title "Black Greek" because (1) It does not give an accurate description of who and what we are, (2) It helps to foster the incorrect belief that Greece is responsible for the development of civilization and its various facets, and (3) It helps to perpetuate an inferiority complex in the minds and hearts of our people. In the following paragraphs I shall examine each of these points to clarify what we are trying to relate to people through our concept.

be a recognized fraternity you had to have a least two Greek letters in your name. Two, though we are men who have reclaimed our stolen legacy and promote African contributions to civilization, we also acknowledge and respect the contributions made by Greeks. Three, the title Malik appearing before the Greek letters of our name is symbolic of the African contributions predating those made by Greeks.

It is a popular belief amongst many people of European descent that the Greeks and their culture fathered medicine, architecture, mathematics, philosophy, and many other concepts that actually originated in Africa. Hippocrates, the so-called father of medicine, procured much of his information and inspiration from an African known as Imhotep. In addition, the Big Three (Plato, Socrates, and Aristotle) all studied for years in Egypt and Ethiopia under African priests and professors who have spent countless years developing the information they passed on to these men. Philosophy was foreign to Greek culture. "In fact, it is quite ironic that: 'Socrates was executed by hemlock not for corrupting the bodies of young men but for corrupting their minds with knowledge both alien and frightening to Greek officials.'" Furthermore, Aristotle, Plato, and Anaxagoras all were harassed and fled Greek officials and the citizenry who objected to their teachings. These men sought refuge and higher learning in Egypt. One should ask, "Why did Black fraternities and sororities ever adopt Greek letters in their names?" The reason is, given the time period and the racial climate, they did not have much choice. Essentially, we were not allowed

continued on page 9

# AIDS and Quincy Troupe... What's the Connection?

by Arty Schertzer

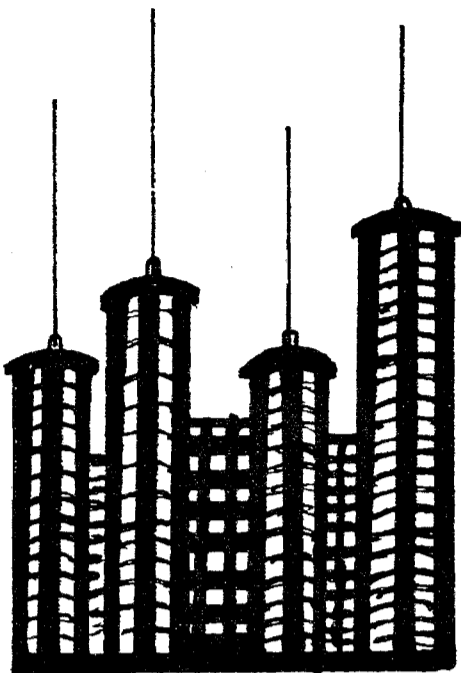
Regardless of the outcome of the "incident" involving Quincy Troupe this semester, I have noticed a few things which seem to revolve around some greater issues.

The most important thing that everyone has agreed upon is that the black community on campus has responded to what it views as an injustice in a quick, organized and responsible manner.

Within hours of Quincy's arrest, meetings were held, rallies planned, support was secured and a clear community front was established. Blackworld published, with lightning speed, a complete and thorough issue covering the facts of the case as well as the observations that Quincy's treatment at the hands of Suffolk County Police was at the least questionable, and at worst blatantly racist.

The strength of the community's response has been built on the work of several, very responsible people, stressing the facts of the case, as well as making it very clear that they are in no way looking to ignore the issue of rape, rather, I firmly believe that if the community knew who did it, they would be equally as adamant about convicting the person as they are that Quincy is innocent.

But what does all of this have to do with AIDS? It is my contention, that as it relates to the minority community, AIDS impact is as great a threat to the existence of the black and Hispanic community as the KKK or apartheid or any racist police department.



Every hour of every day, some member of these two groups is being unfairly chosen and condemned to a long and painful death. The increase in AIDS cases amongst blacks and Hispanics is alarmingly disproportionate to the rest of society. Not to mention how much of central Africa is afflicted with wasting disease, (the same disease, just another name for AIDS).

I further contend that the response from government and society in general is clear. . . "why bother to act, it is just a bunch of black and Puerto Rican drug addicts anyway." If that's not racism, what is?? And if it is racism, where are

the rallies? Where is the responsible response?? Where is C. Vernon Mason? Where is Blackworld, The Hatian Students? CSO? Where are the families?

Every day, hundreds of people are dying from this awful disease, and there is little or no community response. In the gay community, while the overall numbers are still there, the number of new cases has leveled off. The gay community has responded to the same threats that attack the black and Hispanic community with lightning speed. There is no Black Mens Health Crisis, but there is a Gay Mens Health Crisis. There is no black or Hispanic organization handing out condoms or teaching safer sex. . .but GALA is.

What I am trying to say to the black and Hispanic community is that your brothers and sisters, your mothers and fathers, your children are dying and just as you have rallied to the injustice of Quincy, you must address this threat. . . and quickly.

### What Can YOU DO???

Since most of the new cases of AIDS are coming from IV drug users. If you look at the facts, many of those newer cases are from the black and Hispanic community. The great mistake is to assume that we can change the drug addictive behavior by addressing users as members of some cogent community of drug users. Unlike the gay community, there is no newsletter for drug users. There are no support groups except for the pay-as-you-use crack houses and shooting galleries where people share works and use sex to buy more drugs, thereby putting them-

selves at great risk. The result is that there is a large number of your people, who are being thrown away by a society that as I said before, often ignores or out right couldn't care less about them. The way to help is apparent:

1. The black and Hispanic community must embrace AIDS education and condom use and safer-sex methods.
2. Both communities must go beyond the irrational fear that to deal with AIDS or to discuss AIDS somehow makes one gay.
3. Women must be encouraged and empowered to speak out to their partners and demand appropriate precautions without fear.
4. Men must take equal responsibility when engaging in sexual relations. . . They must use condoms and they must use them correctly.

5. The entire community must recognize that drug-users are people too, and that they need to help them realize that clean works can save lives. A black or Hispanic drug addict will always be a black or Hispanic, regardless of whether or not they cease the drug use. They can be reached by family members and friends, who can provide information and help.

In conclusion, I am hoping that the Quincy Troupe case is settled in a fair and proper manner. Whatever the outcome, I hope it results in a safer campus. I also hope that the spirit I have witnessed continues to grow and that it can be focused on AIDS and its threat towards all of us, and that together, we can prevent the spread of AIDS.

## African Expressions

continued from page 8

membership into White fraternities so we opted to form our own. The adoption of Greek letters helped to mask the true purpose of these organizations, which was to provide a support system for the few African-Americans that attended colleges at that time. However, this does not justify their action. By superimposing a European value system on African culture they created a paradox of the highest order. First of all, fraternities are an underground society of scholars known as "The Egyptian Mystery System." This whole idea of Greek fraternities was invented by the White-American college students. These students represented what they felt was the "cream of the crop" and so banned together to work towards their goals together in the hopes of creating lasting friendships. Thus, the idea of brotherhood. They chose Greek letters to represent them because they, like all of us since then, were taught that Greek culture was the pillar of intellect in western civilization. I assert, as before, that this belief is utterly false and no man or woman of African descent should allow themselves to be such in by these absurd claims.

This brings us to the third point, that of the inferiority complex. By calling ourselves "Black Greeks" we would only help to support the destructive efforts of our educational systems. For example, watching Tarzan when I was growing up caused me to develop unconscious biases against people in Africa. Why? Because they were always the bad guys. And yes, television is a way in which people are educated, also. When we watch many of today's movies and shows there is a striking lack of positive role playing by Black and Latino actors and actresses, though there has been some improvement. Still, in history class you learn everything there is to know about Napoleon right down to what color underwear he wore and on which days he wore them. But, it appears to me that if you were to judge our history strictly based on what's taught in history classes you would think that we didn't have



a history before slavery and even that is negative. So, what you have is an umbrella form of oppression. Every aspect of this society is based in the preservation and promotion of European culture. If we, as Maliks, allow ourselves for one minute to forget what our objectives are or allow ourselves the leisure of taking something for granted then we might as well give up because everything matters. Nothing can be taken for granted.

### THE MALIK MELODIES:

Malik Sigma Psi has one other major difference from other fraternities and that is the way our sweetheart club is structured. As a Malik Melody you strive for finer womanhood, you are the female representation of Malik or Malika, which means "queen." Melodies are brought into the family by Melodies not Brothers. We believe that a woman can best tell a woman how to be a woman. The Melodies are our Sisters and work not behind and not in front but beside us and with us. These women share the same ideological beliefs as we do and together we are known as The Malik Family. As a family,

## The LIAAC Walk for Life

LIAAC, is an agency which provides care, support, education and advocacy for people with AIDS, their friends and families. To help LIAAC continue their work, they are holding a community walk. . . FROM ALL WALKS OF LIFE. . . September 24th at Heckscher State Park.

Even though it's only May, soon we will be away for the summer and September will be upon us. FROM ALL WALKS OF LIFE will be a wonderful opportunity to help in the fight against AIDS. Won't you join us???

If you are interested in signing up your organization, or just participating yourself, drop a note to Arty Schertzer c/o Tabler Quad Office, or c/o Blackworld.



LONG ISLAND ASSOCIATION FOR AIDS CARE INC.

we meet each obstacle and/or task together, supporting each other. They are not obligated to cook, clean, or do anything for the men pledging, that is not their purpose. They do, though, because they want to see these men reach their common goal, spreading the concept of Malik.

If there are any questions pertaining to this article or about Malik Sigma Psi ask any Brother you see on campus, he will be more than happy to answer any questions. If you have a question about Malik Melodies ask any of the Melodies they will also be very happy to clear up any questions and put your feet on sure ground. As-Salaam-Alaikum



# Black Woman's World

Many educators, psychologists, and sociologists have been wondering for years why minority students (mainly black and hispanic students) aren't achieving academically at the same level as white students. This question has led educators to conclude that black and hispanic students lack the motivation required to excel. Psychologists have concluded that these two minority groups are doing poorly in school because they are "genetically inferior." Sociologists have brought the problem back to the doorstep of the victim, suggesting that certain elements that exist in the environment (community) of the minority student prevents the student from achieving in school.

Educators in Albany have looked into this problem and have come up with a possible solution. Albany has comprised a list of schools on Long Island where the students are "At-Risk" to drop out. Educators in Albany have wondered whether students would do better in school if they had teachers who are dedicated to helping the students excel. Also these educators have wondered whether students would do better if their teachers are black or hispanic; perhaps minority teachers can serve as role models for the students. (Being a min-

ority student is Not a requirement for admission into TOC.) Therefore Albany has implemented the Teacher Opportunity Corps Program(TOC) into several colleges on Long Island.

The Teacher Opportunity Corps Program exists here at S.U.N.Y. Stony Brook. The requirements for being accepted into the program are: 1. Students must state their interest in teaching the "At-Risk student, 2. students must be enrolled in a student-teaching program, 3. students must submit a copy of their transcript, and 4. two letters of recommendation must be submitted.

I am currently a member of TOC and I encourage anyone who is considering teaching to join the program. I especially encourage black and hispanic women to consider teaching because these two minority groups are underrepresented. I am aware that many college students are interested in obtaining high salary positions. However I would like to make you realize that it is part of our responsibility to give back to the community from whence we've come. What better way to do that than teach our young. For those of you who might ask, how can I make a difference? I'd like to tell you that since January I have been student teaching at Wyandanch High School,

and I know that I have made a difference in the lives of my students. The students have been coming to class, they are attentive, and eager to learn. They have even expressed their appreciation in the fact that I have chosen to come to Wyandanch.

Students need to know that there is someone who cares. They also need to see that minorities are going to college and are making advancements in society. Students need to hear that they are not inferior and that they too can make it. We must make an effort to be represented as teachers in our schools if we want to insure a better future for the race as a whole. Somehow taking a lesser salary seems worth it when you consider what the outcome will be.

What has the Teacher Opportunity Corps Program done for me? As a TOC member I have received a \$1000.00 stipend from Albany for doing my student-teaching at an "At-Risk" school. I have also received mileage reimbursement for traveling to Wyandanch H.S. I have received insight in ways to work effectively with the "At-Risk" student, from TOC seminars. Most of all I have received support from the TOC staff. The TOC coordinators have provided me with support, encouragement, and

suggestions that has made my student-teaching experience wholesome.

For those students who are planning to student-teach, I encourage you to visit the TOC office located in room 124 in the Humanities bldg, or call Bill Godfrey, Project Director at 632-6547. I can assure you that you will be greeted by a wonderful group of dedicated people!

Learn about  
Black Women  
with Blackworld's



Salimah  
McCallum

## Alkalimat Speaks

continued from page 3

BW: Professor, you praised DuBois and E. Franklin Frazier as activists, and you called for the needed connection between ideology and social analysis for the Black Liberation Struggle, construction of revolutionary thought based on that analysis that leads to a commitment to struggle, and our Africanization. Is this what Garvey and DuBois were fighting for?

AAK: In retrospect, Garvey and DuBois are more similar. Both made fundamental contributions to the current consciousness of Black people in the twentieth century. Garvey stressed identity, and spoke to the masses whereas DuBois was an academically trained intellectual and spoke for, as well as to Black people. As a socialist, his concern was the transformation of society. Kwame Nkrumah said that he got his vision from Garvey and his plan from DuBois.

BW: Where has the Black Ideology of Black Nationalism been headed, in the terms like "African-American" with Jackson and everyone calling for it. Your essay says these things and it was written almost twenty years ago.

AAK: Its the pro-capitalist versus socialist line. Compare Booker T. Washington and Louis Farrakhan. Look at the differences between them, and Malcolm X and Baraka. Booker T and Farrakhan aren't attacking capitalism, they're calling for an economic solution: more Black businesses. Malcolm X, after breaking off from the Nation of Islam, attacked the capitalist system, as does Baraka now today. The name "African" is important because we are from Africa. Leading up to the 1960's liberation movement, we were looking to Africa for our origin and our political ideas. The term African-American? You know, it's a curious thing the Black middle class is taking up a pro African identity after the most recent movement in the struggle for liberation. Well two reasons may be economic and political. In the

**The civil rights generation has been successful, but the material conditions of most people have not improved.**  
—AAK

70's the struggle really needed them. Now Africa is deeply in economic, political, and social ruin. Politically, Africans in America are moving, and must keep moving towards our own independent party. Now New York City has some problems, where the city is 40% black and 40% Latino, but still has not been able to effect changes. But I think that's going to change for the better.

BW: Are we backsliding?

AAK: The civil rights generation has been successful, but the material conditions of most people have not improved. People born in the late 60's might inherit the gains, but they have been set back cause they have been assuming everything. We are all set back because of the new problems that we face, like drugs and AIDS.

BW: How about us as Caribbean people?

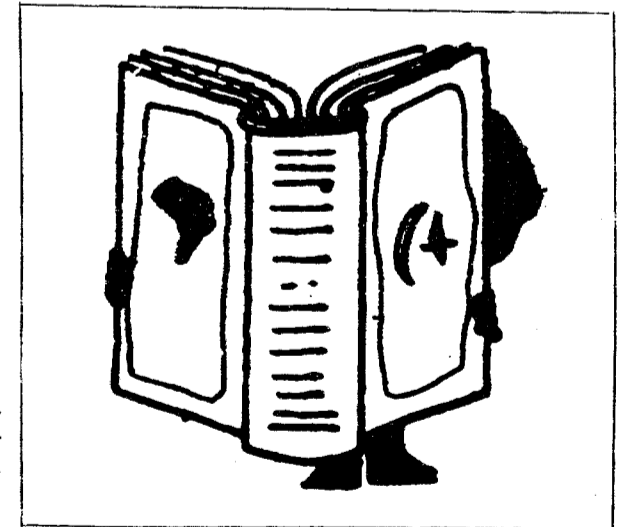
AAK: We must study. We must have a cultural coming together, in our own interests. We must deal with our political economy to overcome our economic devastation. We must learn the agricultural export patterns of the Caribbean to deal effectively with the problems of feeding the rising population. There must be a reinvestment in the economy for the building of roads, agriculture, food processing, canning. Like, take mangoes,

you can make so many products out of them. These attempts will start the rolling of development.

BW: How can we as Caribbean students help our countries come together?

AAK: While in the U.S., get a skill, study hard and earn a good academic record. then return to the Caribbean and join the workers and farmers fighting for peoples' power in the spirit of Maurice Bishop.

In his essay The Ideology of Black Social Science Dr. Al Kalimat called for the use of concepts to be used in the social sciences that will help us to think along the line of a "Revolutionary Pan-African Nationalist Ideology."



*Good Luck On Your  
Final Exams!!*

# Payroll's New Prize

by Charles Robinson

On Friday April 28, I had the pleasure of interviewing Mr. Robin Rabi (Ruban Robin). Mr. Rabi is the assistant director of the pay roll department located here in Stony Brook's administration building. He is second in charge of overseeing the functions of the university's pay roll department, comprising a staff of approximately 75-80 workers. The payroll department plays a major role in the total operations of the University itself. It is important to understand that the pay roll department handles the source of income for all faculty and staff members who work at the university. This also includes the University's hospital employees, work study, and student employment.

Though Mr. Rabi has only held the position of assistant director for one month, he feels the department has been improving. Robin Rabi is not a novice in comprehending the circulation of the University's finances. Before he entered his new position, Mr. Rabi had been the University's Financial analyst since 1983. It is evident that Mr. Rabi is qualified for the position he holds. He received his BA in business at SUNY New Paltz and his Masters in public administration here at Stony Brook. Mr. Rabi said he has a

"Good understanding of the overall actions of the University." This attitude in itself allows Robin Rabi to be his best for the job.

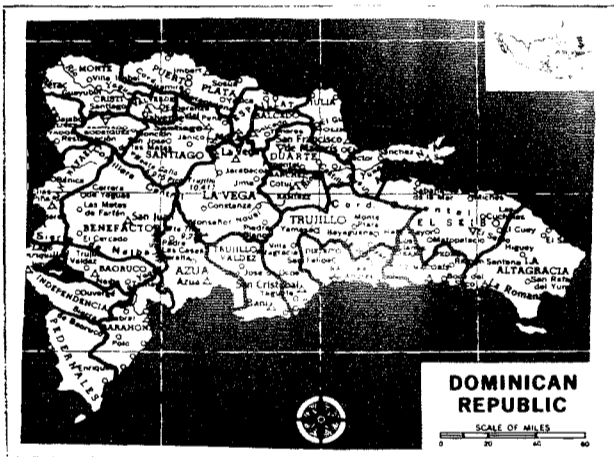
When asked of his feelings toward Stony Brook's staff, faculty, and student body, Mr. Rabi shows a positive attitude. As for his employees, Mr. Rabi states that they are "very cooperative" and that he hasn't come across any major problems. He said that a comfortable and productive working environment depends on the management; he maintains that "good interaction with employees sets the tone." In short, he feels it is possible to get the best results in being the best person you can be. I asked Mr. Rabi if at any time did he feel the presence of racial tension, and if the color of his skin aided him in obtaining his newly acquired position. Mr. Rabi's reply was that he is aware that emotions of racism do exist all around but he says they are so subtle that they often go unnoticed. He said he has never encountered any form of racism while at the University.

Robin Rabi concludes that he has a way of life that helps him deal with not only the work environment, but society as a whole. He continues, "I owe my success to my way of life." On the behalf of Blackworld, I would like to thank Mr. Rabi, and wish him the best of luck for the future.



Robin Rabi

## An Outline of Dominican Republican



by Lisa Payton

The Dominican Republic is a land area about 19,000 square miles. It composes about two thirds of the islands that it shares with Haiti. The island mass is the second largest island in the Caribbean, and was said to be discovered by Christopher Columbus. It's population is slightly over four million people, 40 percent in urban localities. You will find the densest population in Santa Domingo the islands capital and Cibao Valley (Valle de Cibao).

Dominicans descended from White Spanish settlers who brought along with them Black African slaves, and through extensive intermingling among the races produced the mulatto. The intermingling among races was so common that in 1970 the mulatto group constituted 70 percent of the population. The remaining 30 percent consists of white Europeans and blacks.

Spanish culture is dominant over all other cultural elements in the Dominican Republic. Many Spanish customs, values and institutions are in full force. Ninety-Eight percent of the population speaks Spanish, the official language of the country, but many Dominicans are bilingual.

All over the world where there are Hispanics, you will find their most common religion to be Catholicism. This holds true for the Dominicans. An estimated 98 percent of the population is Roman Catholic. Hispanics are very religious and live their lives

every day by the will of God. This is true of Hispanics all over, in Puerto Rico, Cuba, Panama, and Spain. There are also trace elements of Protestants and Voodooism called Santeria.

The government of the Dominican Republic to this present day is a constitutional democracy. Power is centered in the hands of the military and the President. The Dominican Republic used to be under the rule of Haitian leader Toussaint Louverture. He ruled the republic until liberal leaders Durante, Sanchez and Melle helped the country to its independence in the mid-nineteenth century. Today, the country celebrates Independence Day on February 27th. It is a day of joyous festivities.

Much of the island's monies come from agricultural and industrial businesses. The agriculture is based upon a few products—particularly sugar cane, coffee, cacao and tobacco. A wide range of crops are grown for domestic use. A small mining industry also exists which produces nickel and bauxite, and the leading minerals. Manufacturing comprises a small number of establishments, some of which are state owned. The food and beverage sector accounts for the largest proportion of manufacturing production and industrial employment. There is high unemployment, particularly in the fast growing Santa Domingo. The currency of the land is the Dominican Peso, and the symbol for money is RD\$.

There is not a massive communication system like we have here in the States. Basically, they have dial telephone service between major towns. Telegraph service is voice-communicated between stations and the only international communication service is provided through the government and town firms.

Hispanics have their own unique culture that is admired world wide. Spanish food is one of the most inviting aspects when visiting the island. Some of the rather familiar foods are pernil (pork), pescado (fish), baccalao (cod fish) Moro (peas and rice) locrio (meat and rice), platino (plantain), aguacate (avocado), quenepa (honeyberries), and mangoes. Some drinks are coco rrico and malta.

Then there are the famous dances and music of the island. Merengue and Salsa are universal dances and music in many Spanish countries.

The Dominican Republic along with all the Caribbean Islands have contributed food, dance and many customs that add to the diversity of cultures here in America. Sometimes we don't even realize where some of the things we do originate.

Night life in the middle of the night filled with modern moves in the twists and turns of the mambo, the cha-cha-cha, the merengue and the rumba. Music and dance together have served as a form of art in society. From salsa to hip-hop, latino sounds going pop, and mellow music hitting those livelier melodies, dance has changed throughout time.

We blend our roots and music, rock, jazz, a little Brazilian samba and a few Island sounds, as we move on from era to era. For each type of music there exists a distinct dance for it. With the help of time each has influenced the other. Rock has had a strong influence on early Cuban rhythms just like African folk dance has have on merengue. These rhythms have been flexible in making room for both kinds of music. This change in beat and pitch of sounds came about by the use of different instruments. Cultural diffusion has played a big role in spreading ideas of different cultures. The instrumentation deals with brass, piano, congas, or timbales and sometimes even flutes played in any combination.

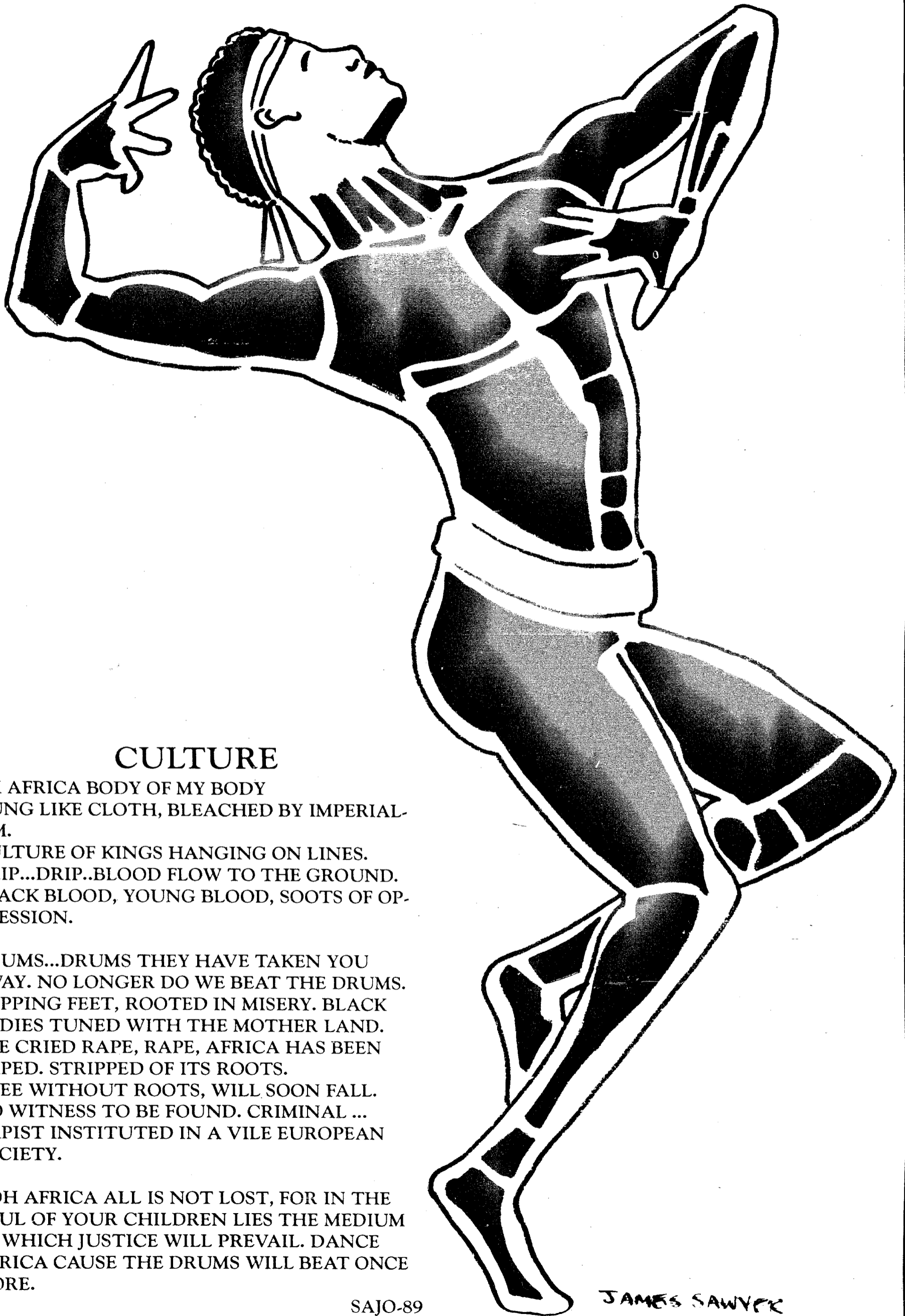
There has been a mingling or a fusing of classic salsa with rock and pop. And though many styles have gone into salsa, it is fundamentally based on 18th century Cuba where African slaves were said to have bought there music which later became dominant in Spanish culture. Other dances have gone through similar changes in style or rhythm.

Styles have changed in music reflecting the era in which we now live. An era where we must learn from other's mistakes or triumphs in order to survive or stay on top. As time goes on so will the change in music and dance for you will find that you can never stop dancing.

continued from page 4

proud to learn about someone else's. The world is so full of diversity, we should be hungry for the knowledge we can gain from others. We need to become a "color-blind" society; to look past the outward appearance and get to know the person for who he/she really is. But instead, we are putting up racial barriers and therefore, depriving ourselves, as well as others, of the knowledge that can be gained from one another. What good is that doing for mankind? None at all.

The only solution is for people to be a little more tolerant of others and to try not to jump to conclusions so quickly about people they haven't even met yet.



## CULTURE

OH AFRICA BODY OF MY BODY  
HUNG LIKE CLOTH, BLEACHED BY IMPERIAL-  
ISM.

CULTURE OF KINGS HANGING ON LINES.  
DRIP...DRIP..BLOOD FLOW TO THE GROUND.  
BLACK BLOOD, YOUNG BLOOD, SOOTS OF OP-  
PRESSION.

DRUMS...DRUMS THEY HAVE TAKEN YOU  
AWAY. NO LONGER DO WE BEAT THE DRUMS.  
TAPPING FEET, ROOTED IN MISERY. BLACK  
BODIES TUNED WITH THE MOTHER LAND.  
SHE CRIED RAPE, RAPE, AFRICA HAS BEEN  
RAPED. STRIPPED OF ITS ROOTS.  
TREE WITHOUT ROOTS, WILL SOON FALL.  
NO WITNESS TO BE FOUND. CRIMINAL ...  
RAPIST INSTITUTED IN A VILE EUROPEAN  
SOCIETY.

OOH AFRICA ALL IS NOT LOST, FOR IN THE  
SOUL OF YOUR CHILDREN LIES THE MEDIUM  
IN WHICH JUSTICE WILL PREVAIL. DANCE  
AFRICA CAUSE THE DRUMS WILL BEAT ONCE  
MORE.