

Blackworld

Published bi-weekly by students at SUNY Stony Brook



A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK WEEK OF OCT. 12, 1989 Vol XX No. 3

AN INTIMATE PERCEPTION ABORTION

By Troy Callahan

On September 28, abortion rights activists came out to defend a woman's right to an abortion at the Pro-Choice rally at the Fine Arts Plaza. The rally was organized and M.C.'d by Ester Lastique of the Center for Womyn's Concerns.

Approximately 250 students and faculty members were in attendance for the rally along with a host of pro-choice activists including N.Y.S. President for the National Organization of Women, Marilyn Fitterman and Bill Baird, founder of the Bill Baird Institute which consists of several abortion clinics on Long Island. Planned Parenthood along with other organizations had tables set up for voter registration and petitions for pro-choice legislation, as far as for the sales of buttons and T-shirts. Public Safety was no stranger to this event as they could be seen in full force. It would seem they were expecting a much larger crowd for the event and were prepared to control hostilities between the pro-choicers and the thirty or so right to life advocates who also showed up for the rally.

The pro-choice lectures came out strong. They declared it was time to take the offensive in the battle to keep abortion legal. Pro-choice activist Bill Baird emphasized the fact that the abortion issue "must be looked at as war." He pointed out that over 100 abortion clinics have recently been fire bombed and blockaded. Baird has asked for federal marshals, a fifty foot militarized zone and a 500 foot quiet zone in front of clinics. And with good reason, one of Baird's clinics has already been fire bombed.

According to Baird, "Everyone went to sleep," after the Roe vs. Wade decision, "and that's why we are in the hoe we're in now." When questioned on how would anti-abortion legislation effect minorities, Baird plainly stated, "Many minority women will suffer and die." Baird became active in the fight after a black woman died in his arms with a coat hanger in her uterus. Since then he has been an outspoken pro-choice activist who has traveled around the country fighting to keep abortion legal.

Other speakers brought an even greater sense of urgency to the issue. Andrea Miller, chairman of the Youth Section of Democratic Socialists of America spoke of the recent incident in Massachusetts where a pregnant woman got into a car accident and the fetus she was carrying was killed. The authorities involved in the case are contemplating pressing charges against the woman for the death of the fetus. Miller said, "Women are being watched and patrolled," and made it clear that "we (women) are not going to accept it." After her speech Miller

explained how the rights of women have taken a back seat to the rights of a fetus. She explained, "The focus on the fetus is reaching preposterous proportions." Mona Orange, director of the Suffolk County Office for Women further elaborated on this point during her speech by stating, "If you are a female fetus you have rights, but only till you are born. Then you are a woman had have no rights."

Ester Lastique, also had her

The abortion issue has become the ultimate lesson in sensitivity training for men, for while many want to help women in the fight to keep it legal, they are forced to be an outside ally for the cause. Abortion can never effect a man in the way it effects a woman.

I went on to ask some students in the crowd how they felt about the that abortion should be legal and accessible to all women. She clearly stated, "It's up to the woman, it's

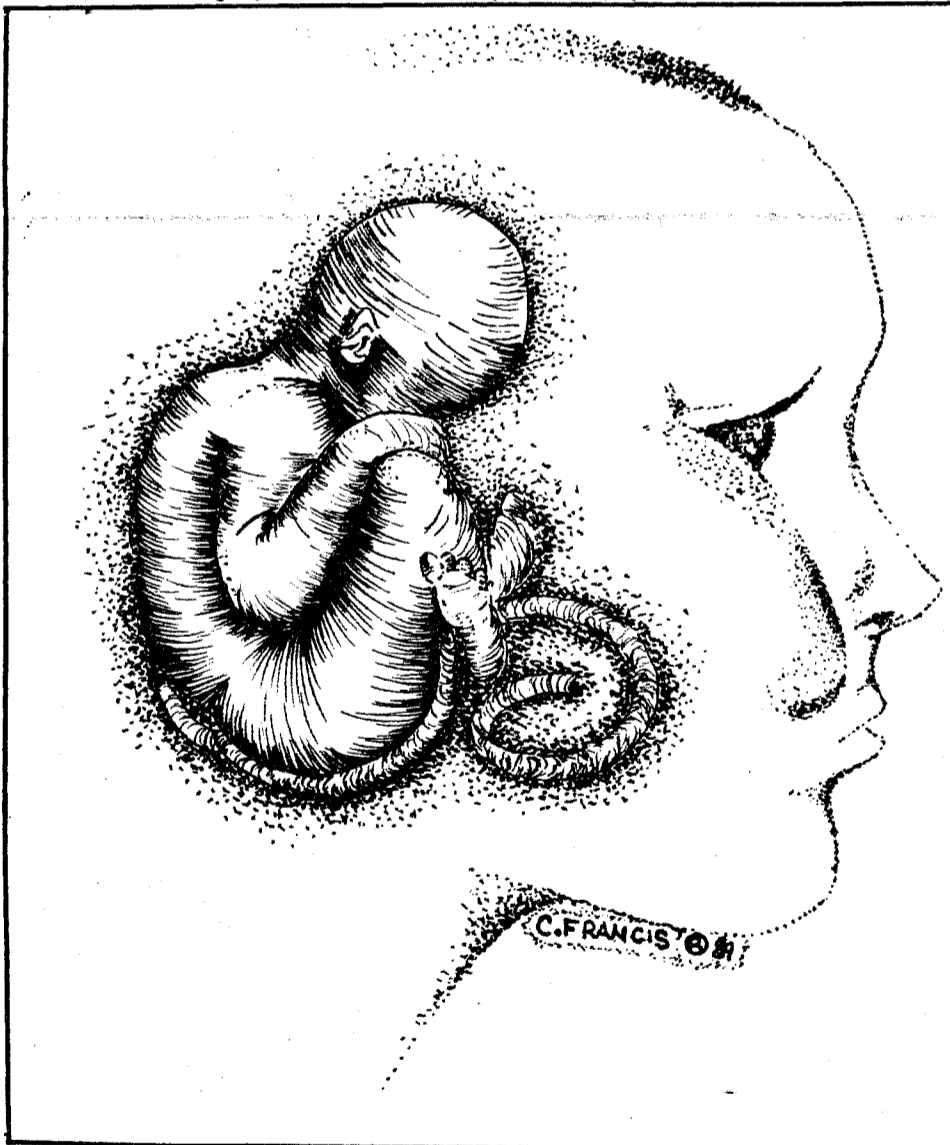
that to say it is a woman's issue is incorrect. According to Muir, "If it was a woman's issue, a could shirk his responsibility." Even though he felt that men are equally involved, he went on the say that "A man (also) has no right to force a woman to have an abortion."

Maxine Douglas, Chairman of SASU Womyn's Caucus was the next to occupy the platform. She went straight to the heart tell me I can't make my own decision is to tell me to go back to slavery."

At this point, the right to life activists began yelling, "Help the poor, don't kill'em!", yet another one of those catchy slogans. As I approached the right to life section of the rally, I could see them walking around in a circle parading large pictures of mutilated babies that had been aborted, while others tried to hand out pamphlets to people that walked by. These are just a few of the tactics that anti-abortion activists use to get their message across. Other methods they use are not so nice.

I asked Chris Moore, a member of the right to life entourage, how he felt about the issue of abortion. He stated, "I'm here because I believe human life deserves protection at every stage." He than took the color of my skin into consideration and kind of whispered to me, "You know, they are doing the same thing now that they did with the Dred Scott decision." He went on to compare the Dred Scott decision, which defined a slave as being worth less than a person, to a fetus in a woman's womb.

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turn on stage to rip the governments attempt at anti-abortion legislation. "Who runs the government? Straight white men!"

"Who runs Polity? Straight white men!"

Lastique shouted these words in disgust, emphasizing that these are the people trying to make women's decisions. I asked Polity Vice President Dan Slepian who was standing next to me how he felt about these allegations and he responded, "I am a straight white male, Polity vice president, and I am also pro-choice."

her choice and it's her responsibility." I then asked her how she felt about the right to life activists who could be seen a short distance away yelling catchy slogans and shaking their fists righteously in the air. She looked at them and the pleasant smile that was on her face disappeared. She replied, "Their tactics are based on ignorance and incorrect information. They are also promoting incorrect information to people who are ignorant about the situation." Basil Muir, another student at the university explained his views on the issue. He felt

PRO BLACK DOES NOT MEAN ANTI-WHITE



Many people, white and Black, have misconceptions on what pro Black is all about. When one hears about people who are pro Black, the press usually sticks labels to one's name. These labels include activist, militant, nationalist and even controversial. What kind of impressions do these labels leave in the mind of someone who does not fully understand the meaning of being pro Black? I believe that these labels sometimes lead to misconceptions that those who are pro Black are outlaws and violent, which of course is not the case.

To understand what it is to be pro Black one first has to know what it is not. Being pro Black does not mean that a person is Anti-white or anti any color or religion. It would be ridiculous to even believe this notion if one knew that many of the people who fought for civil rights in the sixties were white. Is Public Enemy (except for Professor Griff, who does not even write lyrics for the group, but was caught in an uproar over anti-Semitic remarks) Anti-white because they attack such white icons as John Wayne and Elvis Presley? I think not, because both of them were noted bigots. As a student here on campus, I am not Anti-white, I am just against anybody who does not want to open their eyes and listen to the views I am trying to bring across.

Being pro Black does not mean that one is a menace to white people and that he/she is ready to slay any person who is not Black. After all of these years of bigotry and racist violence why has there not been any real so called 'militant' retaliations. One might say that groups that were said to advocate violence, such as the Black Panther Party, were dismantled before they could do any harm. That is a very ignorant view, because we as Black people are peacefully trying to change racist laws and views.

Some Blacks think that they are pro Black just because they say 'Fight the Power' and wear Africa medallions. Wrong, just like Malcolm X said, if you are not part of the solution you are part of the problem. Sure slogan chanters and flag bearers are impressive at rallies, but what do these people do behind the scenes? Do they stay up late working for racial equality and justice? Do our campus leaders take their positive messages home with them during summer break and put them on the shelf or do they try to spread positivity to our brothers and sisters who are not in college.

Being pro Black is understanding our heritage and history. We are the fathers of civilization. Our forefathers built the pyramids, which are still a mystery to modern man. Hannibal, one of the most feared warriors of all time was a Black man. So was King Tut. The movie Cleopatra starring Elizabeth Taylor was a big lie. Lovely Cleopatra was a Black woman not a white woman with violet eyes. Our

	<h2>TONES of SEDITION</h2> <hr/> <h2>DWAYNE ANDREWS</h2>	
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history is so rich with milestones and remarkable achievements, not just in sports and entertainment but in the sciences too, but these facts are never publicized. Plato would have never been the great philosopher he supposedly was if he did not learn from African philosophers. The first fraternities were African not Greek. Understanding these facts and knowing who one is and where one came from points one to the pro Black path.

Someone who is pro Black is someone who is against racism and sexism. The reason for the rallies and marches is to get the point across that racism will not be tolerated. Fighting racism any way a person can is a true sign of someone who is pro Black. Establishments that have been historically dominated by white males have long been a target of those who are pro Black. These institutions include most of the government and the police departments. It was barely 25 years ago that police officers clubbed and hosed down Black people, too short of a time for those acts to be forgotten. People who are pro Black are trying to change these institutions by joining them and encouraging others to join them. A large number of Blacks are joining the police force and a great deal are running for public office also. It all boils down to a network kind of thing: if one is a cop and one sees a white officer unnecessarily beating up on a Black person one should be able to intervene. Or if a Black neighborhood needs funding for housing and there are enough Black politicians in the legislature, there is more of a chance the neighborhood will get it.

Fighting the power consists of trying to make other people see what being what being a Black person is all about. Negativity is what most of the country sees when they see a Black person. Whether it is in the paper or on the movie screen the images America sees are mainly negative. People who are pro Black like Spike Lee, Robert Townsend and Keenan Ivory Wayans are working hard to bring positive Black images to the silver screen. Even rappers are trying to destroy the negative image of Black youth. Groups like Public Enemy, Boogie Down Productions and Doug E. Fresh just promoted a rap against racism rally in Harlem that was a huge success.

Being pro Black means all those things to me and much, much more. Helping out a brother when he is down is very pro Black. Keeping the family strong is another form of being pro Black. Writing this column each issue and sharing my ideas with my brothers and sisters and also our non-Black readers is one of my facets of being pro black. Getting involved with the Black community, though, is the true way for one to prove that he/she is pro Black.

THE BLACK MAN
MUST DO
FOR SELF

BLACK WOMAN'S WORLD

by Tracy M. King

With the brutal murder of Yusef Hawkins by a bunch of "wild pack" youths in Bensonhurst the out look of survival for young African-American and Latino males is dim.

The words of Freedom, Justice and Equality have no meaning for those belonging to the non-white race. Young Yusef felt free, justified and equally right in walking down the streets of Bensonhurst. However actions speak louder than words.

We thought it was over with Michael Stewart, hoped it would end with Eleanor Bumpers, prayed it would stop with Michael Griffin, and shouted no more with Yusef Hawkins. But I ask, how much hoping, praying, and shouting must we do to put an end to our slow destruction?

Most important it's our Black Males who are being destroyed. I've stopped and asked myself why? Why are they being killed off like flies? It bothers me and makes me angry at what is happening today in America. I was taught that hatred for one because of the color of his skin had ended. Has it?

Why can't I walk down the streets of America, the land of the free and the brave, and feel safe. Why must I base where I live, where I educated myself and where I want to go for a quiet walk solely on the color of my skin. This has been going on for years and we thought it was over. We thought that racism ended, however you see that it has not died out, that the flames have come alive and burns even stronger with hatred. How many Black males must die before the flames are put out?

Yes I am angry, in fact I'm quite mad. This bothers me; it bothers me more because I am a

Black woman and I will one day have to face my own son and tell him the stories of the past and warn him of the present. I am asking, will I have to do this, Should I have to do this? The answer is NO. However, it takes more than shouting "no more" and marching up and down the street to put an end to this madness. It takes unity, togetherness and love.

In the past our unity has just lasted for a day, or only comes about when something drastic happens. We have to put an end to this type of unity. We must bond together and stay that way. "Together we stand, United we fall" whatever happened to this? Michael Stewart, Michael Griffin, Eleanor Bumpers, and Yusef Hawkins stood alone and fell alone. However they did not die alone. Because each time one of us is killed unjustly it slowly kills the entire race.

After Michael Stewart there shouldn't have been anymore, but there was and it will continue to

happen until we do something about it.

My sisters, I call on you to stand behind the Black and Latino males. Stop fighting him. He is in no way your enemy, but he is yours, don't forget this. My brothers I call on you also. Become your own leaders not followers and puppets on strings. Learn to protect yourself and your family. These unjustly killings should not have occurred. It is time to become strong men and women.

We are the future, we will someday have children of our own that we will have to send out to the world. Now is the time to prepare this world that we live in for the future. It must be safe to walk the streets in any neighborhood at any time. No one should fear or hate who they are. They should love themselves and love the world in which they live in.

OPPORTUNITIES FOR ALL

For the last few years, people have been asking, "If, in order to write for BLACKWORLD, one has to be black?" "Why doesn't BLACKWORLD change its name?" There are rumors that many people do not write for BLACKWORLD because it only concerns the black community. Then there is, "BLACKWORLD limits one's expression," or "that the paper is too militant."

These misconceptions are all about to be explained in detail so that no person can claim ignorance as an excuse as far as BLACKWORLD is concerned. BLACKWORLD's purpose is to relay the issues concerning the third world communities to everyone. This paper is an outlet for intelligent debate. It is a vehicle used to fight any type of racial injustice ignorance.

In order to write for this paper, one does not have to be black. One can be white, spanish, asian or anything. BLACKWORLD does not limit itself. Essentially, all of the third world people have some heritage in Africa. It would be great if BLACKWORLD had a page for each different culture (Hint: perhaps this can be considered an invitation).

Next on the agenda, BLACKWORLD will not change its name. When the paper was initiated in the seventies, it was given its name for a purpose. Back then it was primarily concerned with Black issues. To change its name would be like changing the shape of the African continent. If one wishes to limit one's thoughts because of the name, the essence of this publication then one's mind is not open enough to write for BLACKWORLD.

People often complain about how limiting or militant BLACKWORLD is. Have they ever heard the cliché "Talk is cheap?" BLACKWORLD accepts all opinions or suggestions on how to improve the paper. We turn no one away. Now that it is known that this paper is not limiting, then there is no valid reason for unsubstantiated criticism.

BLACKWORLD is a vehicle to let the culture of the third world be transported on. Our culture should be spread to all. This contents should circulate through the views of our minds and kept for future references. BLACKWORLD IS A POWERFUL, POSITIVE TOOL FOR JUSTICE.

"KNOW THYSELF"

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A POINT OF VIEW

In reaction to the whole attitude of the Black World publication, I feel this left-wing paper is full of distortions and misinterpretations of the facts. I am specifically referring to the Yusef Hawkins incident.

Joey Fama, the alleged gunman in the unprovoked shooting of the honor student was a disgrace to the Bensonhurst community, where I come from.

When the radical Al Sharpton, the one supposedly stands up for human rights did not do his job when an innocent young, productive member of our society was raped and deflowered. Was this not racial? Not likely. Did white people congregate and march in neighboring Black communities, create traffic jams, and riot against the police? no. Death is not torture. This young lady has been spiritually tortured and physically tortured. But the white people shouldn't be angry because at least she is alive, right?

Living in Bensonhurst, I am very close to a Black community, the Marlboro projects. Blacks from this community can be found all the time in Bensonhurst shopping, eating or hanging out. I don't know of any white people who dare step into the projects, because when they do, especially at night, do get mugged, beaten, jumped or physically violated in some way.

The jeers and insults that were tossed at the protesting crowd in Bensonhurst came justly as the whole community was condemned instead of the few hoodlums that don't represent Bensonhurst nor should they. Is not the white race threatened by the very same hoodlums?

I am disgusted about constantly hearing insinuations

that the white race is evil and that blacks should fight the power (white man-because he holds most political offices).

Blacks claim they are angry because of the years of injustices they have endured but I find many blacks loud, uninhibited, less disciplined, boisterous and impulsive by nature which gets them in trouble with the law or their fellow man.

In response to the column, Blacks are safe in the confines of SUNY, but so are whites safe from blacks. You are more a threat to yourselves than white people are to you. 88% of all crimes committed against black are done by blacks. The statistics speak for themselves. Any explanation of these actions would be futile in my eyes.

Stop the violence movement was created for this reason.

I am white, but I am not your enemy. I am glad there is a black power movement but there is no need to distance yourself from society. Try not to distort the facts and twist the truth as has been done in the past.

I have witnessed an old Italian lady getting mugged by a young black youth in Bensonhurst. I hear of similar incidents all the time and read about it in the "Bay News" a local newspaper. I oppose all forms of racism, and what I merely observe is not racist. There are two sides to every story, but millions of reasons for this racial war. Remember, the community of Bensonhurst as well as the whole white race is not responsible for this hideous act and we are all sorry it happened. Expect empathy, not apology from the innocent ones.

This is an opinion I would like

to express

P.S. Is self-defense really the answer to those who are students of racism. Does that not put you on the same level with them. Is your thinking so limited that you think that's the only choice. White peoples fear is not that blacks will become too strong for them, they just don't want to see the whole nation have the same unsafe atmosphere as Harlem or the South Bronx.. How come all the hypothetical situations put the Black people in a vulnerable position and never considered how a white person would feel if being chased by a gang of blacks, which I think is more common.

As for do the right thing, nobody has the wit to propose a solution, but I keep hearing the words do the right thing. It's like a do it yourself kit answer to racism, doesn't work. Another point I would like to make is that the enemy who keeps supplying the drugs to you are black and hispanic, and relatively less people are involved. Their goal is not to annihilate (how absurd?) the blacks or anybody else but to make a quick buck.

Jeffrey Nachshon

**Send Viewpoints
& Letters to:
Central Hall
Rm. 031
Blackworld**

REVIVE THE GSL

Dear Editor:

This petition, undersigned by 1800 undergraduates, graduates, staff and faculty, represents the concern felt by a large portion of the Stony Brook community over the closing of the Graduate Student Lounge (GSL). The signatures have been sent to the Provost's Office, to F.S.A. and to Polity.

The GSL represented, and should still represent, a meeting place for undergraduates, graduates, staff members and professors to socialize and further their association beyond the classroom. This enhances both the students' and the professors' dialogue, enabling Stony Brook to be not only a place in which to earn a degree, but also a place in which to pursue an education.

In keeping with this University's tradition of providing a comfortable atmosphere in which to expand one's cultural and social horizons, the GSL offered not only a location for spontaneous and casual conversations among individuals interested in purely academic issues, but also a gathering spot for individual's concerned about national and global issues as well as a spot where one could attend poetry readings, club meetings, listen to popular student bands, play darts and relax in a comfortable, community-enhancing atmosphere. An atmosphere which,

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JEW AND ETHIOPIANS

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(Anacalypsis, Vol. II, p.364. New origin." (The Jew, p.147.) There are the Falashas in Abyssinia and the Negro Jews in Egypt and the Sudan.

For the number of Jews, who entered and left Egypt, see, Gen. 46:27, and Exod., 12:37. For the number fo years in Egypt: Exod. 12:40.

As regards the Negro origin of the Jew, Count Adam Gurowski of Poland, says, "Numbers of Jews have the greatest resemblance to the American mulattoes. Sallow carnation complexion, thick lips, crisped black hair. Of all the Jewish population scattered over the globe one-fourth dwells in Poland. I am therefore well acquainted with their features. On my arrival in this country (the United States) I took every light-colored mulatto for a Jew."--America and Europe, p.117, N.Y., 1857.

Sir H. H. Johnston attributes much of the prejudice against the Jew to the latter's Negro origin. He says: "In the Jew, as in the Egyptian and the Moor, there is a varying but still discernible element of the Negro, derived in the case of the Jew from the strong infusion of Elamite blood and in the case of the Moor from the obvious connection with the Negro..." (World Position of the Negro and Negroid, in G. Spiller: Universal Races Congress, p.330, London, 1911.) But this viewpoint is wrong. There is very little or no prejudice against the Negro in Europe, outside of England. In Vienna the darkest Negroes are welcomed in places from which the fairest Jew is barred. Moreover, this opposition against the Jew is to be found even in the black and the brown men's lands. Algeria was recently the scene of much anti-Jewish rioting.

For the classing together of Jew and Ethiopian, see Amos, 9:7.

For a discussion at length of the Egyptian and Ethiopian origin of the Jews, see: Gerald Massey: A Book of the Beginnings, Vol. II, pt.2, pp.364-441, London, 1881. See also Chapter, "Were the Jews Originally Negroes," pp.91-95, in Sex and Race, Vol. I, 1941.

Fishberg says of the Falasha Jews: "They are of the Negro type... the large lips, the prognathism and frizzly hair, all point to the Negro

origin." (The Jew, p.147.) There are the Falashas in Abyssinia and the Negro Jews in Egypt and the Sudan. H. Norden says of these Abyssinian Jews, "My stay among them carried something of the quality of interest and excitement of the imagination with the sight of things excavated after centuries of burial. It formed a bridge from the present to the past. Biblical chronicles were no longer to me merely ancient religious history. They became the records of the life of a people not unlike the Falashas." (Chap. "Among the Black Jews" in "Africa's Last Empire," p.203.)



For the Jewish conquest of Abyssinia see L. J. Morie: Historie de L'Ethiopia, Vol. II, P.181-83, Paris, 1904; and African Society Jour., Vol. 28, p.60.

The Black Jews of India "are kept at a respectable distance and not permitted to enter the synagogues of the white nor do they bury their dead in the same cemetery." (M. Fishberg: The Jew, p.134; Isaac, I. A. Cochin Jews, 1917.)

(taken from the book 100 Amazing Facts about the Negro, (taken from the book 100 by JA Rogers)

STOP TEMPORARY BROTHERHOOD AND SISTERHOOD

Dear Brothers and Sisters,

Why does it take the senseless death of a Brother or the brutal rape of a Sister, by some ignorant, hate-filled white person or persons, to unite us, and then only temporarily?

No matter how far we would like to believe we have come since the 1950's and 1960's we have not come very far. The struggle for our civil rights and our human rights still continues. When I look around at my young Brothers and Sisters I get the impression that most of them do not realize that they are surrounded, on a daily basis, by two dangerous enemies: prejudice and hatred. They are not aware that these enemies pose a threat to the rights that the system (our government) has, reluctantly, given us; and that this same system can, at any time, take away these rights--take away our freedom!

So what do we do to ensure that we do not lose our freedom? Well, I don't know the answer to that. But, I do know one thing, if African-Americans unite no one would be able to take anything from us. We are a strong people! We have survived over 200 years of torture and persecution in this country and we are still prevailing! So, you can not tell me that we are ignorant or weak, as our enemies have tried to brainwash us into believing.

However, we lack the courage to unite. I say that we lack courage because we have to overcome prejudice and hatred amongst ourselves before we can ever successfully unite. We have become our worst enemy. Just think about this: although many of us have died by the hands of our enemies, today, more of us are being destroyed by our own Brothers and Sisters. That fact makes my heart cry.

We need to end this "self-destruction." We need to stop

worrying so much about gold chains, cars and other materialistic items. We should be concerned about our Brothers and Sisters learning how to read and write, learning how to be independent, responsible citizens and not rely on a prejudice system to support them. All we should want from the system is an equal opportunity.

"LET'S UNITE, RALLY, AND MARCH 365 DAYS A YEAR!"

I know that we can not all like each other. What I am proposing is that we begin to respect each other. We must learn to put all of our jealousies and personal feelings aside if we are to unite and "fight the Power." Our goal should be to learn how to talk to each other, listen to each other, give support to each other, most of all, learn how to respect each other. No one is going to give us anything. We have to take what we want and need. Let the system worry about our left-overs, we are tired of being their left-overs.

Therefore, let's not just unite, rally and march when one of our Brothers or Sisters has been brutalized; and then sit around waiting for the next senseless catastrophe to occur. To stop the butchering of our people, by our enemies and by ourselves, let's unite, rally and march 365 days a year!

With peace, love and respect

Lisa J. Garrett

ABORTION

continued from front page

I moved on to talk to another person as I wondered how he thought he could try to compare a black man or woman to a fetus. I then talked to Kimberly Duff, another member of the right to life group, and asked her about her views on the matter. She told me that she felt that life began at conception. She explained, "It's what you and I are, only younger." She went on to quote some statistics on abortion rates in the U.S. and made sure to mention the comparison between the Dred Scott decision and a fetus. (This must be some sort of standard argument for whenever they see a black person.) She went even further so say how sex education promotes promiscuity. According to her, "When you have sex education in school, it's like saying go ahead and do it." I asked her how she felt anti-abortion legislation would affect minority women and she told me that there would be no "special effect on minorities. Duff quoted some more numbers on how few minority women have abortions now and reasoned that the outlawing of abortion would have little effect on them later. She went on to say, "This country allows everyone the same chance to succeed, no matter who or what you are. A pregnancy will not hinder you."

Right to life activists always seem to be the most righteous

people on the planet. They talk about how God is on their side and use the Bible to justify their cause. They call women who go through the agonizing pain of an abortion murderers, while members of their rank, bomb clinics and threaten the lives of those who do not believe as they do. Even Cardinal O'Connor has recently considered joining anti-abortion activists in blockading clinics. Maybe next he will consider going on a "rescue operation", or maybe contemplate bombing a clinic or two as well.

Many of them also make a lot of noise about how concerned they are about minorities. They talk about how the government is committing genocide and how it must stop. Where were all these people during the civil rights movement? Why didn't they make some noise on behalf of minorities then? Also notice how unwilling he is to put money into education and other social programs that minorities especially need to succeed in this country. If abortion is outlawed, it would mean that much more money would have to be spent on health programs, child care, and education. The government has dragged it's feet on all of these issues.

Anti-abortion activists are always quick to point out that adoption is always a viable option for women. Sure, it's a great

option for white women. There is already a "black market" for white babies in this country. White women are paid thousands of dollars to give up their babies. Children of minorities are not as popular, unfortunately. So a black or latino woman not only would have to go through the ordeal of carrying a child for nine months and giving birth, she would also have to wonder if the child would ever have a proper home. There are countless things to consider.

In the abortion issue, as with any issue, there are two sides from which one can choose. And that's what this all boils down to. A matter of choice.

Please note that the authors of articles printed in Blackworld are solely responsible for the accuracy of their work and not the editor in chief. All articles, letters to the editor, viewpoints, personals and poetry should be submitted to Central Hall Rm 031 at the SUNY at Stony Brook. Some articles may be edited for length and/or grammar. Advertising policy does not necessarily reflect editorial policy. Editorials are the opinions of the majority of the Blackworld staff.

GSL

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unfortunately is not offered at The End of the Bridge.

We ask that the Lounge be reopened with a mixed professional-student staff, and that a suitable location be found now, not later. This lacuna needs to be filled immediately.

Your prompt attention to this matter is greatly appreciated.

Sincerely,

FSBSB

REMEMBER TO REGISTER TO VOTE

RESPECT IS DUE

by Carl Heastie

On August 7th not only did the family and friends of Mickey Leland suffer a loss, the entire world suffered one also. The world mourned when Congressman Leland lost his life on a hunger crusade. Leland and his relief delegation were on their way to the Sudanese Border on a Famine-Relief Program when their aircraft crashed head-on into a mountain. For six days rescue workers from the United States and Ethiopia searched for the Leland party. Hope and prayers were not answered as wreckage from the plane and bodies of the delegation were found 20 miles from the destination. Bad weather was the cause of the crash.

George M. "Mickey" Leland, 44 was a six term Congressman from Houston, Texas. He will be missed by his family, friends and constituents. Mickey was the perfect "people's" politician. He always wanted to make a better life for the poor and helpless. After many people had forgotten about the hungry people around the world, Mickey Leland did not. When the "We are the World" attitude seemed to die, Mickey never let the attitude die with him. He kept up the efforts for relief of the hungry. Mickey was referred to as the "Ambassador of Hope". Leland was the ultimate humanitarian. He was fighting for a national health pain. He was fighting to end Apartheid in South Africa. Mickey's attention and love for people were not just for the constituents in his area. He was a Congressman for the world.

Many well known political leaders spoke in behalf of Mickey Andrew Young, Dr. Louis Sullivan, who represented President Bush, Congressman Ronald Dellums, Congressman Floyd Flake and the Reverend Jesse Jackson. They all spoke of the admiration for this man and his political career. Jesse Jackson noted that we have to finish Mickey's work. There are social causes that Mickey fought for that are not done. Andrew Young remarked that with Mickey's death a reminder of the Ethiopians was instilled in him. Young told the gathering mourners that he forgot about the hungry in Ethiopia as many of them have. Maybe now with his passing we will again try to fight world hunger.



The late Mickey Leland

I recently went to Houston on vacation to visit my cousin who had worked and traveled with Mickey Leland on his prior relief efforts. When I arrived, which was a few days after his death, I saw a whole city that was mourning the death of a favorite son. There are many social programs that Mickey put together in Houston.

I talked with my cousin (Dr. Arthur Higgs) and asked him about Mickey Leland. He told me that he was a special man who cared about people and life. He talked of how on trips to Ethiopia Mickey would show love to the hungry people and helped them in any manner that he could. After talking with my cousin and just being in that city at that time, I felt I suffered a loss also. In my cousin's office there is a large picture of Mickey Leland and I remember staring at it. I thought to myself what a terrible loss the world has suffered. I would like to wish my sincere regrets and admiration to the family and friends of George M. "Mickey" Leland.

With his passing, hopefully the social problems of the world will again be addressed. It seems people always fight for an issue then let it die. Let all of us continue his efforts and let the humanitarianism in us come out by helping the homeless and the helpless. We can start by helping the victims of Hurricane Hugo. Let us all do our part.

THE ANSWER?

by Adrienne Simmons

The Roe v. Wade decision, legalizing abortion, set off a wave of conflicting emotions. Abortion is a controversial issue in today's society. The moral, religious, and psychological implications (surrounding this issue) are vast in number. Although many women have not felt 100% secure in deciding if terminating a pregnancy was the choice for them, they have sought this route, (as opposed to others), as a means of solving their problems. Should the decision to seek an abortion be a personal one, up to each individual woman to decide, or should it be outlawed, due to the moral and religious implications? Should the parents of minors be notified in the event of their daughter seeking abortion services, or should it be permissible in the parents' knowledge? Although some women seek abortion services out of means of convenience, others consider this to be the lesser of many evils. Becoming pregnant at an inappropriate time in one's life can be a stressful dilemma. You may not be at a financially stable point in your life, and long term goals come to a sudden halt. One would be a single mother in a demanding world, struggling to make ends meet. So, what is there to do? Should one take a leave of absence from school or work until birth is given, returning part-time hoping to be able to pick up the pieces. What happens in the mean time? How is one's income, combined with the husband's? Will it cover the hospital bill, buy milk formula and pampers on a daily basis, while clothing the child at the same time? Granted, some women have more financial and emotional support than others, but their lives are also altered. Regardless, many are able to adjust to motherhood as hard as it may be.

On the other hand, many of these mothers who do find the adjustment relatively easy to make, wouldn't trade positions anyone. They feel that all of the sacrifices and hard work are worth it. They feel that all of the sacrifices and hard work are worth it. They continue with school or work, (or both), while tending to their child's needs and maintaining some kind of social life. Mothers

accept the struggles that lie ahead and are willing to take them on.

As far as minors are concerned, it is necessary for parents to be informed when their child is seeking abortion services. There is a need for more communication between parents and their children. In many households the topic of sex is taboo. This

In many households, the topic of sex is taboo. This leaves the minor to seek knowledge through their educational system or through their own personal experiences or possible mistakes. If there was more open communication between parents and children, there may not be that much of a need for abortion services. Furthermore, the topic of deciding if a parent should be notified in the event of her child seeking an abortion may not have to be addressed so intensively because the minor would feel comfortable with discussing their problems themselves.

leaves the minor to seek knowledge through their educational system or through their own personal experiences or possible mistakes. If there was more open communication between parents and children, there may not be that much of a need for abortion services. Furthermore, the topic of deciding if a parent should be notified in the event of her child seeking an abortion may not have to be addressed so intensively because the minor would feel comfortable with discussing their problems themselves.

In essence, the stand I'm taking is one of pro-choice. It is for each individual woman to assess her own situation and judge what is best for her. I know that there are many people that take the right to life stand, and I respect that view. One also has to recognize that it is easy to sit in a comfortable situation and dictate morality on the grounds of your beliefs, but it is an entirely different story when you are faced with a seemingly impossible situation.

A GIANT AMONG MEN

By Patrick Jenkins

The civil rights movement of the 1990's will take place. While many ponder the situation, few take steps that really make a difference. If one were to ask what the components of the 90's movement are, they would be directed to take a look at the Representative and Reverend Floyd H. Flake of Queens.

In 14 years, Rev. Flake has accomplished through hard work, what many only dream of. As pastor of Allen African Methodist Episcopal church in Queens, he has a congregation of over 4000 people. Rev. Flake, through his church, also established a 450 pupil school from kindergarten to the 8th grade, a social service agency, and a housing complex. He has brought hope and optimism to the community of South Jamaica.

In 1986, Rev. Flake decided to enter the political scene. When Joseph Addabbo, Democrat Representative of the 6th Congressional District passed away while in office, Flake aspired to take his place. In a special primary, Rev. Flake outpolled four other Democrats, but lost to State Assemblyman Alton Walton because of absentee ballots. A Board of Elections technicality made him ineligible for recognition

on absentee ballots. A court appeal could not overturn the decision. Five months later, Rev. Flake was vindicated at the polls as he beat Walton by 3000 votes. Rev. Flake believes he could be the next Adam Clayton Powell, the combined minister-politician from Harlem.

The progress Rev. Flake has made while serving as congressman has been astounding. Since his victory in 1986, Rev. Flake has garnished over \$5.9 million through Allen A.M.E. church to support his social services. A good relationship with Mayor Koch and City Hall has secured him subsidies from city sources. Mayor Koch realized the importance of Rev. Flake when

his ties to the African-American community were strained because of his criticisms of Jesse Jackson.

The accomplishments of Rev. Flake are evident of what should be the components of the movement. Allen A.M.E. church is the prototype for all the churches in our communities. There is an urgent need for the church to take the responsibility of rebuilding our neighborhoods and family structure that has been lost.

Rev. Flake should be regarded as a role model, especially to those who see themselves as leaders in the new movement. Starting at the elementary school level, Rev. Flake and Allen A.M.E. church work hard to inject new life and esteem into the young in the area. The social service agency provides a support system for the adults in the form of welfare type programs, and help in obtaining jobs. The actions that have been taken by Rev. Flake all promote self-sufficiency is the main ingredient in our quest for equality.

Rev. Floyd H. Flake should be applauded for his efforts. He is a giant among men, and his example is one we should all follow.

Rev. Flake should be regarded as a role model to those who see themselves as leaders in the movement.

THE LATIN AMERICAN STUDENTS ORGANIZATION BRINGS RICHARD PEREZ; FOUNDER OF THE YOUNG LORDS PARTY TO STONY BROOK CENTER

By Carlos Menjivar

Richard Perez will be at Stony Brook, Oct 5, at the Fireside Lounge of the student union, between 3-5 p.m. He will be speaking on issues dealing with the future of the Latino community and calling for Latino Power.

Since his early involvement in the struggle of our people, Mr. Perez has participated in different organizations which advocated radical changes, one of such organization is the Young Lords Party. The following is a brief history of the organization, an attempt to bring consciousness of past struggles and at the same time provide models for the future.

The history is taken from the book-Palante Young Lords Party published by the group:

Many people ask us, "How did you begin?" A few people have the idea that "some foreign power" organized us, or that we are a gang. This is our story:

In New York City, in January of 1969, some Puerto Rican college students got together because they felt something had to be done to connect them with the people they had left behind in the ghetto. The intentions these people had were good, but vague. They didn't quite understand which was the best way to proceed. As the months wore on the group kept changing, and those who stuck around felt things were going nowhere.

Yoruba came into this group in late May (by this time it was called the Sociedad de Albizu Campos [SAC]). He was a student at the State University of New York at Old Westbury, and had just returned to the states from a stay in Mexico, which was part of his schooling. He was eighteen at the time. Most of his life before going to Mexico was related more closely to the struggle of Black People in Amerikkka than to that of Puerto Ricans. This was because his dark skin and Afro hair made it difficult for Puerto Ricans to relate to him, especially light-skinned ones.

However, Yoruba's stay in Mexico had made him aware of his Latin roots, so when he returned to Amerikkka he was looking for something to get into. A friend of the brother's who also went to Old Westbury was one of the people who stuck it through with the SAC from the beginning. He introduced Yoruba into the group.

Two weeks after the first meeting he attended sometime in May, Yoruba met David Perez. Old Westbury needed more ghetto spics to maintain its image of a "with it" institution, and it sent people out all over the country looking for these strange animals. They had found David in Chicago, where he was hustling an anti-poverty group. Whereas Yoruba was born and raised in New York, David was born and raised in Lares, Puerto Rico. At ten, he came to Chicago, because his family, like hundreds of thousands of other Puerto Rican families, nearly starved due to the effects of "Operation Bookstrap."

When David arrived in New York, he was nineteen years old. He and Yoruba quickly got along, and they went to stay at Yoruba's mother's house on David's first night in the city. They stayed up all night rapping about the SAC in particular, and politics in general. Their points of view on a lot of things were similar, and one thing was especially agreed on: the SAC had to stop meeting and get into the street.

On June 7th, the Black Panther newspaper had a story about an alliance in Chicago called the Rainbow Coalition which the Panthers had formed with two other organizations and a story about one of the groups in the Coalition—the Young Lords Organization (YLO). The Young Lords were Puerto Rican revolutionaries!

The Lords had entered into an alliance with the Young Patriots Organization, a street gang of white youths that had also turned political, and the Black Panther Party. This was called the Rainbow Coalition.

The Rainbow Coalition sent representatives to the annual Students for a Democratic Society (SDS) convention in Chicago, held in May of 1969. An SDSer from Florida, Jose Martinez, who was looking to get back to his Latin people, met Cha Cha, one of the founders of

the YLO, at the convention. Martinez told Cha Cha he was going to New York, and wanted permission to start a Lords chapter there.

When Martinez got to New York's Lower East Side, he soon managed to start a group that met regularly. This group heard that there was another group doing what they were doing—except in East Harlem. These young street bloods would clean up the streets of El Barrio at night and leave the garbage in the middle of the street the next morning. In this way, the Garbage (Sanitation) Department was forced to clean it up so so traffic could get by. Jose met with this group's leader, Pickie, and the two groups became one, with the intention of getting recognition for Chicago. It was decided that the new group would work out of El Barrio.

At its June 7 meeting, the one where we discussed the Lords, the SAC talked about both New York groups. We felt that it was important for all the little groups that kept popping up to form one national party, and we felt the Young Lords Organization was that party. The SAC met with the group that had just merged, and a new merger was made. This merger represented the uniting of the street people with the students of working-class background. Together, this new group, already calling itself the Young Lords, cleaned up the streets of El Barrio, rapping to people as they went. On July 26, the group was recognized by Chicago as the New York State Chapter of the Young Lords Organization.

On Sunday, July 27, the Lords of New York blocked the avenues of El Barrio. This action grew in size through the summer, as the frustrated, forgotten mass of Puerto Ricans joined in barricading the avenues and streets. Soon the garbage action turned into a confrontation with police, and the YLO became experienced in street fighting, in urban guerrilla tactics, the hit and run. For the first time in years, the pigs came into the ghetto with respect and fear in their eyes. This period of the summer of 1969 is referred to by us as the Garbage Offensive.

By September, we felt that our people had accepted us, and that we were now a part of people's lives. We opened an office in a storefront at 1678 Madison Avenue, between 111th and 112th Streets. The leadership of the organization at that time consisted of David Perez, Deputy Minister of Defense; Felipe Luciano, Deputy Chairman; Pablo "Yoruba" Guzman, Deputy Minister of Information; Juan Gonzales, Deputy Minister of Education; and Juan "Fi" Ortiz, Deputy Minister of Finance. This was the Central Staff.

Juan Gonzalez joined the Sociedad de Albizu Campos just before we merged with Pickie's and Jose's group. He had just come out of jail, having done thirty days for contempt of court arising from the 1968 student uprisings at Columbia University. Born in Ponce in 1947, Juan came to the States at an early age. His parents felt that they should always "do better" and Juan's family kept moving from place to place, one step before the Puerto Ricans, two steps before the Blacks, and three steps after the whites.

Juan entered Columbia on a scholarship. To support himself, he took a poverty program job on the West Side of Manhattan. Here, as a community organizer, Juan would go from house to house, getting to know people, and seeing all that his parents kept moving away from.

This led him to junk the books his professors would give him for books on how to change the people's conditions, books on revolution. He joined SDS and became a leader of the 1968 uprising.

Fi was a member of Pickie's group, stayed with the merger of Jose's group, and wound up a Young Lord. He was fifteen at the time of the merger. His father is a preacher who managed to save enough to buy a house in Queens. Most of Fi's time was still spent in El Barrio, and he rarely visited the house in Queens.

The brother refused to accept the nonsense taught in school, and he had been tossed out of practically every high school in Queens, until, in 1969 he wound up at Benjamin Franklin in El Barrio. Fi is a brilliant photographer

whose work of the street scenes has been exhibited in museums. Many of the people in the photo workshop in 117th Street that he belonged to were also with him in Pickie's group. Although he was not a part of the central leadership in the beginning, the Central Staff soon saw the level he was on, and in September he was promoted to Deputy Minister of Finance.

The Central Staff decided that we would shift the Organization's tactics from street fighting to programs which served our people and which would also build the Organization's theoretical level. We began Free Breakfast

and Lead Poisoning Detection programs, supported the struggle of the welfare mothers that year, began organizing hospital workers, and studied revolutions in other countries. In October of 1969, we wrote the Thirteen Point Program and Platform (revised May, 1970) and Thirty Rules of Discipline (revised December, 1970).

That same month, we went to a Methodist church on the corner of 111th Street and Lexington Avenue, and asked if we could use some space to run a Breakfast Program. We couldn't even get in the front door. We wrote letters, began attending services, and talked with the congregation, but the church's board voted no. December 7 was the church's testimonial Sunday, when people from the congregation spoke. Felipe rose to speak, and twenty-five uniformed pigs, in addition to the plainclothes pigs that had been going to church with us for six weeks, ran in, attacking the Lords and our supporters. They and others who got away were treated for broken arms and heads.

For the two following Sundays, we went back to the church and interrupted services again. The fact that blood was spilled in the church showed us the level the pigs wanted to go to. On December 28, we took the church, renamed it People's Church, and for the next eleven days, we ran free clothing drives, breakfast programs, a liberation school, political education classes, a day care center, free health programs, and nightly entertainment (movies, bands, or poetry). Three thousand people came to the church. This was our Second Offensive, the People's Church Offensive, and the action spread our name around the world.

Two things happened: our membership increased rapidly, and we were now seen as a legitimate threat to the enemy's balance of power.

It was obvious that we were no street gang; as Socialists and revolutionary nationalists, we had become a political force to be dealt with. Those in power knew, perhaps better than we, what could happen if Socialist, revolutionary nationalist Puerto Ricans in

Amerikkka hooked up with the other two-thirds of our people living on the island, the explosion would be tremendous.

Our intention after People's Church was to build our organization, to get back in regular touch with our people through our daily organizing programs, which had been suspended for the eleven days of the church. From January through March we did this; during this period there was a series of street battles with the police around drugs. We attacked the police for allowing the drug traffic to come into the neighborhood, and then busting junkies instead of the big pushers. The YLO became involved in getting junkies to kick and in having them serve our people.

In October of 1969, we opened our second office, in Newark, New Jersey; the fact that we managed to run an office there, plus the success of People's Church, prompted National in Chicago to recognize us as the leadership for the East Coast Region, with the responsibility for organizing that area. The Central Staff moved up in rank and became the Regional Central Committee with the titles of Regional Ministers.

continued on page 9

LATINO POWER

Blackworld page 6

Vision Hispana

Nuestra cultura es nuestra espada y escudo

EDITORIAL

El voto hispano tiene cada día más fuerza

El día martes 12 de septiembre finalizó la primera etapa de la contienda electoral en la ciudad de Nueva York, para encontrar quien será el próximo alcalde que gobierne los próximos cuatro años.

Después de 12 años consecutivos, de la gestión llevada a cabo por el demócrata Edward Koch, le tocó saborear la derrota infringida por su colega David Dinkins, para ser éste quien le toque por el partido Demócrata disputarse la "guayaba" con su oponente republicano Rudolph Giuliani. En la presente campaña política se ha enfocado preferencialmente el voto latino, cosa que no se había hecho tan sonada en el pasado, los candidatos manifestaron preocupación por los problemas que aqueja a la comunidad hispana. Los candidatos expresaban diversas promesas con fórmulas de solución dando la impresión de querer convencer, a una comunidad que está de sobra convencida que las promesas que se hacen en este tipo de contiendas no tienen más que el interés de ganar votos.

Diversos medios y personalidades tomaron posición, abiertamente, apoyando la designación de los candidatos demócratas; un caso que nos ha parecido extraño es el de la Reyna de la salsa, Celia Cruz, quien en repetidas ocasiones ha manifestado que ella no participa



David Dinkins

en política, pero lo extraño del caso es que se unió al esfuerzo realizado a favor de Koch, apoyando su reelección. Por otro lado el periódico, el Diario La Prensa respaldó a David Dinkins, como candidato a la alcaldía por el partido demócrata. Es natural que todo mundo esté

preocupado por el deterioro que ha tenido la situación de la población hispanoamericana en Nueva York, teniendo la esperanza que una figura nueva en la alcaldía pueda enfrentar con más dedicación: la violencia racial, actitud discriminatoria, la situación de los inmigrantes indocumentados, posición frente

al English Only, el problema de la vivienda, la educación; en los diferentes servicios sociales que nuestra comunidad demanda y no se le ha podido dar respuestas concretas encaminadas a atender decididamente las necesidades planteadas.

Con el candidato Dinkins, por ser un hombre de la raza negra, se tienen expectativas que pueda atender con más compromiso las necesidades de las minorías residiendo en la ciudad de Nueva York.

Seguimos de cerca las expresiones hechas por los candidatos y líderes que endorsaron la candidatura, quienes recomendaban a la comunidad hispana que el ejercicio del sufragio tenía que hacerse bajo dictado del corazón, cosa que parece absurda ya que un ciudadano debe de estar consciente de la necesidad de cambios; por lo tanto, debe tener una posición favorable para quien verdaderamente lo represente y defienda sus intereses.

Las próximas elecciones, las generales, son las que definirán quien será el alcalde entre Dinkins y Rudy Giuliani y éstas serán el próximo 7 de noviembre, para estos comicios los diferentes candidatos y figuras de la vida política neoyorkina unen esfuerzos para lograr que sus respectivos partidos puedan triunfar y realizar una gestión gubernamental propia.

La Tribuna Hispana 9/25/89

Editor: Carlos Menjivar

Saludos, The Brothers of Phi-Iota-Alpha Fraternity would like to thank those people who came to their fundraiser to help Puerto Rico.

GARFIELD HORACE ONCE WAS A MAN

by Caroline Thomas

Date: September 8
Year: 1980
Time: 7:38 a.m.

The sound of the sirens broke the silence of the early morning. Being a conscientious driver, I pulled over and waited for whatever emergency vehicle to go by. A car zoomed out of the intersection ahead; and, making a screeching right turn headed in my direction. A few seconds behind, a police car followed. The occupant of the passenger seat in the first car followed. The occupant of the passenger seat in the first car pushed himself half way through the window of the moving car. In his hands he held a gun. He squeezed off a few shots and ducked back inside. The sound of breaking glass was followed by the sound of screeching wheels as the police car went out of control. The first car flew pass, I turned in my seat, to get a last look of the escaping car. I looked around just in time to see the frightened face of the lone surviving cop in the car before it crashed into me. The last that registered was the sound of a big explosion.

Date: July 18
Year: 1980
Time: 3:21 p.m.

"Ashes to ashes, dust to dust," the priest droned. Thump, thump the dirt fell on the coffin. A woman cried out and began pushing wildly through the crowd. When she came to the graveside she made a flying leap and landed with a bump on top of the coffin. My mother had always been a very emotional person. I have been embarrassed by her show of emotion lots of times, but this time I wasn't the least bit embarrassed, in fact I felt quite pleased with her actions. It was nice to know you would be missed. My father had quite a time getting her out of the grave, but he managed it. Thud, thud, the dirt fell on the coffin. That hollow sound would stay with me forever.

I've been very impolite I should introduce myself. My name was Garfield Horace Oscar Sylvester Tamlin. I was born on July 12, 1962, and died September 9, 1980. I was killed by an out of control patrol car doing 80 miles an hour in a 35 m.p.h. zone. I was pronounced legally dead at exactly 1:15 a.m. September 9, 1980 in the Saint Mary's operating room. I must have blacked out or something because I cannot remember what happened in the time after I was pronounced legally dead until the time of my burial.

Anyway, those up top finished filling up my grave and then they all went home. I laid quietly in my coffin wondering what would happen next.

Date: I
Year: Hereafter
Time: Infinitive

I lost consciousness again. When I opened my eyes something was standing in front of me. He, (I finally decided upon the sex) was

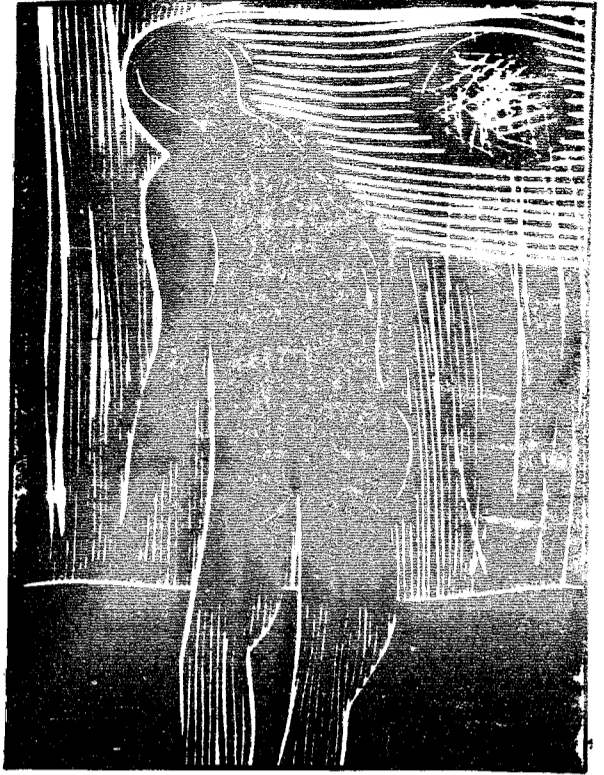
dressed in this long flowing white thing. I didn't like the fact that I could see right through him, and the smell, you would have thought he hadn't heard about a bath. He clasped his hands together and there was this blinding flash of light. When I could focus again I found out I had abandoned my body and had become a transparent floating white thing like him. He beckoned for me to follow and we floated through the earth. Everywhere there was darkness, I could not see a thing. After traveling for a while, there appeared ahead a large red glow. As we approached it, the temperature increased. The heat was getting to be unbearable, I felt like I was being cooked alive. I can see it in more detail now. There is an entrance into this red glow, it was guarded by four mean looking dogs. After a while it became apparent that the dogs were placed at the entrance to keep the occupants from getting out. They had no fear for intruders. Who would want to go into a place like that. Everyone I had seen in there was in agony. They were on fire but they did not burn out. They were continuously alight. There silent screams of agony was horrifying to see. It was after we had passed I realized that I had just seen Hell. I glanced back and saw a red skinned man dressed in flames welcoming some very frightened looking guests???

I sighed with relief, at least Hell wasn't my destination and so we continued our journey. Ahead of us was a white glow. Instead of getting hotter, as we approached, it got considerably cooler. The entrance of the white glow was guarded by two innocent looking babies garbed in white. They had wings on their backs and white glowing Halos over their heads. Their job was to keep intruders out. Beyond I could see the occupants of the place, and they unlike the occupants of Hell were existing peacefully and happily in what looked to me like a tropical paradise. I looked longingly at the entrance but my companion floated by it without a glance. I was very surprised when we floated pass heaven. In church I was taught that when the spirit left the body it would either go to Heaven or Hell. There was no mention of another place.

We floated for what appeared like hours. Up ahead there appeared this large black hole. We were in the dark but the opening up ahead was even darker. The nearer we got the darker it appeared. I could not see beyond it, so I could not tell what it was. I expected to pass by this dark hole, just as we had passed by Heaven and Hell but the thing turned towards the entrance and glided straight in. Apprehensively I followed.

It was as if I floated into a vacuum. There was no feeling for anything. By that I mean I couldn't see, I couldn't feel anything not even the air. I felt dis-embodied.

"Welcome to the Dark World Mr. Garfield Horace Oscar Sylvester Tamlin," someone or something said. I should not use the word said because it was more of a transfer of thoughts from one mind to another. Unconsciously I began to speak but I could not hear a word I was saying. I remembered then from high school chemistry class that sound waves do not travel in vacuums. So I tried to imitate his way of communicating. I concentrated real hard and thought.



"Who are you? Where am I? What do you want with me?" I asked.

"Slow down, Mr. Garfield Horace Oscar Sylvester Tamlin. To answer your questions. I am the protector of the Dark World. You are at the border between the world of the living and the world of darkness. That is why you feel the sensation of being in a vacuum. You have now become a part of our world. I have chosen you for a very important mission."

"At the moment of the world of the living has no knowledge of our existence. You Mr. Garfield Horace Oscar Sylvester Tamlin will be our emissary. You will visit the world of the living and make it known to them our existence."

"Why have you chosen me?"

"Every thousand years the power needed to break the barrier between our world and the world of the living is released. This power is available for one millionth of a second. The only way in which this power could be retained is to have it absorbed by a newly released spirit. You Mr. Garfield Horace Oscar....., ahhh....." he sighed. Your name is quite a mouthful I think it is imperative that we shorten it. From now you will answer to the name of GHOST. AS I was saying he continued your spirit was released from your body the same time the power was released. The transfer of the power to your spirit caused temporary unconsciousness. Now you and you alone can go back to the world of the living. You are wasting time Ghost the power doesn't last forever. Come follow me," he ordered. I floated forward.

A few minutes later the first Ghost became known to mankind.
THE END.

JEWS AND ETHIOPIANS: TRUE FACTS

The Koran reads: "And he (Moses) drew forth his hand out of his bosom and behold it appeared white unto the spectators." (Chap. vii, p.128.) "And put thy right hand under thy left arm; it shall come forth white." (Sale: Al Koran, p.257. 1784.)

Sale adds: "There is a tradition that Moses was a very swarthy man." (p.128.)

Sir T. W. Arnold says, "According to Mohammedan tradition, Moses was a black man." (The Preaching of Islam, P.106. Westminster, 1896.)

The Vulgate and the modern Bible say that Moses' hand was "leprous as snow," but the Septuagint Bible, which is the oldest translation, dating to about 150 B.C., accords with the Koran. The Septuagint says that Moses' hand "became as snow," and that when he

placed it in his bosom the second time "it was restored to the complexion of the other flesh." (Exod. IV.6.) Here is the clearest possible inference that the miracle lay in turning a black skin, white, and then changing it to black again. The argument so often made that Miriam's objection to Moses'

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Tacitus says: "Many again say that they (the Jews) were a race of Ethiopian origin." (Book V, Chap.2.) F. Ratzel says: "The entire Semitic and Hamitic population of Africa was a mulatto character which extends to the Semites outside of Africa." (History of Mankind, Vol. II, p.246.)

M. Fishberg, a leading Jewish authority, says: "Contrary to generally accepted theory that they (the Jews) have maintained their racial purity for centuries research by modern anthropological methods

has shown that the physical type of the Jews bears a striking resemblance to the ethnic types encountered in indigenous races and peoples among whom they happen to live." (North African Jews, p.1, New York, 1906.) That is to say that in the black man's land the Jew is black; in the brown man's land, brown; and in the white man's land, white, etc. Fishberg gives abundant illustration of this by pictures. For the Negro Jew, see his book, "The Jew," pp.120-134, 146, 149, 174, 178, 181. F. Hertz says: "In China, the Jews are hardly to be distinguished from the Chinese; in Africa they look like the Negro...."

Abraham came from Ur of the Chaldees (Gen. 11, 31.) Godfrey Higgins, a careful and reliable English antiquary, says. "The Chaldees were originally Negroes."

continued on page 4

Blackworld page 8

JEAN BAPTISTE PAINTE de SABLE: EXPLORER

by Cheryl-Ann Webb

There have been many Negroes among America's discoverers, pioneers and explorers. Negroes accompanied many of the early Spanish and French explorers in the United States' territories. One among them stands alone in founding a great American city; Jean Baptiste Pointe de Sable.

Accurate information about the background and early life of de Sable is difficult to obtain. Accounts written during his lifetime only refer to him as a negro. However, it is thought that he may have been born in Haiti in about 1745. There is also considerable disagreement about his parents, but it seems likely that his father was French and his mother was Black.

He was a successful fur trader and businessman. No doubt it was while trapping for animals on the plains and in the wilderness, as well as in rivers and streams, that de Sable came upon the huge lake. The great lake we now call Lake Michigan. He built a thriving trading post there, which included a large house, barns, stables, mills, shops, livestock, and fine furniture. The city which grew up on site of de Sable's trading post is, of course, Chicago.

Old records indicate that he bought a farm in the early 1770's. It seems likely that he began the Chicago trading post in the mid-1770's. Both Indians and Frenchmen were employed by de Sable. His post flourished because the Indians trusted him, so they brought him their best grade of pelts. De Sable is one of the earliest successful black businessmen in the United States.

In 1800, de Sable sold the Chicago post

"For the title of founder of Chicago was not given to de Sable until more than 100 years later."

to Jean LaLime of St. Joseph, Michigan. It had been thriving for two of three decades before he sold out. The record of de Sable's sale to LaLime is of the greatest importance. For the title of founder of Chicago was not given to de Sable until more than a hundred years later. During that time the founder of Chicago was thought to be John H. Kinzie, a white man who became a resident in 1804 and took over the trading post from Jean LaLime.

De Sable's contribution to the growth of the United States is commemorated by a plaque in Chicago which reads: "Site of the first house in Chicago, erected around 1779 (it should be 1772) by Jean Baptiste Pointe de Sable, a Negro from Haiti." This is hardly a fitting monument to the founder of a city, but lack of recognition does not lessen the importance of the work done by this pioneer.



WHAT IS IT LIKE TO BE NON-WHITE?

by John Mitchell Ellis

There is a growing concern over the status of the black students in predominantly white schools. In many situations, black students are left wondering where they stand academically and socially. Blacks have difficult experiences on campus: high chances of being on academic probation and feeling alienation from the larger community. Attending college is not only a pursuit of academics but a taste of life.

The induction of black students into white campuses was not easy. The history of the blacks in white colleges was met with much disapproval from the general society. After several decades we thought that things had smoothed over but they just went underground. Now many of the problems have resurfaced.

On a social level the acceptance of blacks on campus isn't bad. Most of the people are receptive to one another. Most of the interaction among students of all backgrounds is good because if you are a true student of all backgrounds is good because if you are a true student then you are receptive to new ideas. Another part of the college social life is the fraternities and sororities. They emphasize brother/sisterhood and community service. Cultural and academic clubs also help new students to find part of themselves. These organizations really aid in the transition from home to college.

When a black student enters college, the

myths of racial inferiority compounds the normal anxiousness about whether he or she will be good enough. The fact that most students have the feeling of self doubt knowing that the school is helping perpetuate those ideas. Black students have a harder time making the grade in college. Black students have a harder time making the grade in college. Blacks have the highest drop out rate of any ethnicity. Our enrollment as a people is down as a whole. Why is that? Most fingers would point to the administrations. From experience here at Stony Brook, we know that the administration does everything possible to eliminate the African Studies Dept. The way to hold back the black student is to remove their role models. If the students have nobody to turn to for academics and personal problems then they will go unsolved. Quiet as it was kept, blacks also have the lowest graduate school diplomas and hold the lowest faculty positions. As stated at the S.A.I.N.T.S. open house, if the students don't make it through the system and enter the graduate system to become professors, then the chain of help will end.

The established won't give blacks an easy go of it. We need the awareness of education, the guidance of those who have come before us, and the unity as a people to make through with a degree. To all those who read this, good luck!!



PALANTE YOUNG LORDS PARTY

continued from page 6

The Bronx Branch was opened in April of 1970. This was also the location of our Information Center. The leadership for the East Coast now noticed that Chicago was not providing guidance or example; a few things that bothered us were that the newspaper, YLO, was not coming out regularly; that there was no political line to follow (which meant that we developed on our own-the Thirteen Point Program and Platform is an example), and that the only branches of the Organization were in Chicago, El Barrio, the Bronx, and Newark, while our people were calling for us everywhere. There was also a branch in Heywood, California, but they were less in contact with Chicago than we were. They are now disbanded.

To offset the problem of not having a newspaper which regularly gave our position to the people, in October, 1969, we began publishing a mimeographed packet called Palante, the voice of the YLO-East Coast. On May 8th it came out for the first time as a full-size newspaper. The paper has grown in content and circulation. We also have a weekly New York radio program called "Palante" that went on the air on WBAI-FM in March.

In May of 1970, the East Coast Regional Central Committee went into a retreat. We discussed where we had been, and where we hoped to go. We knew that we could not continue to run an effective organization on our own personal dynamics that definite political principles would have to be laid down for others to follow. As a group, we started studying more, and formulated methods of work

that would develop other leaders. One of the main areas that we attacked was machismo and male chauvinism. If we wanted to have power in the hands of the people fighting now, the attitudes of superiority that brothers had toward sisters would have to change as would the passivity of sisters toward brothers (allowing brothers to come out of a macho or chauvinist, superior bag).

It was felt that the vague relationship with Chicago would have to be cleared up. We went deeply into what we felt were the responsibilities of a National Headquarters, responsibilities that Chicago was not fulfilling. After the retreat, we went out to Chicago. After a series of meetings, we felt that we had to split from the YLO and move ahead with the work that was urgently needed. We had now become the Young Lords Party.

HAIR
Hair unlike any other's
The Hair
The divine Gift from above...

Who felt only WE deserved the best.
Morgana C. Ward



Carlos Montrevil

Got dam
get off your ass and jam
got dam, this shit is amazing
Hear what i say
Marvin Gaye

Now you just about to lose your mind
get kicked in your behind
cause honey honey i cant be letting u go
Heard It Through The Grapevine
this shit is amazing, hear what i say
Can I Get A Witness
Marvin Gaye



To Cricket

Changes of Tides

When we met there was so much animosity
in the air,
One would think it impossible,
but for us it was real.

POLO 89'

P.S. I love You!

Count Me Among the Homeless

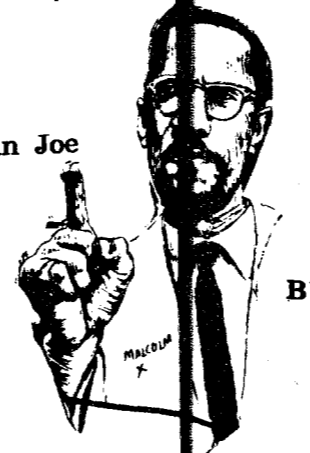
Count me among the homeless,
among the cast-off ignored
bundles of withered humanity,
because from this cold-hearted society's view



LA MISSION SHULTZ EN HAITI
Roland Jean: "Haiti, what democracy?" 1987

PAGE

Sean Joe



BY

POETRY



Brother to brother, I love you man,
I hope you understand,
Brother dead and alive, I think I do,
I try to understand and
Direct human lives. Brothet to brothe,
I am thinking brother
To brother. You to me, me to you. I borrow your shoe, your Shirt,
your coat. I am able to borrow attachments, things of
The heart for brothers and brothe,rs do part.

I am loving you brother to brother,
there are none other
Than us, joined together by time, you are mine.
With every
Argument, with every display of emotion, devotion is shown.
I fear things when I am gone. I hope nothing has gone wrong.
Though there are things I have kept inside, reason why I hide
I don't know but I am trying to show you that I care. Don't!
Crack, don't do this, stay back follow the right track.

No derivation in time, will keep me from mine. Its my duty,
Its my soul, my heart we mustn't part. Ask me questions when
Things are wrong, come to me. Lets talk, we'll walk, past th
Bark with suits, tree, can't have one without the other. I am Y
bark i shall protect you. I shall take your abuse..
You shall Grow as the mighty red wood.
These are my thoughts as I Speak to you brother to brother.

One blood, the hunting blood. Don't let them catch you, entrap You.
One blood, brother to brother, I would let the crack vial
get you, I will teach you, about your leaders so their education
Doesn't destroy you. If ever you are in pain, I am in pain, we Live
and suffer together. Though we have missed the other, we
Are together for each other, Blood to Blood and Brother to Brother.

SAJO-RICHIE NAME-TREAVOR

I think our people's color
should compare with that of autumn.
We are like autumn.
Our offspring,
like the changing leaves of a tree
Are born of many a hue.
Brilliant, beautiful colors
That we represent
Mia P. Williams



COLDNESS

I wanted to write a poem about
love
I wanted it to be full of romance, you know, the
candlelight dinner, the shimmer of moonlight,
soft music,
all that stuff

I wanted to tell someone
something,
Maybe, that I care, or I
want to share a moment
In my lifetime with that person,
or perhaps just have a
glance into her heart of roses
and then part

But all I can feel write now,
is a coldness felt in my
chest, a stillness that does not
rest. I wanted to write a poem
for Beauty, but I have no
substance left.

Sheldon Bassarath



"THE AFRICANS"



Q is Free

Yo Q is free
Free from the immediate acts of criminals
Free from the accusation
Accusation built by the media
Media built by a system that
Try to confine the ebony child
Quincy is free.
Free from abuse, chains are once relaxed
Troupe you're free, you can roam,
But watch it! Because they can snatch you
at any time.
Hey man did you hear the news, Q is free
Free to face a world built against him.
He Q is free, but Q is an African
and without the revolution he can never
Be free.
Without the MEANS and the DREAMS he
Could never be free. Q is free but what is
The freedom of a dead man.
Hey Q is free, but can a African be free in
america. "Freedom is not based on an integrated
cup of coffee". Freedom is based on revolutions, of
The mind and of the body. Revolutions yeh!
Yeah man, Quincy is really Free. For he understand
Revolutions are based on bloodshed
By the ballot or the Bullet.

QUINCY IS FREE

SAJO-89

Architects and Barbers
Copyright 1989

Daughter of the universe
Gods great creation
Mother of the human race
You birthed THE nation

From your fertile crescent rose
Architects and Barbers,
Builders of the erudite
The Worlds great scholars

You carried to term
Great Societies
And laughed at their
Adolescent deities.

Knowing full well
The only God lived
In heaven and that hell
Was for the do-evil

At points in time
Your first born
Has been oppressed.
Deleted from HIS-tory.

You seem unmoved to know that
Tour children are being destroyed, WHY?
"Because my fertile crescent is always desired.
My children will never die."

She said 'I have millions of
Architects and Barbers
Waiting
To erect my monuments.'

Kirk K. Dunbar

Word's Up
Caught in the spokes of this monstrous
money making capitalist machine
No more likely to free myself than the
money making capitalist machine
No more likely to free myself than the
money making capitalist machine

MOOD SWING
OR SOMETHING
MAN OH MAN, god DAM
HEY, I WOUNDER ABOUT THINGS THAT
ARE WONDERFUL. LIFE SEEM, MEAN european
ENVIOUS AND GREEN, UNCLEAN DANGEROUS TO
ME, I UNDERSTAND THE PLAN, THE PLAN FOR THE
AFRICAN MAN, MIND SCAN, WHAT DOES IT ALL MEAN
BY ANY MEANS OR IT'S A DREAM. THINGS AREN'T IN
SCOPE, GIVE HOPE, NO DOPE, NO ROPE, POLICE CHOKE
NIGGER BROKE? CRASH, OF MANY MINDS
destruction of man kind
BODY MY SLASH
TOGETHER WE CAN DINE, YOURS NOT MINE
WALK IN LINE, TAKE YOUR TIME, I AM FINE
SMILE, SMILE, LIE, LIE, BLACK MAN DIE, GOODBYE
WATCH AS I GROW, YOU KNOW, HAH AH, HA HA, aaah
I DEMAND, I'M A MAN, I CAN, FROM THIS WEAK PLAN
MAN ISN'T THIS THE WAY OF MAN, MORTAL SAND,
AND WOMEN LIFE, SEXUAL FLING. I THINK, I THINK
ABOUT KINGS, KING, SIMPLY MEN PONDER UPON
SIMPLY THINGS, THINGS ARE, SOUGHT
I WOUNDER, IDEAS AND GAMES
FOUGHT, MAN THOUGHTS
IT'S PLAIN

SAJO 89*

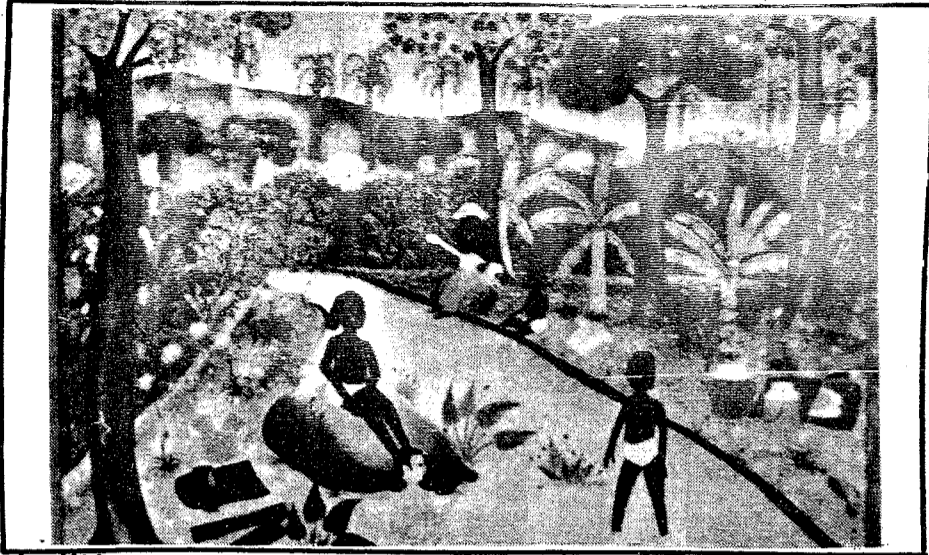
HATIAN ART: BEAUTY

"What can we learn from an artistic tradition that may be said, with some truth, to stretch back formally only to about 1944? What can we learn from an art that can be said, with some justification, to have embraced the aesthetics of the airport souvenir stand in less than a generation? What can we learn from an art form that has been trapped as 'primitive' in a superficial nomenclature?"¹

More than ten years have gone by since Michael Botwinick raised these questions in the foreword of the catalogue accompanying the exhibition Haitian Art at the Brooklyn Museum. Since then, we have learned that Haitian art is a valid art form, albeit young by the standards of other artistic traditions. We have learned to distinguish between the good and the bad by understanding where Haitian art comes from and what it is concerned with. We have learned that labeling an art form needs time so it can find its proper place within the history of art. Haitian art is now being taught as part of Afro-American art. It has already inspired contemporary artists such as Alison Saar, Mimi Gross, and Joyce Scott to draw for their own work on Haitian iconography and techniques employed by Haitian artists working with metal, beads, and sequins.

The truism that art is a reflection of time, place, and people is particularly valid for the art of Haiti. Haitian art can be subdivided into the three basic subject matters of history, daily life, and religion, thus opening our eyes to a unique culture.

Haitian culture begins with the arrival of the first group of Africans to the island of Hispanola as early as 1503. Abused as slaves, they were forbidden to practice their own religion and were immediately baptized Catholics upon arrival; yet, misery reinforced the power of the African gods, which survived under the cover of Christian saints. A slave uprising and a thirteen year struggle for freedom resulted in a new nation, and Haiti was born in 1804. Isolated from the rest of the world, the Haitians re-instituted many African



traditions, which are, to this day, recognizable in architecture, the religion of Vodun, language, and customs. The memory of Africa is also kept alive through the art. Haitian art started in 1904 when DeWitt Peters, an American artist coming to Haiti, fell in love with the beauty of the country, its colors and quality of light. Looking in vain for art, he opened an art school called Le Centre d'Art in Port-au-Prince. Students had to pay tuition and,

consequently, only the wealthy, with an international lifestyle, could afford to attend. The opening was publicized with great fanfare in the newspapers and thus came to the attention of Philome Obin, a painter by passion rather than by profession. Living in Cap-Haitien, the capital of northern Haiti, where the revolution began, he painted historical scenes. One of these he sent to Le Centre d'Art. DeWitt Peters recognized the genius of this untrained artist and encouraged him to keep on painting. Philome Obin eventually became the master of historical painting. He inspired others to follow his example, and the school for the north developed with its own style and history as its subject matter.

Through the discovery of Philome Obin's work, DeWitt Peters realized that similar talent might

be found all over Haiti; indeed, his search met with success. Art existed where he least expected it, namely among the common people: the shoemaker, the mechanic, the blacksmith, the Vodun priest, Hector Hyppolite, Rigaud Benoit, Castera Bazile, and Micius Stephane, were a few of the now famous artists to come from their ranks. Their art was fresh and unique, since they were untouched by knowledge of other art. They painted their own experiences in life, stemming from their own culture. Unlike the students at the Centre d'Art, they were creators rather than followers.

Exhibitions of Haitian art in Europe and America confirmed DeWitt Peters's discovery. The paintings by the untutored artists were highly acclaimed. Andre Breton wrote a poem to express his enthusiasm and Rene d'Harnoncourt, then director, bought Haitian art for the Museum of Modern Art in New York City.

So great was the success of Haitians wanted to profit from it. Galleries opened overnight, and almost anyone who could hold a brush began to paint. The rest was the emergence of the so-called "airport art" which, devoid of inspiration, copied recognized masters in style and theme. These products, though colorful and charming, lack the soul and vitality so applauded in the work

"What can we learn from an art form that has been trapped as 'primitive' in a superficial nomenclature?"

of the originators of Haitian art. Although most of these masters have by now passed away, those still living, such as Andre Pierre and Sainave Phillippe-Auguste, continue to produce fine work. This is not to say that Haitian art is dead. A new generation of artists, working with metal from used oil drums, has emerged, and their sculpture is excellent. The Louis-Juste brothers, Serge Jolimeau and Gabriel Bien-Aime, for example, are among the new masters. Anthropologists have begun to pay attention to the ceremonial art of Haiti--that is, art connected to the Vodun temple, such as Vodun banners of beads and sequins. This other original art form that has existed for many years is being discovered and exposed to the public. With the recent revolution in Haiti, the eviction of the Duvaliers, enthusiastic Haitians have painted political murals all over the capital.² Some of these show great talent. Haitian art is likely to draw new ideas from this event and continue to flourish with vigor.

Ute Stebich

Footnotes

1. Stebich, Ute. Haitian Art, New York, Harry N. Abrams, 1978.
2. Barnett, Alan W. "Report from Haiti: Revolution on the Walls," Art in America, July, 1989, pp.67-75.

--Taken from the program for University Art Gallery

A USE OF THE IMAGINATION

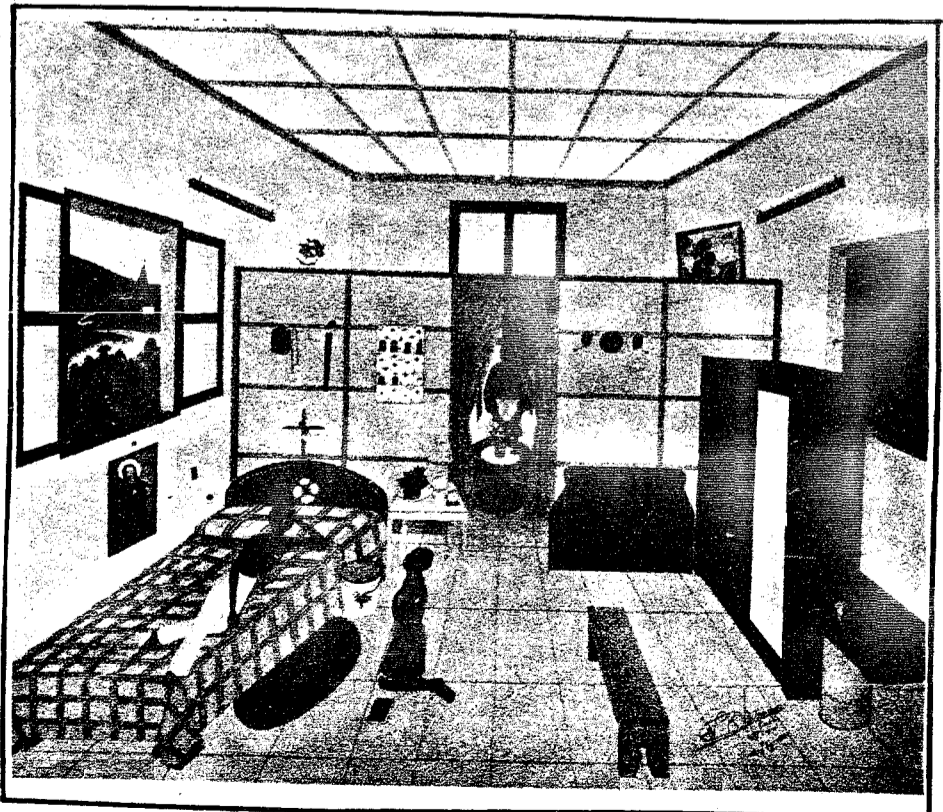
by Rani Sagapuram

The Graham collection of Haitian Art being presented in the University Art Gallery, Staller Center for the Arts features a wide variety of pieces that truly reflect the numerous aspects of Haitian culture. Of the little Haitian culture I've experienced, I've managed to learn that the art itself is somewhat categorized into matters that concern history, daily life and religion. This was precisely how this particular exhibit is being presented in the gallery. There were numerous amounts of paintings depicting the everyday scenes of Haitian life and the one thing that really caught my attention was everything was detailed to its exactness, every line, fold, expression was portrayed in these paintings. Integrating with these scenes, there were many paintings the great change that Haiti as a country has gone through over a period of time. It is truly amazing to see such a country full of colors and the quality of life that is brought out in these paintings.

Another domineering aspect was religion, of course Haiti is known for its Vodun culture or otherwise simply known as Voodoo.

For a bit of history here, the word Voodoo is slang from the words Vodou or Vodum which means diety or spirit. It is stated that Vodum as a religion comes from West Africa is the region of Dahomey. Despite the narrow images many people view when Vodum is mentioned, it is a religion which contains beliefs, rites, music and of course sacred art. There is also belief that Vodou not only came from the roots of West Africa but also from Roman Catholicism. This brings me to another point I must mention; that there were a couple of paintings involving famous biblical scenes. Such scenes included the Garden of Eden where Adam and Eve are black. Another includes the birth of Jesus Christ (with Mary and Joseph depicted as black). This sort of depiction leads me to think maybe they were drawn in the "true color?"

There are many fine Haitians who continue to produce this Haitian art. Among such are Andre Pierre and Sainave Phillippe-Auguste, The Louis-Juste brothers, Serge Jolie and Gabriel Bien-Aime. I truly recommend a viewing of this exhibit which will be on until October 26, 1989.



RASTA-ITATIONS

Greeting in the name of the most high, "Jah Rastafari." Through the writings of "Rasta Itations" I will bring forth messages of Black consciousness and Rasta culture, which are both one and the same. There have been many, who have written about the Rastafarians, but most of them were not themselves Rastas. The views coming from this column is entirely from a Rasta perspective. In this issue I will discuss the origins of the Rasta.

I will first begin with the prophet Marcus Mosiah Garvey. Garvey is known as an advocate for Black pride and unity. He grew up in a period when Babylon (Europeans) dominated every aspect of life for Blacks in the Caribbean as well as in Africa through colonialism. In America lives were controlled by segregation and economic denial. In the South there was Dejure segregation, and in the North Defacto segregation. Dejure segregation is separation by law, while the latter is separation by residential lines. The Civil Rights case called, Brown vs Board of Education was considered to be the building block for the ending of Dejure segregation in the South. But Babylon (oppressors) just utilized defacto segregation and economic denial, which is still the tool of domination for Blacks in America today.

Getting back to Garvey; His life long struggle was the repatriation of his brethren and sistren from the grasp of colonialism, and in America economic denial. In 1914 he organized the UNIA, (Universal Negro Improvement Association). He first started his call for Black pride in his native home of Jamaica. He then went to the streets of Harlem, and then later to England. He became the most powerful Black man of that time. His ideology of Black pride left a strong impression in the minds of his followers in Jamaica, as well as those in America, for these impressions were responsible for the forming of two Black Nationalist movements, the Rastafarian movement of Jamaica, and the Black Muslims of America.

Before leaving Jamaica Garvey told his followers, "look to Africa for a king, he shall be the redeemer." In 1930 Ras Tafari great grandson of King Saheka Selassie of Shoa, was crowned Negus (King) of Ethiopia. He was titled Haile Selassie (might of the trinity) "Kings of Kings", "Lords of Lords" the Conquering Lion of the Tribe of Judah. The brothers and sisters in Jamaica remembering the prophesy from Garvey, looked to the Bible for evidence. They sighted in Revelations 5:2-5:

And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, was able to open the book, neither to look thereon...And one of the elders saith unto me, weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and loose the seven seals thereof.

Also Revelation 19:16---And he hath on his vesture and on his thigh a name written: Kings of kings, and Lords of Lords: Also in Daniel 7:9---And I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his wheels as burning fire.

Garvey's followers were assured of the messiahs color as well as his Ethiopian Kingship, because of the terms "burning fire" which is synonymous with Blackness, "throne" which showed the messiah to be a king, and "head like pure wool" the characteristics of Black people. Through these scriptures and many more the Rastas were convinced that HIM (His Imperial Majesty) Haile Selassie was in fact the second coming of the messiah, Shiloh (Jesus Christ). For Christ said that when he comes again he shall come in a new name. Revelation 3:12---"Him that overcometh, I will write upon him my new name. The Rastafarian movement was characterized with Garvey's ideology of Black pride and Selassie's ideology of spirituality and education. The movement spread to the rest of the Caribbean, and later to America.

I will end this issue of "Rasta Itations" with words from HIM Haile Selassie--



Haile Selassie I



Marcus Garvey

**Give thanks
and praises to
the Most
High Jah
Rastafari**

Selah

What life has taught me I would like to share with those who want to learn.

Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned.

That until there are no longer first class and second class citizens of any nation, until the colour of a man's skin is of no more significance than the colour of his eyes, that until their basic human rights are equally guaranteed to all, without regard to race, that until that day, the dream of lasting peace, world citizenship and the rule of international morality will remain in but a fleeting illusion, to be pursued, but never attained.

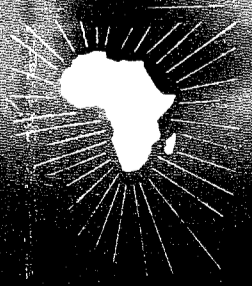
And until the ignoble and unhappy regime that now hold our brothers in Angola, in Mozambique,

South Africa in sub-human bondage, have been toppled, utterly destroyed;

Until that day the African continent will not know peace, we Africans will fight, if necessary and we know we shall win, as we are confident in the victory of good over evil, of good over evil.

Speech by H.I.M. Haile Selassie I, King of Kings, Lord of Lords, the Conquering Lion of the Tribe of Judah.

California, 28th February, 1968.



In the next issue I will be addressing the "Culture of Rastafari." Questions such as "why do they grow dreadlocks?", "Do all Rastas have dreadlocks? In general I will be discussing a symbol of Rasta culture, "Dreadlocks."

* Readers who have questions of their own may call 632-2481. These questions will be answered directly in the following issue of "Rasta Itations."

Guidance and Protection---Ras Omari

BLAU! BLE!



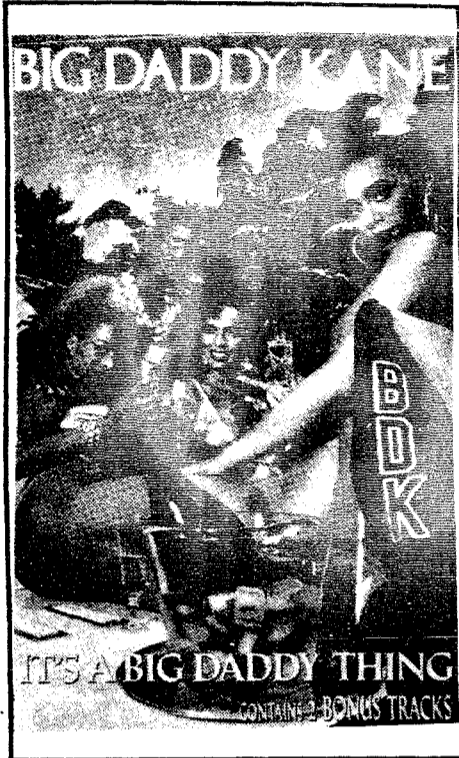
Ebony Arts!

THE KANE LIVES ON

by Dwayne Andrews

Big Daddy Kane, the self-styled "speak-ician" of rap, proved that he would not be a victim of the sophomore jinx with the release of the follow-up to his smash album "Long Live the Kane." Though many of his tracks are the self-glorifying raps that music critics deplore, Kane's mastery over the English language (i.e. I still get ill and kill at will and build the skill to fill your grill so don't tell me you're real) and his smooth delivery make his boasts worth listening to. He also remains the master of the metaphor with lines like, "rappers are so full of shit, they need Ex-Lax" and "rhymes will ease ya like Milk of Magnesia."

Side 1, or as it is called on the album HOMISIDE, is basically filled with Kane shooting off lyrics with his menacing B-Boy style (see "Mortal Combat") that many have imitated but none have duplicated. "Another Victory" shows Kane's distaste for brothers who sell crack to each other to gain "Another Victory" and cab drivers who pass by Blacks for passengers of a "lighter shade." In "Calling Mr. Welfare" Kane, with the help



of D.J. Red Alert, tells the plight of a woman who got involved with a drug dealer and is now left with his kids and no child support. HOMISIDE also provides listeners with a live recording of Kane performing "The Wrath of Kane" at the Apollo Theater. The high point of HOMISIDE, though, is "Young, Gifted and Black." Marley Marl provides the perfect beat to compliment Kane's talents to produce the smoothest track on the album.

Side 2 (a.k.a. SUISE) sees the Big Daddy dabble into many other styles of music. In "Get the Job Done" he uses the "new jack swing" style made popular by acts like Bobby Brown and Guy. "The House that Cee Built" has Kane experimenting with house music. The project works because of the driving beat and the fact that there is no rap, just music enhanced by D. J. Mister Cee's nimble turntable work. Blue Magic helps Kane by singing background vocals for his rap "ballad", "To Be Your Man." The Big Daddy even gets raw and raunchy with the track "Pimpin' Ain't Easy." He definitely displays some sexual bravado with

lines like "...if you want to see a smooth Black Cassanova, bend over." SUISE also contains his current single "Warm it Up Kane" and a remix of his monster hit "Lean on Me."

Kane (a.k.a. Antonio Hardy) had several different producers collaborate with him to record this album. Prince Paul of Stetsasonic, coming off of his successful production of De La Soul's album, helped bring a festive, circus type sound in "It's a Big Daddy Thing." Marley Marl, as stated before, produced "Young, Gifted and Black" and Mister Cee produced "The House That Cee Built." Teddy Riley lends his skill to the Big Daddy (is there an artist he hasn't produced yet) by producing "I Get the Job Done." All other cuts on the album were produced by the Kane himself.

Hip-Hop listeners will enjoy this new Kane release and those who aren't really into the music will still enjoy it. The variety of sounds and messages make it a very notable album, right after getting ill with "Mortal Combat" he preaches about "Children are the Future". Buy the album and you won't regret it.

98.7 KISS JAMS ALL NIGHT LONG

By Dwayne Andrews

On Friday night 98.7 Kiss-F.M. threw a party to celebrate its eighth anniversary on the New York airwaves. The concert started late, of course, and there were long breaks between acts, but it was definitely a major success. Madison Square Garden was packed to capacity as the young and surprisingly, the old, came out to celebrate with Kiss.

The night started off with an introduction of the various deejays of Kiss. Red Alert, Jeff Fox and the Wake Up Club's Lauren Nicole and Mike Love received the loudest ovations. Finally, at about nine o'clock Entouch, who dedicated their performance to the memory of Yusuf Hawkins, took the stage. To the crowd's delight they performed a duet with Keith Sweat and their ever popular "II Hype". Free, a member of the group dazzled the crowd with his fancy footwork while lead singer Eric kept the crowd going with his favorite line, "Aww silky silky." After Entouch performed Wrecks in Effect took the stage. Many people in the crowd were wondering who these guys were but when they finally performed their popular debut single "The New Jack Swing" everybody rocked along with them.

Another one of Teddy Riley's projects, Today, took the stage and tore the house down. Lead singer Bubba Love did a solo of a Luther Vandross song that had all of the ladies swooning. He then invited a young lady to take the stage with him as he "freaked" her with his constant and rapid pelvic gyrations. Another young lady then took the stage to show Bubba who the boss was. She danced well enough to make him stop and take notice and invite her back stage. They then sang their hit song

"Him or Me" as the fans sang along with them.

After Today had left the stage the crowd saw a true star on the stage. Introduced as 'the next mayor of New York City', Manhattan Borough President David M. Dinkins took the stage to present Kiss-F.M. with an award for their excellent service. He was well received by the crowd, who showed their support by clapping wildly for at least a minute. When the show resumed The Boys took the stage. These guys are more than just adorable, they can sing too. Though the lead singer Hakeim had problems with his microphone he and his brothers proved that they are ready to follow in the footsteps of New Edition and even the Jackson 5. They kept the audience thrilled with their smooth choreography and acrobatics. Their hits "Happy" and "Dial My Heart" excited the crowd.

The big names turn to take the stage came after The Boys. Heavy D. took the stage with G-Whiz, T-Roy and D.J. Eddie F. They kept the crowd hyped as the 'Heavster' lit up the stage with his colorful raps and nimble footwork. After performing their hits "Don't You Know", "More Bounce" and "Somebody For Me" the group left the stage and the crowd was in an uproar. "What happened to 'We've Got Our Own Thang", they asked. Suddenly Heavy D. came back out and said "Y'all don't seem too thrilled about me leaving," and performed his most popular tune to please the crowd. Stephanie Mills then had the hard task of performing after Heavy D. and the Boyz and before Guy. Many people politely cheered her as she sang her hits "The Power of Love" and "I Feel Good All Over", but they were anxious to see Guy

perform. Mrs. Mills also sang a duet with Christopher Williams, the singer who sings "I Talk To Myself." He then got the opportunity to sing his hit which was well received by the concert goers.

At 2 A.M. it was finally time for the headliners to jam. Guy took the stage covered in cloaks and in a burst of fireworks they took the cloaks off and started to perform. Equipped with a laser light show Teddy, Aaron and Damian kept the audience (those who were still awake) in a partying mood with their elaborate productions of "You Can Call Me Crazy" and "I Like." When they slowed down the pace to sing "Goodbye Love" the crowd sang along every word with them. "Spend the Night", "My Fantasy" and "Teddy's Jam" were also performed by the kings of the 'new jack swing'. When Aaron sang "Piece of My Love" he invited a young lady up on the stage, while singing "you better be eighteen baby." She said she was and did not hesitate to wrap her hands around Aaron's rear end to many of the other women in the crowd's dismay. They finally ended the performance with a pumped up rendition of "Groove Me."

In attendance at the concert were such stars as Kool Moe Dee, Mike Tyson, boxing's Iran Barkley and there were rumors of Bobby Brown being in the crowd but I did not see him. Keith Sweat, Jeff Fox and Eric and Free of Entouch mingled with those in the audience who happened to be seated near the stage. Despite the long wait for the performance to begin and the delays between acts the show was a big success. Hopefully this will start a tradition and Kiss-F.M. will do this every year.

MINORITY PLANNING BOARD PRESENTS: CE CE ROGERS
THE SPOT: THE BALLROOM THE DATE: OCT 5TH
SHOWTIME: MIDNIGHT!

OUR OPINIONS

Q: As a new Afro-American student at Stony Brook, do you feel there is unity amongst the Black Community?



Tara Tucker
Freshman, 18
Psychology

The African-American students on this campus represents unity at its strongest, during their related meetings for African-American organizations. It seems to me that as soon as the meetings are over they revert back to the same derogatory attitudes and basic stereotypes that these same people claim they hate.



Lorraine Jordan
Freshman, 17
Liberal Arts

I feel that many of the Afro-American students here look out for each other and they are very unified. They assist others in being aware of their culture instead of rejecting their culture.

Bernard Terry-Avery
Junior, 21
Political Science



As a transfer student, one of the first things I noticed upon Stonybrooks campus was the un-unified community of the so called African-American students. The reason I say so-called is because a lot of people (blacks) don't know what an "African-damn shame."



Stacy McLeod
Freshman, 18
Biology

As a new student to the university, I do not get the impression that there is such unity in Stony Brook's black community. I find that there seems to be a competition amongst us to see who is better than who. This should not be the way things are. Instead we should support each other and together, stand up for what we believe in. I think that people here (Black people) only pretend to be unified but are only looking out for themselves. I also think that blacks worry about what people think about them and but too much stress on material things. We need to divert from competing against each other and instead come together as one.

Kim Bost
Freshman, 17
Undecided

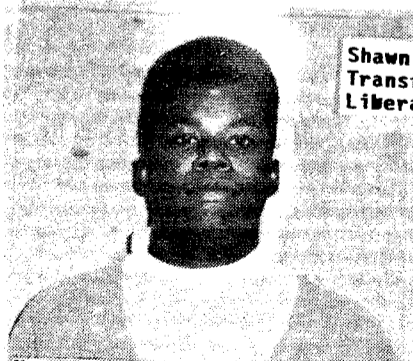
As a new black student on campus, I have found that many blacks are very friendly. If you smile and speak, most will do the same back to you. I've also noticed that a lot of blacks are taking the AFS classes, which represents a unity among blacks as a people learning about their heritage.



Jimmy Smith
Freshman, 18
Electrical Engineering



As a new African-American student, I do feel there is unity in the black community at Stony Brook. The Black community here is striving for the same goal as brothers and sisters.



Shawn Pinckney
Transfer, 22
Liberal Arts

No, I do not feel there is unity among the blacks on this campus. Just by walking back and forth to class, I can see people (Blacks) really do not want to speak. I feel this is sad.

Serina Hunter
Freshman, 18
Economics



As an incoming African-American student at Stony Brook, I received vibes from some of my fellow brothers and sisters that are definitely not positive. I think we're not unified because we feel that if we get together we will get stuck in a clique and that this clique will not benefit us. This, of course, is

PARTY LINE

To my "Big lit" sister Michelle.
Thanks for all the love, time and advice. You're the best friend someone can have and I'm glad we're friends.

Cassy.

To Roy,
I think you are hot!!
R

To Shelise,
Give HCS a break!!!
Dale.

To Tina,
This is Ska____
Rolande.

To the fellas of O.C.P.,
It's the year 333, and Big Brother is watching us.
Peace, Dougal.

To G-Man,
Thinking about you.
D.

Dear Ms Manners,
When can I stop behaving?
From a bad little boy.

To Bulk, Cool Breeze, Push-UPS,
Zulu, Mumbles and Einstien.
More wine, Boyee!
Peace Honcho.

To Greg,
I hope you washed that jacket. Kisses dont die!!!

My G.Q. Brothers,
What's with the genuine draft.
Dougal

To KRS-1,
That can be arranged.
From 2-Hype.

Gemini 3,
Feed your hunger(HA!HA!)
Silk-6

Yo CBS,
Leave the skimmers alone
O.E. Crew.

Mirror(x2),
I dont even know. Smile
Baby!
Silk-6.

To the Brothers of Phi Beta
Sigma Fraternity Inc. Mu Delta
Chapter,

Lets get busy, if not
this semester, we can
do it in the Spring.

Sole Survivor #1.

To the ladies of Zeta Phi Beta
Sorority Inc.
We love you!!

From the Brothers of
Phi Beta Sigma Frat.
Inc. Mu Delta Chapt.

Nedje,
Make me proud get an "A"
in Biology.
Love Rick.

To Angel,
"This is Juanita____".
Rolande.

Dear Soror Little Might,
Happy Birthday! We Love
You!

Peace and Love, Yours in
Delta T.T.E.O.B.
Pi Delta Chapter.

To Toni,
Wish you were here
Happy B-Day, anyway.
WE LOVE YOU!
Peace and Love,
"You know who your
friends are".

To Toni,
Happy Birthday, beautiful
From Rupert.

To Indera,
I'll always be there
for you.
Love Rupert.

To Julie,
I am very sorry I
was not there.
Love Always Your
Brother Rupert.

To Deloris,
Happy Birthday.
Love Einstein #6.

To Samara,
You are very special to
me, and I hope that I'll
be special to you.
Love 206B.

To Mr. **Kn**ightware,
If a stich in time saves
9 and you have 10 fingers
on one hand, how many
fingers does it take
to dial my number and say
hello?
Shorty.

To O.C.P Brothers,
Less is more.
Ezra.

Yo Hymie!
where are you?
Ezra, Dougal and Vasquez.

To the Kings of Malik Sigma Psi
Lets keep our eyes on the
prize, "fight the power".
From Lukman Ayubu.

To Hendrix Get Drunk Crew,
Peace.
TEE.

To Will,
Looking Pa Nub in all
the wrong places.
From Buckwheat.

To Kalif Green,
So you got the P.O. job
and you're breezing like
blau! The SI's and the
whole campus will miss
you. Remember be positive
and good luck.

Peace and love # 2.

To Tee-Monee,
I hope you are taking
care of your staff.
You never know you
you may bump into
next time.
The Diners Club.

Happy B-Day to the twins k2 in
Hand,

I'll draw that picture as
soon as I get the ...paper
from you!
Sheldon.

To Ms **S**
I dont know your last name
and probably dont need to
but when are you coming over
to my clubhouse?
It's OK.

To O.C.P.,
I dont think I completely
understand.
Fossil.

To Africa,
Honey dew hips
brown sugar lips
Africa licks her
almond joy t
chocolate drips
from her honey
dew hips.

C.L.O.

To Hugh Horseman, "The horse"
Lets make some
more power moves
dude, There great!!
From Papa.

To the Kings and Queens of
Malik Sigma Psi,
The party was great
lets have another
one tomorrow.

From Lukman Ayubu.

To Shirell and Linda,
Stop holding out
and tell me !!!

Thierry.

To the Girls in Kelly D 212,
You are all comy because
you all want to look and
dress like me. I'm
closing my window shade!!
Peace Bee Smoth Rm 318E

To Bee Smoth,
F___ you!!!
Kelly D212.

Shorty,
Call and I'll have a
message, HA!, HA!.
Sheldon.

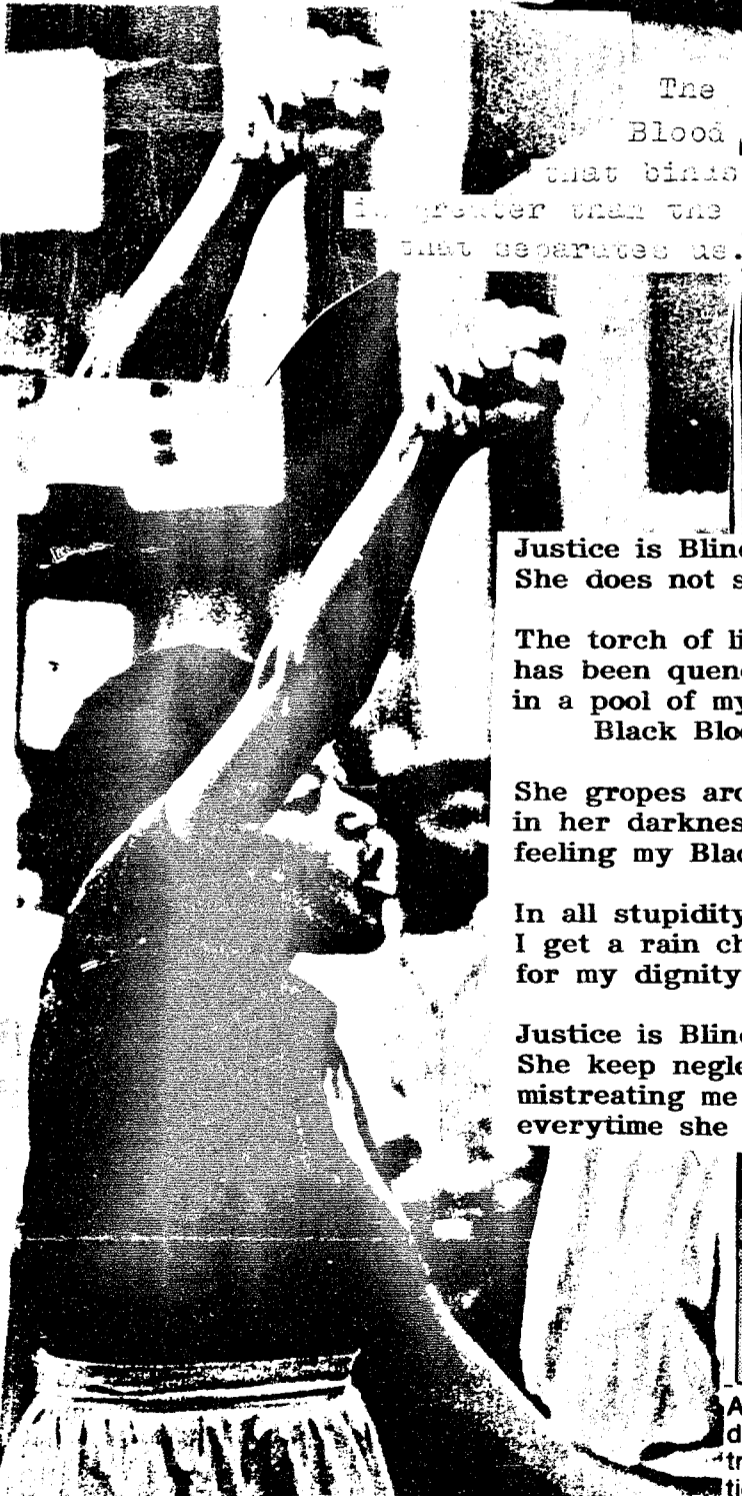
Waime,
When are we going to
get what we deserve. I bet
I will Before you.



Woman injured in police attack on striking workers, Johannesburg.

Photographer unknown

The economic support comes from western governments and international business' like Coca Cola and even the Stony Brook University. Divestment from the economic ties that form the chains of oppression that binds our brothers and sisters in terror under the system of Apartheid.



The Blood that binds us is greater than the water that separates us.

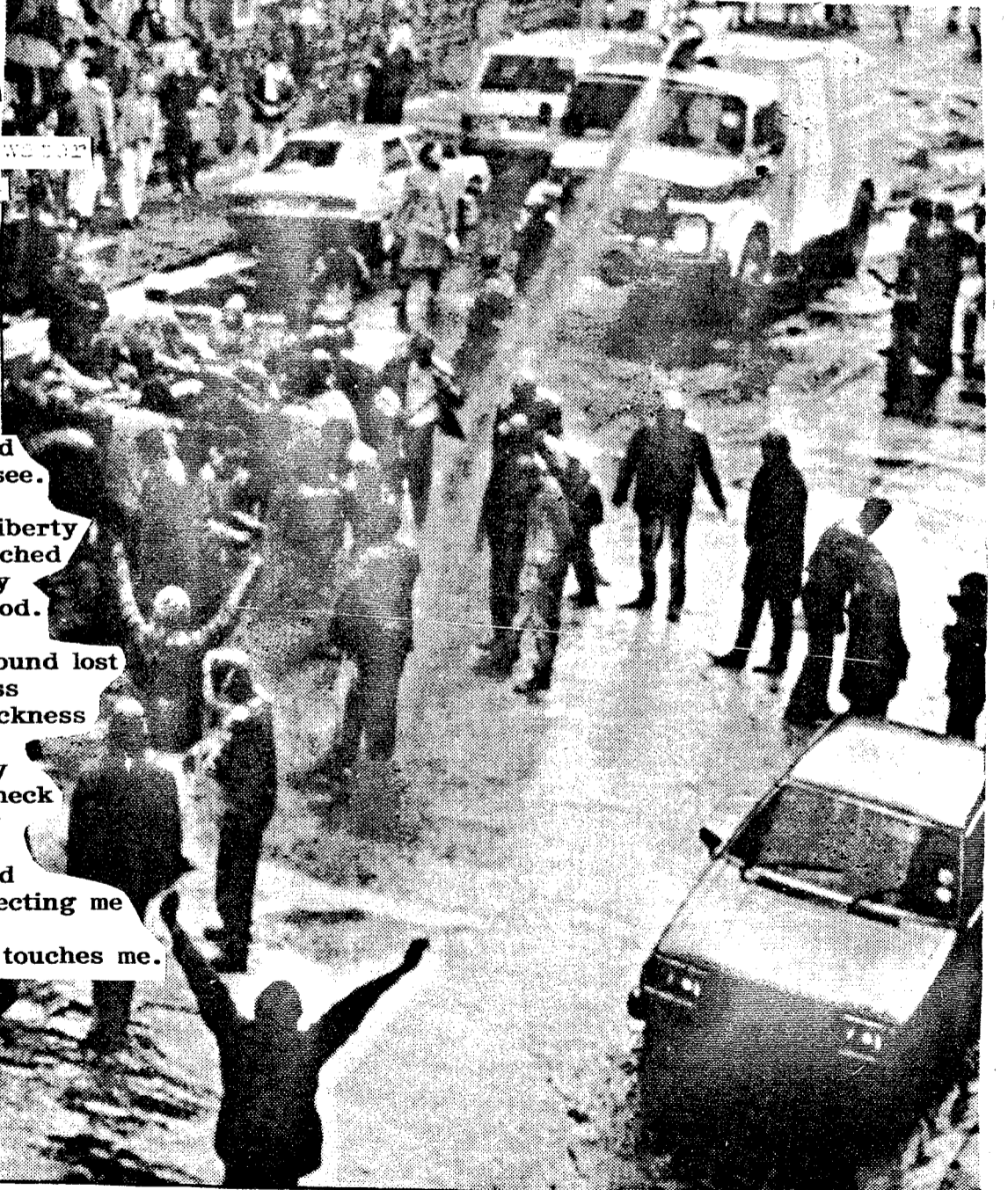
Justice is Blind
She does not see.

The torch of liberty
has been quenched
in a pool of my
Black Blood.

She gropes around lost
in her darkness
feeling my Blackness

In all stupidity
I get a rain check
for my dignity

Justice is Blind
She keep neglecting me
mistreating me
everytime she touches me.



A police water cannon sprays anti-apartheid protesters with purple dye in Cape Town on Saturday. Riot police cracking whips and swinging clubs arrested 450 people and injured dozens who tried to march to Parliament as part of a nationwide campaign to defy laws enforcing racial separation. The dye was used by police to identify participants in the protest. Page by C. Montrevil

WELCOME BACK TO REALITY

¿Que Pasa? - What's Up?

*THANK YOU Polity
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Oct 14

**SIGMA GAMMA RHO
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FALL RUSH
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Allison 2-3033
Patricia 2-4186**

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Week Oct 16 - 20th
Delta Sigma Theta Sorority Inc.
&
The Wellness Program sponsor
"A Walk for Wellness"
Wed. October 18th 12 - 1:30 PM
Starts at Administration Bldg.

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LATIN ROUNDOON
Oct 5, 1989 12 - 5 pm
Union Fireside Lounge*

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RALLY at
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**Bring your Banners
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**M.E.A.S. Open House
Computer Science Building
Oct 5th 7:30 PM**

**Contact:
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Sheldon Bassarath 2-4199
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FALL RUSH
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Union Rm. 214**

**CSO
FASHION SHOW
FRIDAY OCT. 20TH**

9:00 PM UNION AUDITORIUM

BEFORE THERE WERE GOVERNMENTS,
THERE WERE KINGDOMS!



CONCEPTS ADAPTED from
"ART OF ANCIENT EGYPT"
1. THE SPHINX
2. NOFRETETE
3. TOMB FIGURE OF TUT-ANKH-AMON
4. ANUBIS ON A NAOS
5. STATUE OF AKHENATEN