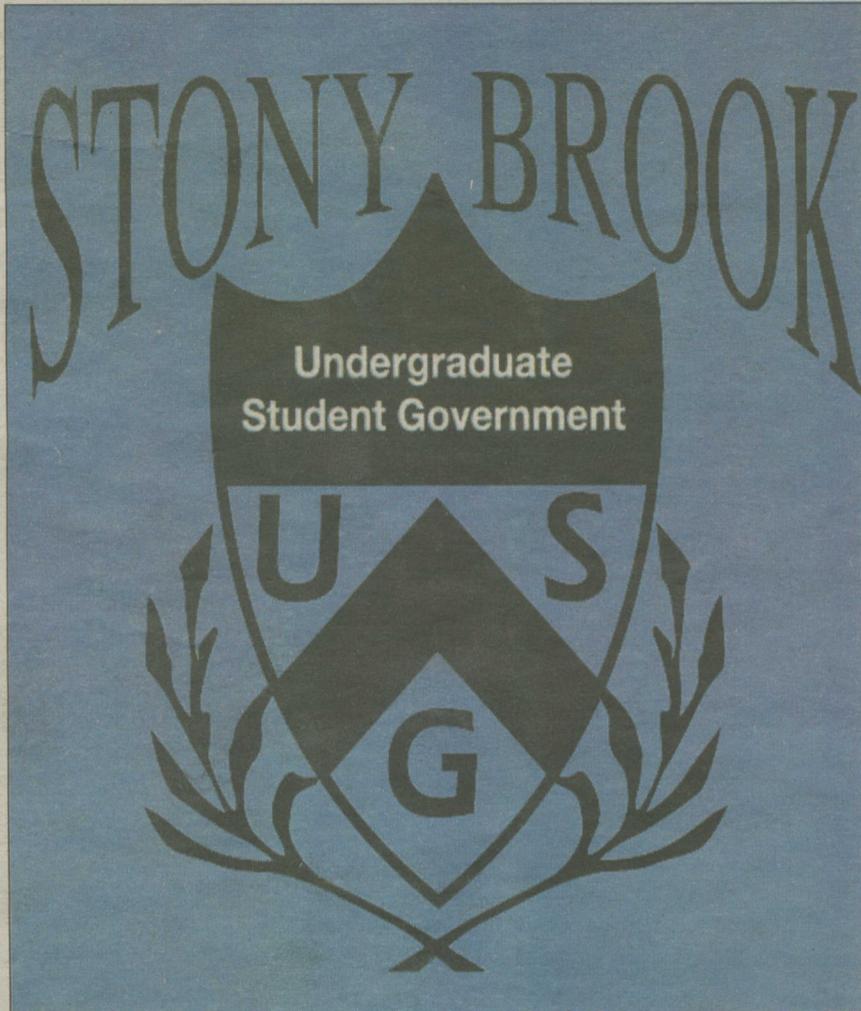




USG Formerly Known As Polity



Undergraduate Student Government Emblem

By SAFAARAH WILLIAMSON
CREATIVE ARTS EDITOR

With the beginning of each semester, many organizations embark upon the task of reinventing themselves and their affiliations. Enhancement and productivity are the hopeful results of these evolutions. One organization which has set out upon the difficult task of progression is the Undergraduate Student Government, formerly known as Student Polity Inc.

The re-establishment of a new government began with a change implemented in October 2002 by the Vice President of Student Affairs, Dr. Frederick Preston (with approval by President Kenny) to dissolve Student Polity Inc. The government had to be decertified due to internal conflicts that had arisen between the Executive and the Legislative Branch because of the inability to compromise and create a suitable constitution. The new government would be based upon the foundations of a new constitution created by The Constitution Task Force, chaired by Dr. Norm Goodman. The main differences that would exist within the new document are the changes that would

be made to the internal setup of the government.

"The structure behind USG is what distinguishes it from the former government of Polity," states current President of the student body, Sandy Curtis. Within the structure of the Undergraduate Student Government, there exist three branches, the Executive, the Legislative and the Judiciary Branch. The creation of a new constitution made many revisions within this setup.

The former Executive Branch of Student Polity Inc. consisted of only eight Executive Council members that included the president, the vice-president, the treasurer, the secretary and finally a representative from each class of the student body. The USG Executive Branch now consists of 11 Executive Council members that have more specific duties to concentrate on and attend to. Executive Council members include the president, the executive vice-president, the treasurer, v.p. of communications and public relations, v.p. of academic affairs, v.p. of clubs and organizations, v.p. of student life, programming and activities and also a representative from each class within the student body.

In reference to the Legislative

Branch, the new constitution caused for revisions to be made as well. Student Polity Inc.'s legislature consisted of 50 to 60 senators, who were either commuters or residential students, but now there are only 22 representatives. There is one representative from the CSA (Commuter Student Association), RHA (Residence Hall Association) and the other 20 representatives are elected officials from each of the academic colleges on campus. The decrease in number of the senators, which were formerly elected by the basis of dorm residency and commuter status, was issued in order to decrease conflict amongst students within the Senate. With a fewer number of people within the Legislative Branch, conflicts were thought to be resolved faster and more efficiently.

The only Branch that remains consistent with the structure of the former government is the Judiciary Branch, which consists of 9 Justices who are nominated by a selection committee, interviewed and appointed by the President, whose decisions are then approved by the Senate. The Judiciary Branch gives the final stamp on any legislation or decision. For example, if a student feels that a decision was made within the Senate or the Executive Council that is unfair or inadequate, the problem will be addressed by the Judiciary Branch.

When asked about the significance of these changes within student government, President Sandy Curtis said, "These changes are significant to the function of the government because it allows us to represent the constituents of the student body more effectively. The structure that the former constitution warranted was seen as being too vague. Within the new structure, everyone's position is much more compact and precise and as a result we are able to reach more effectively to different parts of the campus." The demise of the former student government is due mainly to problems that were neglected to be addressed, primarily those concerning the Constitution. The mission of "Students First" that

was supposed to be carried out by the former government of Student Polity Inc. is generally the same however. The obligation of USG is to ensure that the student activities fee is appropriately dispersed and serving to unite the campus by providing social and educational activities. "With a budget of almost \$2.2 million that is coming from the mandatory student activities fee of \$85.50, it had to be recognized that the government is for the students and changes had to be made in their best interest," said Sandy Curtis.

Students are encouraged by representatives of the Undergraduate Student Government to assure that their voices and views are heard within Stony Brook University. Lack of involvement and unwillingness to prepare and understand how their government is being constructed and operated is deemed non-progressive and inconsistent with plans to improve. In reference to involvement Sandy Curtis said, "Within USG we have various subcommittees that have to operate the tasks of meal plan, academics and student life. It is useless to complain about the increase in prices, incompetent professors or lack of activities unless we are willing to get our hands dirty. Perseverance, persistence and passion is what USG believes in and we need the students to believe in this as well."

If you enjoy various events such as the Block Party, indoor carnival, comedy shows etc.; you are encouraged to support your government and make them aware of your interests. Student

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LETTER TO THE EDITOR

THE IMPORTANCE OF AFFIRMATIVE ACTION

BY CHERRY GRIFFIN

Whenever discussing the 'issue' of Affirmative Action, I feel that a proper definition must be in order before I can begin. Affirmative Action is, by Webster's account, 'a plan to offset past discrimination in employing or educating women, Blacks, etc.'. Presently, colleges use a point system for selection, in which a student is able to have a total of 150 points. The students with the most points are chosen first. Twenty points are given for race before academics are presented. This serves to give an advantage to students, who would otherwise be at a disadvantage.

The definition alone indicates recognition that some past ill actions were purposely committed against an underrepresented people. Webster also tells us that 'offset' means to compensate for. Why should there be a need to compensate for something that was done in the past? Furthermore, the idea of those same people still being affected is important. And what would be the lasting effects of what was done in the past if slavery, discrimination, racism, lawful murder, Jim Crow laws, oppression etc. were these deeds? Instead, the question should be 'what would not be in order for compensation if these atrocities took place?'

The argument of affirmative action not being in accordance with the constitution is absurd! The United States constitution (along with this government) has been known to take away, just as fast as it has given rights to Blacks. For example, slave importation became illegal in 1808, but the law went un-enforced because it failed to facilitate the economic needs of this country at that time. The Emancipation Proclamation

states that "All persons held as slaves within any State or designated part of a State the people whereof shall then be in rebellion against the United States shall be then, thenceforward and forever free..." But this did not apply to slaves behind union lines. Therefore, it was not that a human being could not own another, but that he could not do so if he is disloyal to the United States.

In early 1865, General William T. Sherman issued the "Special Field Order No. 15" which designated the entire southern coastline 30 miles inland for exclusive 'Negro' settlement. Freedmen could settle there, taking no more than 40 acres. But in August of 1865, after Lincoln was assassinated, the new President, Andrew Johnson, restored this land to the confederate owners and the freedmen were forced off. Without this land, the freedmen were, once again, forced to continue to depend on Southern Whites for food, clothing and work.

Again in 1865, the Thirteenth Amendment declared an end to slavery. In fact, It outlawed slavery deeming it illegal in the United States, or any place subject to their jurisdiction. And the following Fourteenth Amendment declared that "All persons born or naturalized in the United States" were citizens. It then stated "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude." There were a number of laws passed in the late 1860s and early 1870s that made it a crime to deprive Blacks of their rights. And in 1875, a Civil Rights Act outlawed the exclusion of Blacks from hotels, theaters, railroads and other public accommodations. But once again,

Johnson vetoed bills that helped Blacks and made it easy for Confederate states to come back into the Union without guaranteeing Blacks equal rights. How is this done to people?

This shows that the 'constitution' argument is valid as long as it does not serve actual equality to the Black community! And equalizing supports were to be employed as early as the nineteenth century, but Blacks never received any. 'Slavery' is over, but Blacks today are indeed affected by its aftermath. Statistics show that a large amount of the students that are in college have parents who have attended college. But there is no such academic history for Blacks. If any people are oppressed, restricted & prevented from success for any amount of time, and then this oppression is made 'illegal', these same people will have a socioeconomic disadvantage. If we are all 'for equality' then would it not be fair to position us all at the starting line today or at least make the effort to? This country and its economy were built by slavery.

Honestly, I don't expect minorities to feel important if a country that has been a major player in the maltreatment, and in some cases, attempted genocide of their entire culture, promises to compensate them for the past and doesn't. It should be illegal to challenge or even question the legitimacy of affirmative action when it is, in fact, the least that this country can do. furthermore, there could never "not be a need for affirmative action" if one cannot change the past. in addition to this, it is important to know that affirmative action also serves to employ women (but i dont hear any complaints).

OPINION/EDITORIAL

When Is The Media Going To Figure It Out?

BY CHEALYNN FEASTER

EDITOR IN CHIEF

"Coming up, Ben Affleck shaves off his goatee." Watching Inside Edition, I actually heard this sound bite. If this is not a celebrity obsessed country that we live in then I don't know what is. I know Inside Edition is a show based on entertainment news, but how is knowing whether Ben Affleck has facial hair going to affect my life in any way?

It is frustrating and annoying to me to see celebrity couples like Jenn and Ben on the front page of a newspaper, like the Daily News, speculating about whether those two are going to elope. Since when is this news? Let's call it what it is; gossip, rumors, hearsay. I'm not just hating on the two-headed media monster called Ben-LO, I'm hating on the media. The media wants to get inside every single aspect of celebrity lives. They

obsess over who's dating who in Hollywood, who's having a baby, who has had surgery, how much money someone is worth, what kind of car they drive, which restaurants they go to, and

**"Beautiful people
don't always live
beautiful lives"**

they want us to think that these facts should be important to us.

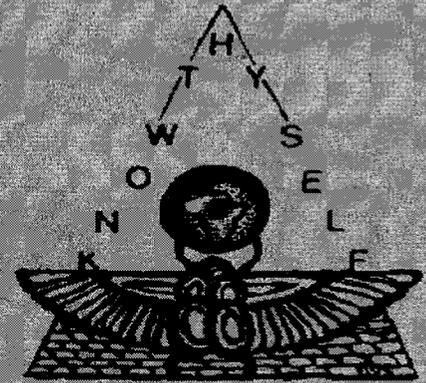
I know, I know, some might say, well why don't you just turn the t.v. off or change the channel. The solution is not that simple when we are flooded with celebrity gossip not only on t.v. but in magazines, newspapers, and on the radio.

Sometimes, I don't want to pick up a newspaper and read some writer's thoughts on why Halle Berry can't keep a man. I admit, other times I do turn on the t.v. to watch "reality" shows like Newlyweds just to see the looks Nick is going to give Jessica when she says something stupid, but even then I know those shows are edited to make us think that one of her biggest concerns in the world is whether Chicken of the Sea is chicken or tuna.

Shows like, It's Great to Be..., Cribs, and How I'm Livin', are supposed to highlight the fact that celebrities "have it all" but are annoying little reminders that we don't. These shows make us feel like we don't have as much fun as they do because we don't have all the good looks, wealth, and fame but realistically, beautiful people don't always live beautiful lives, I know that but when is the media going to figure it out?

BLACKWORLD

For Over 25 Years



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THE GREAT DEBATE: GHETTOPOLY- OFFENSIVE OR FUNNY?



The Ghettopoly, logo

KENDRA EDWARDS
STAFF WRITER

Pimps, guns, and marijuana leaves – no this isn't the scenery for another hip-hop video, it's some of the game pieces for the new game, Ghettopoly, modeled after the classic board game Monopoly.

Ghettopoly is a board game created by Taiwanese immigrant, David Chang. Ghettopoly is played just like Monopoly except for the fact that the object of Ghettopoly is to put crack houses or project buildings in some of the worst neighborhoods in the United States including Harlem and Long Beach City.

The game contains game cards that mimic the Chance and Community Chest cards in the Monopoly game. However, in Ghettopoly the game cards are called Pink Slips, Hustle Cards and Ghetto Stash. One of the Ghetto Stash cards

read, "You got yo whole neighborhood addicted to crack. Collect \$50 from each player."

The man featured on the Ghettopoly box and game board is a thuggish looking, bugged eyed, bandanna wearing black man holding marijuana, a machine gun, and malt liquor. This image starkly contrasts the one of the white man featured on the Monopoly game with the top hat and cane.

It may come as no surprise to some that black leaders are outraged when Ghettopoly hit the shelves of stores across the country. Protests and boycotts were held at Urban Outfitters, a clothing retailer that sold the product. According to Yahoo.com, "On October 10, the National Association for Advancement of Colored People called for an end to the sale of 'Ghettopoly', saying it promoted discrimination and hate crimes." The store has since stopped selling the product.

Cynthia Davis, national crisis

director for the National Action Network founded by Reverend Al Sharpton believes that "The entire game is offensive, it seems like your targeting a certain community saying that the entire race of people are no more than drug addicts, alcoholics, crack heads and that's the way they live in the inner city." Others like Dr. Conrad Worril, Center for Inner City Studies, compared the Urban Outfitters company to "the slave traders of yesteryear who profited on the misery of blacks."

Following public outrage over the game, Chang defended his position in an October 18 e-mail response to inquiries from Reuters. He stated, "Should we also ban every single comedian who cracks jokes about Asians? ... Is Jay Leno a racist because he made a comment about Asian people eating dogs? How about Snoop Dog, on his TV show on MTV, is he a racist, too?" On his website, Chang seems very unapologetic for creating the game. He

even plans to make more games including- Hoodopoly, Hiphopoly, Thugopoly and Redneckopoly. Chang said, "it draws on stereotypes not as a means to degrade but as a medium to bring together in laughter... if we can't laugh at ourselves... we'll continue to live in blame and bitterness."

Hasbro, the makers of the game Monopoly, were not laughing when they filed suit against Chang charging that he violated trademarks and copyrights by selling the game. Chang has vowed to fight the suit.

Even with all of the outrage over Ghettopoly some believe that the game is not the problem. Daily News columnist, Stanley Crouch said that "In actuality, the insulting and debasing of black people have been snatched from the white people and taken over by the black people... if his name [Chang] had been Mustapha, Lee Jackson Jr. or Jay-Z or Ja Rule or 50 Cent, we would not hear nothing about it at all."

There was not as much outrage over Snoop bringing two black women to the MTV video Music Awards on a leash as there has been over this game. There does seem to be an inherent contradiction that many are offended that Ghettopoly features pimps and prostitutes when proclaimed pimp, Don Magic Juan, has become such a celebrity in hip-hop today. The Ghettopoly debate may force us to answer these hard questions and ask us to choose a side on the thin line between offensive and entertaining.

Sigmas Return to Stony Brook After 10 Year Hiatus



The Mu Delta Chapter of Phi Beta Sigma

BY REISHELLE MAYNARD
COPY EDITOR

Last semester, Stony Brook University, was the home to 17 fraternities. In fall 2003, one more organization was added to that list, but not just any fraternity — the first fraternity ever at Stony Brook University.

The Mu Delta Chapter of Phi Beta Sigma, was the first fraternity to be

recognized on the Stony Brook campus. This is a great acknowledgment for an organization that has been inactive for the past 10 years. This hiatus was not due to any hazing scandals. In 1993, the last active member graduated with no succeeding undergraduate members until 2003.

Phi Beta Sigma Fraternity, Inc. was founded by three young African-American male students at Howard

University in Washington D.C. on January 9, 1914. The founders, Honorable A. Langston Taylor, Honorable Leonard F. Morse and Honorable Charles I Brown wanted to form a Greek letter fraternity that would truly exemplify the 3 basic principles of brotherhood, scholarship and service. Service is an essential part of the organization's foundation which is evident through their motto: "Culture for Service and Service for Humanity."

The founders' goal was to help young men gain skills that would be utilized by the communities from which they had come from. They believed each member should be judged by their own accomplishment and not by nationality, race, skin tone or family background. From its three founding fathers, it has grown to a brotherhood of over 100,000 members with over 650 collegiate and alumni chapters worldwide.

Phi Beta Sigma has another distinction from other organizations on campus; they're an expanding "family". Zeta Phi Beta Sorority, Inc., founded in 1920 with the assistance of Phi Beta Sigma, is the sister organization. No other fraternity and sorority are constitutionally bound as Sigma and Zeta.

The active brothers on campus include 2 Faculty/Staff members, 2 graduate students and 1 undergraduate student. Their first event after a decade-long hiatus was an on-campus party that was held Sept 27 in collaboration with Sigma Lambda Beta Fraternity. However, these brothers are much more dedicated to events that promote their organization's national programs, such as Bigger and Better Business and Education and Social Action.

Some upcoming events that promote their principle of service are working with Habitat for Humanity on Nov. 14 and a program entitled "Breathe Easy," which will be held Nov. 17 during Stony Brook University's "Smoke Free Week". The brothers will continue to have an impact on student life felt next semester when they hold events celebrating Women's History Month, discussions on the significance of slave narratives, and the importance of Mutual funds.

When asked why Mu Delta needed to be re-established at Stony Brook after 10 years, Brother Ron Huggins said, "Phi Beta Sigma had a very rich history on campus. We had a positive influence on the campus

Continued on Page 7

RHAPSODIES



Black Is Beautiful

*Black is beautiful! Black is Beautiful!
I constantly hear the powerful resonation
of these words, but I am unable to see
Images that are a reflection of my beauty
Pictures that portray the eccentricity of
me*

*Am I not hearing the words precisely?
Or is there an obstruction that lies in the
phrase*

*Barriers placed that tend to exclude
women who behold the same natural skin
tone of my face*

*It seems that there are limits to this
Blackness and the extent to which the
beauty of this hue is perceived
Limitations, which are set only to be
considered beautiful to a certain degree
Shades become more influential
French vanilla, caramel, honey and
bronze*

*Dark skin is unacceptable
Not to be issued the same grace or
response*

*Wondering where does this mentality come
from and how could this possibly be
If Black is Beautiful, why do I see so few
reflections of me?*

-Safaarah Williamson

What is Beauty?

BY SAFAARAH WILLIAMSON

CREATIVE ARTS EDITOR

Beauty is an abstract term that does not have a definitive meaning. Each individual that one encounters in his or her life will have a different perception of what the term beautiful refers to. The definition of what external beauty entails within the Black community is one that is plagued with misperceptions and pretensions. These views are in large part what is fostered by the media. If people are not taught to reject these personas at the brink of development, the neglect of this realm of education will result in a misperception of self that in time will destroy the minds of the youth. Younger members of the Black community will have a very difficult time trying to find the essence of their personal identity. They will be unable to understand that beauty is not something that can be simply defined by certain external features, such as the texture of one's hair or the complexion of their skin. Definitions of beauty are learned and if the wrong ideas are implanted, the wrong images are what will be accepted and produced.

When you think of a beautiful black woman or man, what is the image that comes to mind? A better question that may be asked is, what is the image that is most commonly presented to you, as a defining aspect of beauty? For women, long hair, light eyes, light skin serve as the defining elements that have been placed in front of myself and many others, from the very essence of childhood and into our present lives as well. In reference to Black men, however, the same limitations are not found. As of lately, there are many dark-skin

Black men presented within the media as handsome and enchanting. This is a measure of acceptance that has not yet manifested itself in regards to Black women. It is an ideal that must be questioned and corrected. There is even a problem that lies in the fact that all of a sudden, dark-skin men are being glorified and considered "IN". Skin complexion is not a concern of style and it is time that the Black community begins to stop letting external forces, such as the media, dictate with whom and where the beauty of our culture lies.

From the models that grace the covers of magazines and the runway, to the women featured on television and the movie screen, there always seemed to be reluctance to feature women of darker skin-tones. Hardly ever seeing representations of dark-skin as beautiful or alluring, as a dark-skin little girl, I often found myself at a lost when trying to find images that capture what I believe is a very defining aspect of my identity.

Faced with such a limited notion of beauty, at such a young age, it is difficult for a child to develop the correct ideals when television and other media formats are telling him or her, what is beautiful and indirectly telling them what isn't. If an individual is bombarded with one idea that is represented as the epitome of beauty, then eventually that is the idea that will be retained. For this reason alone, it is crucial that children are not allowed to define their identities on the basis of what the media perpetuates. Parents have to start raising their kids themselves. The idea of beauty as proportional to a degree of lightness or a white aesthetic must be erased in the home. Otherwise those same children that retain these false ideals of beauty will grow up to be the

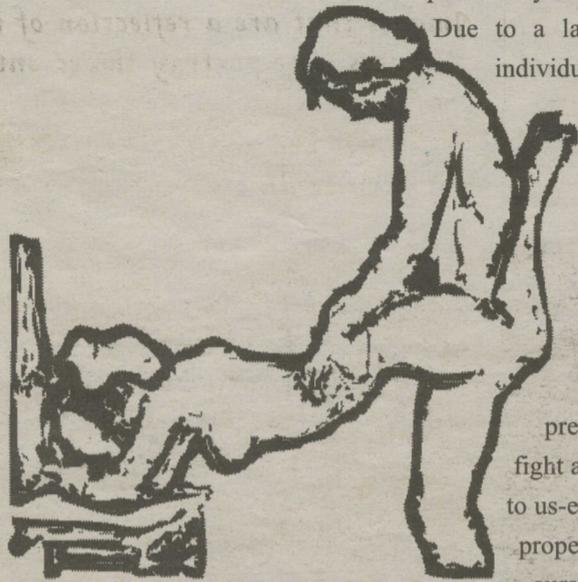
adults that try so hard to emulate them and encourage their children to do the same.

If one chooses to wear eye contacts or hair extensions, then that is absolutely that individual's prerogative. There is nothing wrong with this choice as long as it is done for the right reason. The task of transformation is not to say that one doesn't love who they are, but if they feel that they are more beautiful because of these elements, then that is where the problem lies. This sense of internalizing false ideals and self-hatred is seen all the time and begins at a very young age. The reality of self-hatred is displayed every time you hear a little black boy or a little black girl say that one of his or her peers is TOO black, that their hair is TOO "nappy" or their nose or lips are TOO big. These ideas are not established on their own, so the Black community must understand that they will not deteriorate on their own either.

Beauty has no definitive look or image. As long as there are barriers that are placed in the media, the home has to be the forefront to overpowering elements of self-hatred. Dark skin and light skin are too often categories that serve as a basis of separation within the Black community. Unfortunately these distinctions may never be erased, but more effort can be made to make sure that the youth understands that beauty is more than the limitations that they see on television or in a magazine. Going beyond any particular hue, black must be considered beautiful for its innate qualities. The beauty of Black culture and its people as a whole must be recognized more, then and only then, can the influence of the media be subdued.

Question of Week?

It is no secret that we are living in the midst of an AIDS epidemic, so why do we continue to have unprotected sex?



“People in the year 2003 still hold certain myths about STDs to be true. Due to a lack of knowledge, or just ignorance, there are individuals who believe that ‘only gay people can get AIDS’. Other popular beliefs about AIDS and other STDs are that, you can’t get ‘it’ the first time you have sex, ‘you can’t get it if you only have one partner, or you can look at a person and tell whether or not they have AIDS. These things are not true. Then there are others who believe that because they are on the pill or other methods of birth control then they are safe, such contraceptives may prevent pregnancy but are ineffective when expected to fight against STDs. In the midst of this epidemic, it’s up to us—each individual— to ensure our safety by acquiring the proper knowledge that will help us to better protect ourselves as well as our partners.”

“Every time I don’t wear a condom all I can think about after is what a stupid move that was. So, I guess I don’t wear them (rarely) because I’m stupid.”



“I think although we know the statistics, when you are with a person that makes you feel good, you don’t think about a possibly disastrous outcome with that person. If you thought a person had an STD you would not even let him or her in your bed.”

“Sometimes when we are in the heat of the moment we don’t always think things through. We tend to act on our animal lust and pay the price later.”

“Sometimes we take ‘the risk’ because we feel as if we ‘love’ and or ‘trust’ our partner. Sometimes we are right, sometimes we are wrong. It’s like playing a game of Russian Roulette.”

Next Week’s Question : After reading the story on Page 3, would you purchase Ghettopoly? Do you think it’s just harmless fun or not funny at all?

Class Grades

Class: AFH 206

Professor: Dr. Walters

Student: Darise Jean-Baptiste

WHY DID YOU TAKE THIS CLASS?

I was just entering Stony Brook as a freshman and there were few classes left to take for the semester. AFH 206, Great Books of the Black Experience, was one of the remaining classes and I knew that I liked to read. Not knowing anything about college courses that require discussion and participation from the students, I jumped right in.

WHAT DID YOU DISLIKE ABOUT THE CLASS?

It having been so long ago, I can only remember the mood of intimidation felt throughout the class. It was almost a crime to come to class without having completed the assigned reading. I guess it made the students take the class more seriously.

WHAT DID YOU LIKE ABOUT THE CLASS?

I liked that I was introduced to some of the great books and writers of the black experience. I also like that I learned how to question the writer’s authority and authenticity of the material. Experiences differ from person to person and books are just great ways of providing different perspectives.

WOULD YOU RECOMMEND THIS COURSE?

Yes, it was challenging and it can help build analytical and verbal skills. It also provokes analysis of your own life, especially at college where you may not be forced to analyze and think about information but rather memorize it.

Is It Just Me...

Is it just me or does the bell that rings on campus, ring all day, every hour, but not every day?

Is it just me or does the railroad bus always seem to get to the railroad as the train is pulling off?

Is it just me or is Angelina Jolie’s lips really scary?

Is it just me or is the 10 cents off a hot dog coupon not really a coupon?

Is it just me or does Roth Quad smell REALLY bad?

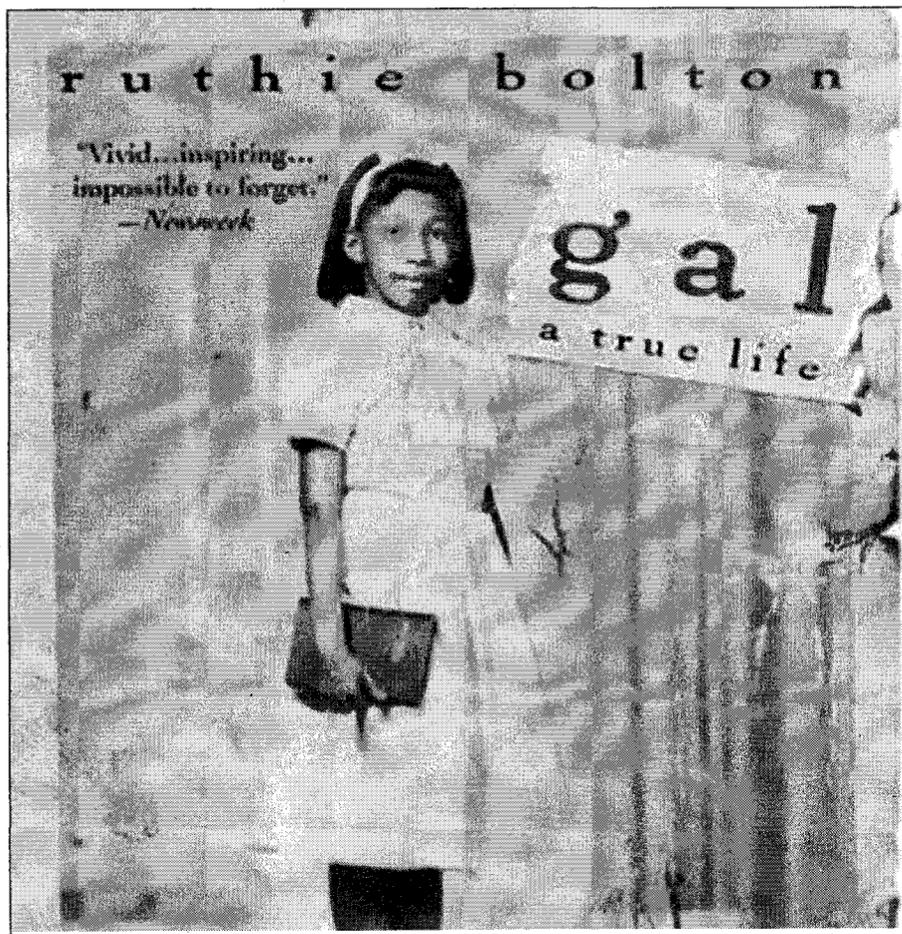
If you’ve been wondering “is it just me...” or have concerns you would like to share with the rest of the community, email us. P.S. If you have any answers to these questions, feel free to email those as well.

To contribute to Rhapsodies, grade one of your classes, or respond to the question of the week email us at

blackworld74@hotmail.com

BOOK/MUSIC REVIEWS

Gal: A True Life Story by Ruthie Mae Bolton



Gal: A True Life breathtaking memoir of Ruthie Mae Bolton

BY DIANA BELIZARIO

STAFF WRITER

Published by Harcourt Brace
Author Ruthie Mae Bolton
Hardcover (275 pages)
List price: \$19.95

Life is never what it seems, and physical appearances are often smoke screens that scramble the true nature of what lies inside. Consider the cover photo of the novel *Gal: A True Life*. The black and white photo of a young black

girl clad in a white dress, holding a Bible at her side is not at all a representation of the book's content, or of the little girl's character, for it conveys a life full of simple banalities. But beneath the placid smile spread so sweetly over the little girl's face is turmoil so wretched and deep that it causes her to give up the daughter she had at thirteen to the father who abused her and the mother who allowed it because she herself was beaten, only to run straight into an early grave.

Gal: A True Life is the breathtaking memoir of her daughter, Ruthie Bolton (a pseudonym she assumed to protect her children's privacy) whose blunt account of her life pulls readers along her pilgrimage of abuse and bitterness to one of love and forgiveness.

Ruthie's, known as "Gal" to her family, story of abuse that took place in her childhood home of Hungry Neck, South Carolina is not a new one, therefore not exceptional by its own merit. However, coupled with Bolton's authentic voice and successful capturing of the black vernacular of the time, her vivid recollection of the abuse her grandfather inflicted on everyone from her grandmother to her aunts does nothing less than sting the readers' emotions, bringing tears to their eyes.

"And he beat me. He beat me. He beat me, he beat me, he beat me. He hit me so much that he happened to hit his

own self, and when he did that, he went berserk. Then he took off his belt. He took off his belt then...He didn't chop me with the leather end of the belt. He hit me with the buckle part. He had just chop me and chop me and chop me."

The abuse she endured before she moved out pushed her into a life so riddled with prostitution, drugs, and self-loathing one is forced to wonder how she didn't kill the one spark of hope for a better life that fueled her resolve to finish high school. But soon after that milestone, a failed marriage and the kidnapping of her first child by her estranged husband's family caused Bolton to believe that love was a fictional term made only for fairytales. Until she met Ray Bolton, who with the help of his family, showed the power true love has to soften a heart hardened by years of disappointment and neglect. Through the love she first fought against, Bolton learned to accept the past as such without letting it dictate the rest of her life.

At age 33, Bolton tells her inspiring story with such powerful truth that readers are forced to believe that whatever the circumstance, the power of love, self-acceptance and forgiveness may not erase the pain of the past, but give one the encouragement to move past it into a better future.

OutKast Presents Speakerboxx/The Love Below: Redefined Through Separation



Big Boi and Andre 3000 of Outkast

BY OMOLOLA OJO

ADVERTISING MANAGER

Big Boi and Andre 3000 of Outkast momentarily disconnect to record a double album. Is this unexpected twist by the hip-hop god-fathers of ATL an ultimate beginning or a mark to an

inevitable end?

So Outkast has finally released their much anticipated fifth album to follow-up the acclaimed 6 million copy selling *Stankonia*. With the double disc of *Speakerboxx/ The Love Below*, They fulfill the ears of music lovers of all

kinds.

Since their breakthrough debut *SOUTHERNPLAYALISTICADILLAC MUZIK*, in 1994, the ATLians, otherwise known as Outkast, have been entertaining and blessing the masses with multiple eargasms. In each outing, they've transcended the depths of musical madness, creating timeless soundscapes that dare to be different. Their refusal of repetition in their craft has been their ultimate secret to success.

Fans must be cautioned that this album is for the progressive listener. Do not expect a *Stankonia* sequel. Andre 3000, one of the oddest lyricists in hip hop, decided he didn't want to rap on this album. Instead he opted to sing and display his more musical prowess. However, Big Boi remains traditional while turning the crunk up several notches, higher than the average emcee.

Packaged together, they set the mark of ambition that ascends so far beyond that of anyone of any genre of music. The keyword here is variety. Setting no limits for themselves, Big Boi and Dre incorporate soul, alternative, hip-hop and countless other musical methods. Award

shows may need to create a special category for it.

The genius of prior Outkast albums isn't diluted across these discs, but rather doubled, expanded, explored, and now... confirmed.

Key songs to listen to on Andre 3000's disc are the smash hits "Hey Ya", "She Lives in My Lap" featuring Rosario Dawson, "Dracula's Wedding" featuring Kelis, "Prototype" and "Spread". On Big Boi's disc check for the infectious tunes "Way You Move" featuring Sleepy Brown, "Bust", "Ghetto Musick", "Reset", "Flip Flop Rock" and "War".

All in all, this disc is a sure shot pleaser to Outkast devotees and the non-devoted alike. One can clearly realize that time and effort was placed in every lyric and every beat.

Entertaining is an understatement for the musical essence of *Speakerboxx/The Love Below*. So take your time to listen to this album. Don't try to absorb the whole thing at once for Big-Boi and Andre 3000 truly re-defined the meaning of what it means to be an OutKast.

ERNESTO "CHE" GUEVARA: (1928-1967)

GUERRILLA FIGHTER SYMBOL FOR A NATION



Revolutionary, Ernesto Guevara

BY KENDRA EDWARDS
STAFF WRITER

"We cannot be sure of having something to live for unless we are willing to die for it"

You have probably seen one of the T-shirts that displays the image of the man pictured above. Many young people in the United States wear this shirt or have seen others wearing it, not knowing that the man pictured on it was the 1960s Latin American revolutionist, Ernesto "Che" Guevara. When asked to identify Guevara on the shirt that bears his image, Jermaine Bailey, junior at Stony Brook, said, "Yeah, I've seen that shirt, but I never knew who it was. I always meant to ask."

Che Guevara is one of the most enduring icons of the 20th century. He also bears the title of having the most reproduced image in the last century. Guevara's legacy, however, is subject to much disagreement. Some in the United

see Guevara as an angry, inhuman guerrilla fighter. But, if you were to travel to Cuba or other parts of Latin America, the name -- Che Guevara, is mostly spoken with reverence.

Native Peruvian and Professor of anthropology in Stony Brook University, Jeanine Anderson, said that Guevara was a "very sincere man." She wishes that he could be remembered for his "early years of identification with the poor."

To those who knew him personally, like Richard M. Ruiz, a Latin American activist in the 1960s, Guevara "was a man of conscience, a crusader against injustice, oppression, and misery...He was a symbol of rebellion against, hypocrisy, human suffering and a society without a soul."

Che Guevara was born Ernesto Guevara de Serna on June 14, 1928 in Argentina. He went to school to become a doctor and it was during this time that he began to read the works of Karl Marx. In 1949, Guevara took a break from his studying, and traveled through Northern Argentina alone on a moped. It was there

that Guevara was first able to see and experience the indigenous tribes of the region and the depth of poverty and suffering that they faced.

In 1952, Guevara traveled to Buenos Aires, Chile, Peru, Columbia, and Venezuela where he was able to see the results of the oppression caused by U.S. military intervention in the region. It was then that Guevara denounced the U.S. system of capitalism, which he believed was the source of poverty, injustice, and oppression.

Guevara then vowed to spread socialism and its ideals throughout the world. He saw, what he called, the hypocrisy of the U.S. government's claim to be fighting in the name of democracy in Latin America even though they instituted a system of inequality with tyrannical dictators in the region. Guevara pledged a personal war against oppression and chose to fight for the cause of injustice.

In 1955, Guevara met Fidel Castro who together overthrew the tyrannical dictator of Cuba, Fulgencio Batista. At this time, Guevara got his nickname "Che", an Argentinean expression that means buddy because of his frequent use of the word at the end of sentences.

Guevara broke away from communism and called for guerrilla-type revolutionary actions against injustice in Africa, Asia, and South America in late 1965. He pledged to fight the yoke of the American oppressor and hoped to create "twenty new Vietnams" in Latin America. These words made Guevara a threat to the United States who believed he was too dangerous to the U.S. to remain alive.

On October 9, 1967, Guevara was executed in Bolivia while trying to start a revolutionary movement. The

executioners were a Bolivian Battalion who had been trained by U.S. Special Forces in anti-guerrilla warfare. Many believe that Guevara's last words were the passionate phrase, "I know you've come to kill me. Shoot, coward, you're only going to kill a man."

According to Ruiz, "after his death, a death mask was made and his hands were cut off to ensure identification [by the U.S. government]. His body was buried in a secret grave". In 1997, scientists recovered the skeleton of Che Guevara, missing both hands, in Bolivia. His bones were sent back to Cuba where he was given a proper burial 30 years after his death.

Since his death, Guevara has become a legend and a symbol for the nation of Cuba. His face has been immortalized on countless T-shirts and magazine covers and many have repeated his words.

Beyond these flashy photos is the life and cause of the human being. Wearing his T-shirts and remembering his words will keep the legacy of the true revolutionary hero, Ernesto "Che" Guevara alive for years to come.



Sigmas Return to Stony Brook

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community and we are here to re-establish that to the University." This history was so rich that Stony Brook's Homecoming Weekend is based on activities that were pioneered by the Sigmas during their 'Blue and White Weekend' in the 1980s. Blue and white are the fraternity's official colors.

The Brothers of Phi Beta Sigma are doing much more than restoring the influence they once had on Stony Brook's campus. Their return has already been warmly welcomed by students on campus

especially, fellow Greek organizations.

Their charisma will continue to be displayed through upcoming programs and events. They are teaching a new generation about an organization that honors themselves through the excellence of brotherhood and service as well as renewing a part of Stony Brook's history.

The Staff of BlackWorld would like to welcome The Brothers of Phi Beta Sigma Inc. back to Stony Brook University and wish them good luck in all their future endeavors.

USG Formerly Known As Polity

Continued from Page 1

government also provides for more serious concerns of the student population, such as free legal clinic,

"Members of the Executive Council- Johnathan Neman (VP of Student Life),

Every Wednesday 4-8 pm in Sac 202. If you have any legal problems, theUSG will provide you with the aid of first-class lawyers.

Michelle Morris (VP of Clubs and Organizations), Shaina Kohanzadeh (VP of Communications), and Melissa Torchon (Senior Rep.), Rosario Minier (Sophomore Rep.) are always accessible. We are here to serve and provide for the best interests of the student body. Remember to vote in upcoming elections-- Vote Yes for Student Activity Fee!" If you have any questions regarding the Undergraduate Student Government, you can visit SAC 202 or call 2-6460. Let your voice be heard.

Senate positions are open in the Undergraduate Student Government. Applications are now available in the SAC suite 202 and must be returned by November 12th, 5pm. Selection process begins November 18. For more information contact Sandy Curtis, ext. 2-9667 or Sergio Freitas, ext.2-6743



PHOTOS BY MAKARIOS AMERICANOS
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