

# Blackworld

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## BLACK SOLIDARITY DAY IS COMING

In 1969, when the first citywide cry for Black Solidarity Day raised, Amerika was in the throes of internal and external turmoil.

The flames of overt racism scorched the land. Across the southland, Black people and white people had made the supreme sacrifice, surrendering their lives for a vision of justice and equality.

In the north, Jimmy Lee Powell was dead; Luis Baez was dead, and countless others lay maimed and beaten in urban and southern hospitals. Watts, Harlem, Detroit and Birmingham were already the cradles of insurrection and rebellion. Indeed, some saw the seeds of revolution being spawned in these crucibles of dissatisfaction if not overt hate. Mark Clark and Fred Hampton were dead; massacred by the Chicago police led by a Black informer and agent provocateur. Malcolm X, Dr. Martin Luther King, Medgar Evers, and Ralph Featherstone had succumbed to the onslaught of Amerikan violence. Bobby Seale, Huey P. Newton and the Chicago Six were confronting a racist judge in a racist court.

All across the country chaos and confusion reigned. Black people and young people challenged the traditional bastions of white male leadership and confronted the citadels of state power, believing in the goodness of the Amerikan system and that by opposing it this system would bring peace, morality and prosperity to the nation. It was an illusion; the massacre at Kent State and Texas Southern dispelled that myth. Once again the iron fist of the state had crushed the young resisters.

Those of us, perhaps too old to accept and believe the tactics of the young, but believing and accepting the justness of their cause, decided to attempt to implement a different strategy, one that, if effective, would challenge the state at its most vulnerable spot--its economic underbelly. We envisioned a general strike by Black people of all social and economic classes; one that would paralyze the city, and perhaps ultimately the nation. In so doing, Black people would force the economic centers of power to respond to their demands.

We would call for the observation of Black Solidarity Day on the day before the national election to demonstrate the hypocrisy of the so-called democratic process--Black people, poor people striking because they understand all too well the charade that was being played on them.

We understood, however, that if we called for a strike under that banner, few would listen, since the consciousness of a people must be nurtured and fed for them to arrive at such a revolutionary position. Instead, inspired by Douglas Turner Ward's "Day of Absence"--a play in which Black people in a Southern town mysteriously disappeared, creating for that city mammoth confusion and chaos, and by Mahatma Gandhi's Hartal, a strategy that called for a day of reflection, a spiritual removal from the agony of British colonialism--the concept of Black Solidarity Day, a day of absence, a Black family day, a spiritual day, was born. Don't work. Don't travel. Don't buy became our organizational slogans.

Practically, this was tantamount to a general strike. Blacks worked in the hotels, the schools, the factories, the buses, the trains, the service sector. Thus, if we stayed at home, then the trains would not run, so too the buses. The telephone system would be jeopardized. The banking system would also be affected, since we man the computers. Obviously, then, Black Solidarity Day was and is a revolutionary challenge to the systematic oppression of Black people in this country.

Today, as we approach the 20th year of its celebration, not much has changed in the U.S. True, Assata Shakur was freed on Black Solidarity Day in 1979, but Eleanor Bumpers is dead. Michael Griffith and Michael Stewart are dead. Tawana Brawley and Derek Tyrus, for us, the victims of racism, have yet to receive justice. The income gap between whites and Blacks has increased. The New York public schools continue to be centers of non-education and mis-education, so much so that a recent task force report suggested the existence of a two-tier system of education. The plight of the homeless, mostly Black and Hispanic, is a cancer that continues to corrode our collective souls. Cocaine, heroin and crack run rampant in our communities, wreaking havoc on our youth and our elders who fall victim to the madness of those who prey on them to satisfy their needs. White America insults Jesse, claiming he is "unelectable," code words signaling to white working class people that they should not vote for him. Even a writer for the N.Y. Times suggests that racism is a not-too-hidden secret in the Presidential elections. Edward I. Koch continues his assault on Black communities. Bush talks about his "brown" grandchildren. Mandela languishes in a South African prison, as the U.S. continues its policy of "constructive engagement." In short, very little has been gained, and what little progress was made was eroded by Reagan and the "sleaze" that held power in Washington. A Bush Supreme Court would further decimate our remaining gains. Nicaragua, Salvador and Panama could become new Vietnams. U.S. foreign policy is not fundamentally different from that of the sixties.

More gravely for us, however, is the apparent loss of our peoplehood. We seem prone to release our anger against the system upon each other. It is not "nationtime". It has become "my time" rather than "our time" time. We have succumbed to materialism, drugs and the Amerikan dream. More importantly, we have abdicated the moral leadership of this country which we once held. The movement for social change and social justice has become paralyzed by greed, egocentricity, chicanery and fear. We have sacrificed our children and our souls, falling prey to the persuasive sirens of the Amerikan economic value system.

Yes...we have allowed the once-vital movement to become decayed and almost non-existent.

As we approach the 20th anniversary of our original cry for Black Solidarity Day, we must rekindle the flames that moved the locomotive of idealism morality that propelled us in the sixties. Black people must once more advocate Black Power and organize for political and economic empowerment to change the political direction of this country. It is for those reasons that we must now retake the leadership for social change and chart the course anew. As such we must diligently work towards the following objectives:

### CALL ON BLACK PEOPLE TO CELEBRATE

NOVEMBER 6, 1989 - BLACK SOLIDARITY DAY BY

- . Staying home . Not traveling . Not shopping
- . Going to classes . Wearing a Black Arm Band
- . Making this day a Black Family Day . Raising the Red, Black and Green flag in our homes and communities. . Using Black Solidarity Day 1989 to build the momentum for a citywide overt and open call for a general Strike by Black people
- . Use Black Solidarity Day to build, develop, and implement the political apparatus to elect a Black mayor in 1989.
- . Use Black Solidarity Day to continue to raise our voices for the unconditional release of Nelson Mandela.
- . Use Black solidarity Day to call for the freedom of all political prisoners and POWs.
- . Use Black Solidarity Day to continue to organize, and educated our community against the death and destruction brought upon our people by cocaine, heroin and CRACK.
- . Use Black Solidarity Day to rebuild our Black Family and reunite the bonds between Black men and Black women broken by the cultural values of the Europeans.

To these ends, those of us who share the vision of a better tomorrow, a future without racism, classism or sexism; a vision where all people share in the fruits of the earth; a vision when oppression of a people is finally vanquished; to this vision we affix our signatures; so that history will say here was a group of Black people, conscious of their destiny and committed to the fulfillment of peace and justice to their people.

DR. CARLOS RUSSELL SONNY (ABUBAKIDA) CARSON  
FR. LAWRENCE LUCAS ELOMBE BRATH BILL BANKS  
ROGER GREEN JITU WEUSI MASTR MCHAWI



# THE STATE OF BLACK FRATS AT SUSB: Part I

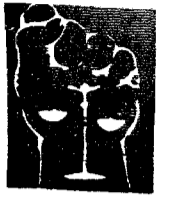
Recently the image of Black fraternities and sororities has been tarnished due to widely publicized incidents. From hazing accusations to shootouts at "Greek" events the public's perception of these groups has been slanted towards a negative view. Here, at S.U.N.Y. at Stony Brook especially, the Black frats have had their members or their whole organization attacked or investigated by the administration of this institution. Last year alone, the brothers of Malik Sigma Psi had to deal with the false accusation of one of their members being involved in a rape, the brothers of Phi Beta Sigma were scolded by administration for throwing a party that ended in outsiders shooting automatic weapons and the brothers of Kappa Alpha Psi had to defend themselves while being accused of hazing. The Sigmas and the Kappas both received undue punishment by the administration. Did these events occur because they were Black fraternities? Are the powers that be trying to eliminate one of the few venues that positive African-American males have to get together and share ideas?

I'll address the problems of Kappa Alpha Psi first because their situation is very serious. I recently spoke to Paul Lewis, who along with Thomas Dunbar, Ernesto Giraldez and Alvin Knight was accused by Heath Banks for hazing him last semester. Kappa Alpha Psi was found guilty of this act and has been suspended for 5 years by the administration of this campus. This means that they can not have any pledge lines, parties or do any community service for the next five years. Their national governing body felt that this incident "was not a fraternal thing but a personal thing" and did not suspend the chapter themselves. They based their findings on the fact that Banks was not a pledgee of Kappa Alpha Psi. Evidently the University is operating on a different wavelength than the Kappa national office. Last semester the four accused men went through the ordeal of being suspended from the campus before any evidence was brought forth that there had actually been a hazing incident. Mr. Lewis was acquitted of the charges pressed against him, but he still has to live with the unfortunate fact that his chapter has been suspended and some of his brothers have been suspended from the university.

Paul feels that the punishment handed down by the administration is not fair and that their judicial system "has no evidence, they are just going on what this kid (Heath Banks) said." When asked about the future of his fraternity on this campus he asked, "In five years who is going to be here?" Since he and his only other brother on campus are both graduating this year, he feels Kappa Alpha Psi has ultimately been eliminated from SUSB. According to Mr. Lewis the circumstances would have been different if Kappa Alpha Psi was a predominantly white fraternity. He told me of an incident involving the brothers of Tau Kappa Epsilon, a predominantly white fraternity, that occurred a while ago. A pledgee of this fraternity was made to stick his bare feet out of a car window while someone drove to 7-Eleven. The pledgee's feet were frostbitten and the incident was reported, but according to Lewis, it was never publicized and their fraternity was not heavily penalized if they were penalized at all. "They (white



## TONES of SEDITION DWAYNE ANDREWS



fraternities) have keg parties all the time in Kelly but nobody ever hears about it," said Paul. He believes that black fraternities are an endangered species on this campus and that if the other frats do not watch their step they will be next. "What happened to the Sigmas wasn't their fault," Paul feels. He also feels that administration failed to realize that and forced the brothers of Phi Beta Sigma to cancel their Blue and White Weekend which is a major fund raiser for their fraternity. Paul said, "As far as we're (the Kappas) concerned we're out of here. They (other Black fraternities) don't understand what happened to us will happen to them eventually." He also warned, "Administration got us, they went out of their way to get us and they're going to get everyone else." Paul mentioned that if you ask people in administration about fraternities and sororities they will tell you that they didn't want them here in the first place.

Black Fraternities are an outlet for Black males, "if you take that away... what are Blacks going to have? You need that outlet." He told me a story about a brother he met from Dillard University. This brother was interested in becoming a cameraman and was helped out by another fraternity member who was already in that field. Without this important form of networking that is provided by Black fraternities, where does this leave the Black male.

Paul told me of the hassles administration put the members of his fraternity through. He said that they had to meet with Gary Mis for two weeks everyday before they were informed that they were being investigated and how they were suspended from classes before any evidence was found to prove them guilty. Then their hearings were postponed more than once, which left them worrying about their fates, while they were in their classes that administration so kindly let them re-enter. He also noted that he received no notice of his fraternity being suspended. One of the men that were interested in his fraternity received a letter from the university telling him that he should not even think about pledging Kappa Alpha Psi, because

they were suspended for five years. What kind of procedure is that? Was this man a Kappa? Paul had to find out from the before mentioned man that his chapter was suspended. "Administration treated us like we were little kids," said Paul. It definitely seems that these words are the truth.

Paul is also concerned about the negative images surrounding Black fraternities. If he weren't a member of a fraternity he feels that he would find it very hard to pledge one due to all of the negative incidents that you hear about in the press. It is not fair to blame fraternities for the Jones Beach and Virginia Beach incidents. "It is not the people in the frats that are doing the shootings, but those outside of them," said Mr. Lewis. He was upset that the major city newspaper reported the incident, even though none of the campus newspapers had. He noted that none of them had the same story and "if you're going to report something do it right."

The Black community didn't come to their aid when the Kappas needed them says Paul. "Everybody believed that we did it because they have this stereotype that Kappas are rowdy." But they fail to realize that stereotyping your own people is doing the same thing that the other man does to us all the time. Paul heard people saying that they heard he was in jail, that he went crazy and wrecked administration and that school was suing him. "There was a lot of (garbage) being spoken by people who didn't know what was going on. Everybody was dissing us. We got no support from the Black community. I felt really bad about it," said Paul.

The Black fraternity is definitely in danger on this campus. Those who aren't in fraternities should be just as concerned as those who are in fraternities. These organizations are dedicated to public service in our communities and the eradication of them would be a terrible tragedy to the campus community and the nation at large. The brothers of Kappa Alpha Psi have already received their death sentence, who's next? (Phi Beta Sigma's woes next issue.)

## Institutional Chains Must Be Broken

The Stony Brook Homecoming/Fallfest has never been planned with the consideration of the non-white students. There are specific entertainments that are enjoyed by different ethnic groups. Ten years ago, PHI BETA SIGMA Fraternity, Inc. and ZETA PHI BETA Sorority, Inc. addressed the needs of the Black student body here at Stony Brook University with the introduction of the FIRST ANNUAL BLUE AND WHITE WEEKEND. A decade later, the TENTH ANNUAL of 1989 had to be cancelled. The inaccurate and overblown publicity of last year's event was a strong force that led to this year's action taken by the University. However, the

entire truth has never been told by the administrators.

This year, the University would allow BLUE AND WHITE WEEKEND to happen only if the entire event was over by 8pm on Saturday. This curfew would not have permitted a traditional BLUE AND WHITE WEEKEND. This curfew would not have allowed any event to properly entertain any community. The Brothers of PHI BETA SIGMA Fraternity, Inc. believe that this action taken by the University is incompetent and unjust.

On October 22, 1989, the University hosted a concert by "Red Hot Chili Peppers." Tickets were being sold through Ticketmaster, Video Connection,

Video Van, Flagship Entertainment, Call-For Tix (both a Long Island number and a New York City number), and more. Anyone possessing a ticket came on campus that night for the concert. A Stony Brook identification was not necessary, and neither was a Stony Brook student sponsor. The concert had no curfew. The dominant audience for this band was white. The University clearly implied that when white people come together, it okay. When Black people get together there will be trouble. The University must consider these double standards thoroughly.

For the past nine years, the Brothers and Sisters of ZETA PHI

BETA SIGMA have catered to the needs of the community. The annual BLUE AND WHITE WEEKEND is only a part of it. This need has long been ignored by Stony Brook University. Since our purpose is to serve the community, the Brothers and Sisters of ZETA PHI BETA SIGMA need to know how much our community wants us to serve.

This letter is to put the fate of BLUE AND WHITE WEEKEND to the community. Should it continue, or just die out?

John T. H. Wong  
Corr. Sect  
PHI BETA SIGMA FRAT, INC  
Mu Delta at Stony Brook

# What is Respect?

The Third World Community on campuses all across America want Unity among themselves. This is true. But there are many steps that must be taken achieve this Unity. One of the most important is Respect, especially Respect for one's brothers and sisters.

Respect is a word everyone thinks that they know the meaning of. In actuality they really do not. A certain amount of respect should be a law in our community. Respect is an understanding to another's needs. Respect is looking out for Brothers and Sisters. It is a simple 'Hello' to those who are not personal friends, yet they are still family.

Let me relate an incident of disrespect I encountered the other night at the CSO Fashion Show. Two sisters were sitting next to me and asked if I could hold their seats for them. I agreed and placed my coat on the two seats. People came by and I politely told them that the seats were taken. This one sister came by and I told her (still in a polite manner), the seats were taken. She simply ignored me and sat down. I then asked her if she was going to move because the two young ladies would be returning. She ignored me for a while and then, with an attitude said, "If I feel like it." When the two sister returned, I had to explain that the other sister who was sitting in one of their seats moved my coat and refused to move. All this time the rude sister was sitting there acting as if nothing had happened. No Respect whatsoever.

Now, how can we have Unity if there is no respect. Another form of disrespect is ignoring our Brothers and Sisters as if they do not exist. At the Fashion Show, people would walk by each other and not say a word. Hey! Our gatherings are the few time when our community rally gets together. Why can we not act as if we know each other.

Respect, Respect. One day in life you may need the help of someone's skills. That someone may have gone to college with you. Now if you knew that person, don't you think his/her services might be a hundred percent greater because you were friends? And if you were not friends, then you would probably be just another client. Respect, Respect, my friends.

## Letters

# NOT THE SAME IDEAS

by David A. Schweitzer

In his letter regarding the Yusuf Hawkins incident Jeffrey Nachshon mentions several complaints that he has had with respect to how blacks responded to the incident in Bensonhurst. He also mentions that he lives in Bensonhurst and claims to have familiarity with neighboring "Black communities." His tone throughout the letter with respect to Blacks in these areas, and blacks in Bensonhurst, was one of disgust and anger. Having read his letter, it is very clear that he illustrates some major flaws in his own logic and understanding of other people. Additionally, he displays an extremely biased view against not only Blacks in Bensonhurst, but against all Blacks in general. It is based on this last point, a point of his own prejudice, that I write this editorial.

I feel it appropriate to illustrate examples of Mr. Nachshon's contemptuous beliefs by referring to evidence of the sort in his letter. It is evidence that it speaks for itself. But before I begin, I would emphasize that Mr. Jeffrey Nachshon only speaks for himself, on behalf of evidence which he himself invents (the genesis of heresay, stereotypes, and ultimately prejudice itself). Again, he speaks for himself with regard to his own prejudice. Since I am white, and because I find contempt in his letter against Blacks, it makes more sense for a white man of my values to reprove another white man, like a mother reprimanding her own child.

When Mr. Nachshon states that he does not "know of any White people who dare step into the [Marlboro] projects," he is doing two things: (1) He is presupposing that no whites step into the projects, and (2) He is presupposing that no whites are

friendly with any of the blacks in this area. It is this later presupposition of his, that clearly suggests his own feelings towards Blacks in general. He talks about Whites, and Whites only, of being mugged unconditionally in these areas but fails to support his own evidence. It seems as if Mr. Nachshon feels immune to telling the truth. Does Mr. Jeffrey Nachshon think that no other "White brother" is watching over him, correcting him? he better think again!

Later in his letter, Nachshon states that "Blacks claim they are an angry race..." First, how can he make universal quantifications such as these and expect people to take him seriously? How can all Blacks be this, that, or something else? He seems to feel he can "simplify" these people into a nutshell. Am I wrong?--The evidence is here. Next, can he name a single Black person who would ever say a thing like this? Mr. Nachshon,

is, unto himself, the "angry race," he is an angry man.

Ironically, Nachshon attempts to establish some evidence in his paper. He states that "88% of all crimes committed against blacks are done by blacks" and that "The statistics speak for themselves." He further states that "Any explanation of these actions would be futile..." I demand an explanation. Where did he get this statistic, The Nachshon Newspaper? If anything the total amount of crime committed against blacks is done by white people. This crime is called Prejudice, the worst of all crimes. It is all that he represents. The highlight in his paper comes when he says "Try not to distort the facts and twist the truth..." Nachshon has done his share of this.

If I have misrepresented the facts in the letter in any way, I welcome all enlightenment. Such is my interpretation of the letter, con't on page 4

# Blackworld

## "KNOW THYSELF"

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# MOURNING ANOTHER LYNCHING OF A BROTHER

Dear Paul,

I do not even know how to start this letter. It is a sad day for me because I considered you a friend even though I knew you for just a short time. Your untimely death made me sit down and think for a while about this crazy world we live in. Unfortunately you were another young innocent Black brother that was innocently struck down by a menacing white attacker. The bat that crushed your skull was just as deadly as the bullets that ripped through Yusuf Hawkins. And

isn't it ironic that you were attacked just a mile and a half away from Yusuf and just about two weeks before him. What's even more ironic is that you were both pronounced dead at the same hospital, Maimonides Medical Center, the same one that I work at. Though your case wasn't as publicized as Yusuf's your death hits me hard because I knew you and didn't just read about you in the paper. Even though you didn't die directly because of your head injury, it still was the main cause of your demise.

Remember how you had to spend

your birthday in the ICU. I imagine that you must have had mixed emotions: sadness, because you were in the hospital but joy, because your bed was surrounded by many of your loving friends and family. I enjoyed coming to see you, just to encourage you to keep pushing you to get better. You were making it too, they transferred you to a regular room and your discharge was pending. Then the fever overcame you and your will. Just before your passing I came to see you and we talked about football and baseball, especially the Oakland A's. I am hoping that they

win this one for you Paul.

In a way I envy you, you are now in a place that racism and hatred do not exist. The dominant traits there are peace and love. Though the police say your attacker was not biased against you because of your color I find that hard to believe. You fought death like a trooper, but in the end you lost. Don't worry, though, your struggle was and still is our struggle and you will never be forgotten. God bless your soul, Paul.

Rest in Peace  
Your friend,  
Dwayne

# RACISM AFFECTS EVERYONE

by Adrienne Simmons

Racism can be defined as "an ideology of racial inferiority." (Alkalimat, Abdul and Associates, 1986, Introduction to Afro-American Studies: A People's Primer, pg.23). It can be overtly or covertly conveyed, depending upon the degree in which the persons displaying such racist attitudes were predisposed throughout the course of their lives. Although all forms of racism are detrimental to one's character, overt forms of racism, in my observations, take precedence over covert forms. This subtle act of racism deceives ambitious "minority" members of our society; leading them into feeling a false sense of social equality. In reality, when "thrown" into the real world, many different racial groups are forced to confront underlying aspects of prejudice by others, before even given the chance to display talents and skills they possess. Unless attitudes are modified, this will be a perpetual cycle of ignorance, and lack of opportunity.

Before understanding racism, the concept of superiority vs. inferiority must be addressed. Why is it that some groups feel that they have the right to discriminate against others? Rationale, such as the Biblical story of the curse on Ham and his descendants, can attribute to some of these beliefs. Justification of feelings of superiority through religious beliefs certainly played its part during the days of

slavery in the United States. Another reason for feeling a sense of superiority over other racial groups, or in general, over individuals we view as "different", may stem from

Discrimination based on prejudgements knows no boundaries.

insecurity within oneself. The need to consciously degrade someone due to different physical attributes, in my opinion, displays signs of mental anguish. One would have to feel great self dissatisfaction in order to convince themselves that their existence is one of superiority. Interestingly enough, these thought patterns occur frequently, not only among those of different races, but amongst people of different religious, social, and cultural backgrounds also. Discrimination, based on prejudgements, knows no boundaries.

As stated previously, racism can take on overt or covert form. In southern parts of the United States, during and prior to the Civil Rights Movement, Blacks faced a fight against many covert forms of racism. This was displayed through various incidences of lynch

mob killings and Jim Crow laws. Although desegregation laws were implemented and lynch mob killings subsided, racism continued to flourish throughout the United States. By looking at the series of situations (regarding racism), would assume that conditions have improved. True, there are no legislations forcing segregation, and our Declaration of Independence states that all men are created equal, but have racist conditions really been improved? Not yet. In fact, conditions may be worse off due to the racist's inclination to hide racist attitudes. When it is apparent that someone is against one, it is easier to combat and overcome the situation than when one knows not who the potential racists are. How can one protect oneself against a hidden enemy? How would one know whether or not one is walking into an incident that may result in one's death, based on one's physical characteristics only? The frightening part is that one doesn't know, so one takes on the attitude of being cautious of everyone he/she comes in contact with, or pretending that racism doesn't exist; both of which can be detrimental to one's future. Is this the key to good mental health?

Racism not only effects the obvious victim of these warped attitudes, but also the racist. It is impossible to live in harmony with oneself if one is not realistic about the world. What are the realities? Physical differences do not result in intellectual differences, and that there is no such thing as a superior race, only a superior ego.

## We Will Continue To Fight The Power!

by Tracy King

As far as Black on Black crime is concern it is an over play. I have lived in Brooklyn all my life only a few blocks away from an area called Canarsie that is so crime infested and hardly populated by those belonging to the non-white race. Talking about walking through the neighborhood at night you could not even walk through the neighborhood at three in the afternoon if you were Black without at least one person making a racial slur. Statistics are not facts and they do speak for themselves when you go into a Black community and hand pick those to be questioned.

Yes I do agree that there are two sides to every story but you have not yet begun to get and understand the story of the Afro-American. You have point of view Jeffrey Nachshon but I have a way of life that will remain with me until the day I die. Everyone is entitled to their own opinion however you forgot this yourself.

You say you are not a racist Jeffrey Nachshon but I think you should look back at what you said. As any support group will tell you the first step is admitting you have a problem. Do not hate me and call me a racist because I know who I am and love who I am. I just hope you can stop and look at things in another way, and try to realize that you may be able (if you tried) to sympathize with the Afro-Americans of this country but that you could never know their plight which to this

day still goes on.

As long as there is a "BlackWorld" I will and others like me will continue to express what is on their mind and will not hold anything back.

When I picked up the week of Oct. 12 issue of Black World and read the "A Point Of View" section I was quite angered at what I read. The first sentence set off the beginning flame inside of me. Jeffrey Nachshon, a student and a resident of Bensonhurst opens up by stating how he feels about the publication of "BlackWorld", obviously he is not very fond of it. He feels that it is distorted and filled with misinterpretations.

The feelings that grow deep inside of Blacks can never be misinterpreted by anybody but those belonging to the non-white race. These articles that are written in this newspaper are from the heart, winds, and souls of Blacks. It is not a distortion to speak the truth. For so many years Blacks have been hiding behind the curtain of fear. We don't have to any more and will not.

"BlackWorld" is just what it is. It is a paper which deals with the issues facing the Black world and those belonging to the non-white race. It gives Blacks a chance to express themselves and who they are. It let's others know that we are not "loud, uninhibited, less disciplined, boisterous, impulsive by nature" like we are so often look upon.

If we were to write what others belonging to the White race wants us to write then the newspaper would not be called "BlackWorld, Know Thyself" for we know who we are and we know what we feel. We talk about what bothers

us the most and what is on our minds. I find no problem with this and I will continue to speak what I feel.

Jeffrey Nachshon, I am a Black woman and when one of my people are killed because they are also Black this is a very deep concern of mine. If I don't care and love my own people then who will. There was just an attack on a group of young Jewish boys in Brooklyn's Flatbush section. The whole Jewish community was outraged at this attack and made their voices heard which was right. Every race should be concerned about themselves. However their voices were not heard weeks before when young Yusuf Hawkins was killed. No one is making any mention of this. No one is saying they are going over board. I know they are not because they see history repeating itself, and so do Blacks.

We are no longer going to close our eyes of the facts. We are not going to ignore the happenings and pretend that it never happened. I am Black and I am proud of who I am and of whom I will become, and I will use the freedom of speech that was said to be given to me.

If you are tired of hearing how evil white people are, we are tired of being the every day, every state headline news. All we hear from the time that we are able to understand anything and till the time we die is that Afro-Americans will never amount to anything. He (Nachshon), also stated that he is disgusted with Blacks fighting the power. Well Jeffrey Nachshon if you are going to fight for us or unless you can make yourself Black and understand us clearly you are going to be disgusted for the rest of your life. I plan to keep on fighting until I drop.

## A PLOT ON US

by C.S Bassarath

Fifty-one Stony Brook students, organized by the Student Action Committee, missed the scheduled rally at New Paltz for the eight fellow students who were arrested and allegedly racially harassed by Public Safety officers on that campus. On Monday, the 16 of October, the bus was scheduled to leave in front of the union by 3:00PM. It did not arrive to the union until 5:00PM.

The students knew that the rally at New Paltz would probably be over by the time they arrived, but did not let it deter them. They knew they had to show their support to their Brothers and Sisters.

The goal of the trip to New Paltz was to attend the rally and the court hearing for the students who were arrested because they were playing a radio too loud. Two of the students were put in choke holds (sounds familiar?) during the incident which occurred this past summer. Of course, the

hearing was postponed until December.

When the Stony Brook students finally arrived at New Paltz at 8:00PM, everything was over. There was one meeting in which a group of about 20 students from SUNY schools all over the state discussed similar problems happening at their campus. Before everyone left, numbers were exchanged and plans were made. All of the Brothers and Sisters looked forward to Stony Brooks strength and support to return to New Paltz soon.

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such is my interpretation of Nachshon. I do not dismiss the efforts of Mr. Nachshon because I believe that communication is the only way. Nevertheless, if we are to communicate with each other, we must stick to the facts. I feel this letter was based upon evidence in Nachshon's letter, but that Nachshon's evidence is not based on anything but his own belief! Mr. Nachshon represents the smallest minority, he represents himself.



# V.P. PRESTON NAMED TO NATIONAL GROUP

STONY BROOK- Frederick R. Preston, vice-president for student affairs at State University of New York at Stony Brook, has been named to the prestigious National Vice-President's Group whose members are drawn from the nation's top research universities. Membership is by invitation.

The Group, which meets bi-annually, focuses on major issues, concerns and new developments in the area of student affairs. Preston, a resident of Miller Place, will be inducted in January when the Group meets in Hawaii.

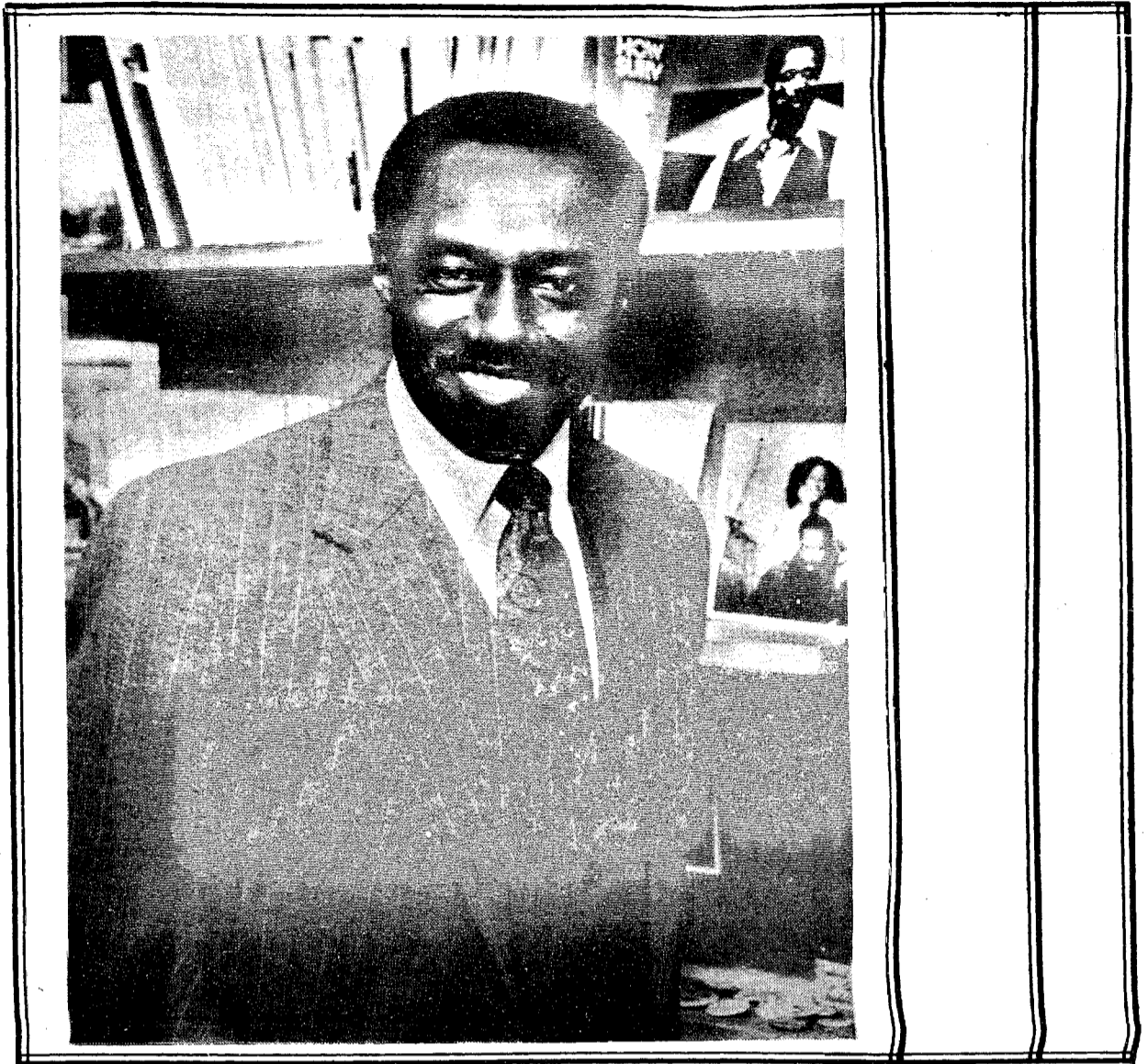
A graduate of the University of Hartford, from which he received a bachelor of science degree and the University of Massachusetts from which he received a doctorate in education, Preston is one of the nation's top experts in the field of human relations. At USB, he oversees some 430 professionals and support staff responsible for providing a variety of services to the campus student body including counseling, living quarters, student activities and financial aid. He joined USB in 1981 from the University of Massachusetts Amherst Campus where he served as associate vice-chancellor for student affairs.

Since 1979, Preston has been a member consultant to the NTL Institute for Applied Behavioral Sciences. The Bethel, Maine-based Institute is one of the nation's leading management consulting organizations and is internationally recognized for its experience-based learning programs.

Preston has served as a consultant to the United States Office of Personnel Management, the Desegregation Institute at Texas Southern University, the Louisville, Kentucky, Public School System and the National Conference of Black School Board Administrators, among others. He has served as an accreditation evaluator for the Middle States Commission on Higher Education.

A frequent lecturer on subjects ranging from ethics in higher education to enrollment management, Preston is currently leading a team of researchers from three other institutions studying on the quality of campus life of Black and Hispanic students.

A member of several professional organizations including the American Association for Higher Education and the National Association of Personnel Administrators of which he is a director, Preston was presented an award from the Long Island Student Personnel Association in 1987 and received the UMASS William Cosby Jr. Alumni Award for distinguished service.



**NAMED:** University at Stony Brook vice-president for Student Affairs Frederick R. Preston of Miller Place, who has been elected to the National Vice-President's Group, a network of key administrators from the nation's top research universities.

## Black Woman's World

by Tracy King

This year's greatest controversy is a very important and tough one to deal with. It has been in the spotlight for many years and will continue as the years go on. Abortion, this eight letter word which is causing a great stir among both men and women is a very complex situation.

There are two main sides to this issue, the first is that the termination of an unwanted embryo or fetus is murder. As for the other, the termination of a fetus or embryo is not murder because it is not a living human being yet. There are many arguments to prove both sides of these statements and they go on and on forever. Many of them may be very reasonable, at times, others seem very far off base. But there are arguments.

I do not want to step in the middle of this no end argument because what I would have to say about my views would have been heard many times before. I also feel that the same old argument is not going to change anyone's frame of thinking.

When issues like these are put in my direction I try to look at them in context to my life and how they do or will effect the world around me. For example, if there was an issue concerning the illegalization of vasectomies I would not be able to take a firm stand on it because I am a woman and this would never affect me, however if I was to say I was against it then I might be hurting

someone else. There are just certain things that don't affect me, therefore I should stay out of them.

There are certain things that we sometimes forget to look at when we discuss issues like this one. Abortion deals with the life of someone who is not born yet whether it's living or not. My first concern would be with those who are already living. Yes abortion is a very important topic but I feel that we have a more immediate issues that face us every day.

There are so many children right now who do not have a place to live. There are babies still being left in the hospital beds. Have we forgotten about these babies? Yet we are making a great fuss over babies who have not been born. How much do we really care about the future of this country? We allow foster homes to overflow with babies and unwanted children. Where are those who are screaming about the death of babies, when there are slow deaths everyday dealing with abandoned children.

Now with the coming of AIDS hospitals are overflowing with babies left there with no where to go. Sometimes I find this country very pathetic when they close their eyes to issues that are staring them straight in the face. Americans are so worried about counting things that they do not yet have but yet forgetting about the problems that are slaughtering them presently.

I agree that Abortion is very important but I also know that there are children that have no where to live and no one to love them. These children are known as the forgotten children. However I have not forgotten about these children and I call out to you not to forget about these children. I thought that we were so concerned with the future of this country? If this is true we must begin with the present.

If we look at why most women have abortions, we see that it is because they do not want to have a child for whatever reason it may be. If we force these women to have these children what are we going to do? Are we going to go back to our own cozy house and forget about this child who may never be happy because he is in fact unwanted? What are we going to do about the children who are just left there in their hospital beds? Adoption would be the answer given right now waiting to be adopted and no one out there who gives a damn. I'm just calling out to you to think about the children whose lives we can actually save right now. If you are so concerned then you should go out and adopt a child.

So the argument of abortion will go on and may never be solved. But let's work on who we can save now and whose life is more important at the moment. I want to save the life of a child already living and most important I want the new born babies to have a loving home to come into.

# MOST DEFINITELY ANGERED

by Dale Joseph

As I begin to write my first opinion piece for BLACKWORLD, it happens at a period in time when Black people are being murdered practically everytime you turn around. In the fifties it was called lynching. Today it's what some would say a more "civilized" way of showing rage and prejudice against a race of people. It's no longer (at least in New York) murder by way of hanging or burning, but it's still murder.

What has motivated me to voice my opinion is reading the last issue of BLACKWORLD where a white student raised some very "interesting" points about what he believes is the "real deal" about black people and the racial situation. From my viewpoint I will tell you what the real deal is.

First of all, I believe that he is referring to the Central Park jogger whom he calls "an innocent, young, productive member of our society (who) was raped and deflowered." I will not dispute these claims. However, isn't it ironic that when young Blacks commit crimes against whites they are labelled "animals" (by Mayor Koch) and full paged ads are taken out by Donald (Chump) supporting the death penalty; yet when whites rape and sodomize a young innocent special-ed girl, brutally cause the death of a Black man in Howard Beach, beat up Jewish students, and murder Yusuf Hawkins, they are

characterized as being bright, good students (who are almost always athletic)?

Secondly, he says that the suspects in the Hawkins case were hoodlums and don't represent Bensonhurst. Yes they are hoodlums and maybe they don't represent his community, but their actions do represent his race. The writer says that "death is not torture." How does he define torture? He defines it as it relates to what occurred to the Central Park jogger. Pardon my frankness but that is a heap of s--t. Death is the ultimate torture. You see, right away by making a distinction between what these two victims have experienced and by insinuating that one is somehow more relevant or animalistic than another is being racist. The author may claim that he is not, but his words point to me that he is.

He goes on to characterize many Blacks as being "loud, uninhibited, boisterous, impulsive by nature, and less disciplined." I know many people (white and black who can fit some of these characteristics: loud and boisterous). However, who judges what type of behavior is uninhibited, and furthermore, what gene in Black people's make-up cause us to be naturally impulsive? Less disciplined? Than whom? Perhaps the writer himself? I don't know how the readers reacted to these claims but they made my blood boil to think that there are people out there who believe this racist nonsense. Everything I read in his

viewpoint sounded racist beyond belief.

I don't agree that we are more of a threat to ourselves than white people. Let me give you an example. If I happen to be raped by a Black man, rightly so, he will go to jail. If I happen to be raped by a white man, what are the chances of my being believed, and also what are the chances that he will get a fair trial and go straight to jail? To me that is a big threat, to know that there is a possibility that my word might be doubted. So to the writer I say that looking at it from this perspective, the real deal is that more often than not, justice does not prevail.

In response to his postscript regarding self-defense, I'll offer an answer. No, my thinking is not so limited to believe that that is the only choice. Rather, my thinking is rational and provoked if I choose to defend my life. My survival statistically, is more of a threat than is his (for many reasons). So yes, if that places me on same level, then I guess in the eyes of the writer I would be lowering myself. The only difference is that I call it survival. He would probably call it violence. Survival-violence, what the heck, I'll be alive. You see, for centuries Black people have been forced to be submissive; under the hands of the master and even now being fearful that if we protest too loudly or rightly get angry at the system, we will be called radical or militant. Call me what you like, but I have all

right to be angry, and I will not suppress it. White people have historically been dominant. Mind you I say dominant, but don't take it to be flattery. So when we stand up and say that we will no longer accept your crap, you try to suppress our anger. This message is clearly heard by the writer who, in his own way and words is trying to suppress our anger by asking if self-defense is the answer. No one except me can decide if self-defense is right or wrong as it pertains to my existence.

As a final note, those of you who have read the article to which I am referring, if you are angered by his statements, you should be. If you are not and you believe his claims, my deepest regrets to you. Look at the facts around you. The murders are happening and they are happening too frequently. I have a strong feeling that there will be a loud, deafening explosion very soon. What the writer has failed to realize is that it wasn't so much that young Yusuf was killed. What the real deal is, is that he was killed because he was Black. His death follows and precedes too many murders because of the same reason. That's the deal.

Black people wake up. The next time it might not be someone whom you've never met or even dreamt about. It will probably be your little brother or your father. And wouldn't it be a shame if we sat back comfortably and didn't object, and not get rightfully angry. That would be the ultimate shame.

## You Must Learn And Then Talk

by Michel Draper (Lucky)

After reading the response to Black World's Yusuf Hawkins article, I felt that I had to respond. My main motive for response is to combat the ignorance that the overall white community has of the black experience. The writer of this article is obviously ignorant, meaning that his knowledge of our history here in America is limited. Had he looked into our experience with an open mind, he would see that American whites had it better than Blacks, Latinos and Native Americans. He comments on the rape of a white woman, and the ineffectual response of the Rev. Al Sharpton to this atrocity, but does not talk about the number of our women "raped and deflowered" by white men internationally over the last five hundred years. He is quick to give statistics on black on black crime, but does not go into detail on why black on black crime exist. Worst of all, he has the audacity to say that what white people fear is "to see the whole nation have the same unsafe atmosphere as Harlem or the South Bronx," in addition to saying "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." To Mr. Nachshon, I ask, what do you know about Black people? Do you know that it was the technological superiority of Africans that made them best suited to be slaves in the "New World"? Do you know that African slavery made America the world power that it is today? Do you know that the American constitution is based on ancient African principles, but Blacks need amendments in order for it to apply to us? Do you know of any white

people who were killed in a Black neighborhood the way Yusuf Hawkins was killed in your neighborhood? I suspect that your answer to all of these questions is no. You mentioned that here at SUNY Stony Brook whites are also safe from Blacks-- safe from what? Safe from lynchings? firehoses? tear gas? police dogs? POLICE? White people never had to fear anything from Blacks, because they knew that they would be vindicated. Black on Black crime exists because of the oppression and suppression of Blacks. We do not have the same opportunities that whites have to live the American dream, unless we assimilate America's eurocentric culture. We are not educated thoroughly in our neighborhoods, because of a lack of funding to our schools (even though we pay much more in taxes) in books, teachers, and a curriculum that we can identify with. Those of us who defy the system and venture into the job market find it hard to get a decent job unless you have a piece of paper that tells them that you know who Napoleon, George Washington, and Abraham Lincoln were. Blacks turn to crime because they have to eat; Blacks are their biggest prey because they don't have to worry about going to jail as much as they would if they committed a crime against a white person. The "Stop the Violence Movement" was created to show these brothers and sisters that hurting the brotherman only helps the other man. Black on Black crime exists, because the police do not consider those crimes to be crimes. If the Black community received the same protection that the white community received, there would not be a problem in the South Bronx, Harlem, or any other Black neighborhoods. It is for this reason that Black and Latino drug

dealers exist. If it is our brains that are getting fried, no big deal, but if it were a white man's--he would be cared for, the location where he got the drugs from would be destroyed, and it would probably be hyped up by the media until it was over. The only reason why there is a "drug war", is because it affects the white community. I take personal offense at Mr. Nachshon's findings of Black people, because he left me with the impression that Blacks are victims of injustice for a legitimate reason. I am not surprised by these findings, because I always believed this to be the stereotype of a typical Black person. Judging from the similarity between his description and the stereotype, I feel safe in assuming that he is a victim of the media. It is obvious that Mr. Nachshon has not been in many Black households, because many Blacks are not what his findings suggest. My purpose in writing this reply is not to belittle Mr. Nachshon, but to make him see the whole picture. Why do you consider Blackworld to be a "left wing paper"? Is it because it consists of a non-comfort staff? You claim that you are not a racist, but my experiences have revealed that most people that claim not to be racist are indeed racist. You said that you were glad that there is a Black Power Movement, but you do not see a need in us distancing ourselves from society, and you do not understand why we believe in self defense. First of all, the main purpose of the Black Power Movement, is to build pride in Black people--in who they are, what they are, and the culture they possess. For centuries we were disrespected by European slave masters who knew our history and our capabilities, but treated us

like animals, and kept us ignorant of our African heritage to make us the ideal slave. The Black Power Movement is Pro Africa, American society is Pro Europe. The Movement cannot exist within the confines of society, because there is a lack of respect of Blacks based on the distortion of facts that you mentioned in your article. The other purpose of the Black Power Movement is to make society give us the respect that we deserve.

*"Blacks are victims of injustice for a legitimate reason."*

As for your question about self defense, do you know what self defense is? If someone starts beating on you, do you let him beat on you or do you fight back. The reason why there was a protest march through Bensonhurst is because one hundred years after reconstruction, and twenty years after the civil rights movement Blacks are still being brutally murdered because they are Black. Your community was the straw that broke the camel's back. You said that inhabitants of the Marlboro Projects can be found all of the time in Bensonhurst--does this include after dark? You spoke as if Yusuf was the first non-white victim in your community, but he wasn't the first or the last. The "hoodlums" endangering my Black and Latino brothers do not seem to be endangering the "white race." The only reason why Yusuf's case is getting the media attention that it is, is because this is an

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# The Role Of Black College Students

by Marcia Ruth Davis

A survey of college students reported by the Education Commission of States found that "the values showing the greatest increase since 1972 were: being well-off financially, being an authority, having administrative responsibility for others and obtaining recognition. The values which showed the largest decline in importance since 1972 were: helping others, prompting racial understanding, cleaning up the environment, participation in community-action programs, and keeping up with political affairs." (Coleman McCarthy, The Washington Post, Feb. 2, 1986). The sentiment of the day among "yuppies" and "buppies" seems to be, "we've got ours and we're not concerned about anyone else!" The problem with that attitude is that as Black Americans we must all be concerned with the state of affairs in our Black communities. We are literally fighting for our lives; it will take all of our combined resources, human and otherwise, to turn the tide on the present situations.

If not for the Civil Rights Movement and for the hard work and sacrifice of our parents, grandparents and forefathers, we would not be where we are today as individuals or as a people. The struggle was long and hard, but the battle is not over yet. One

of the most pressing problems in Black America is the epidemic number of unwed (teenage) mothers and thus the disappearance of the Black family as we have known it. Combined with this is drug abuse, illiteracy, unemployment, Black-on-Black crime and large numbers of imprisoned Black males. Undergirding all of this is the deterioration of our society's values and morals. There is now a growing Black underclass that we must turn our attentions and actions toward if we are to survive as a people. We cannot ignore or escape the fact that what happens to this group of people happens to all of us. It seems we fail to remember the saying, "But for the grace of God go I." In any case, no one is suggesting that you give up the rights and privileges that you have inherited or earned. No one is suggesting that you give up the "good things" in life. However, with privilege comes responsibility. I am suggesting that you give a little bit of yourself, your time, and yes, your money too; if that is what it takes to make a difference.

The Black college student has the responsibility to reach out and help someone else. Without help, most of you would not be where you are today--now it is time for you to repay your debt by helping someone else. College and university administrators have the responsibility to encourage,

"It seems we fail to remember the saying 'But for the grace of God go I.'"

support and award students in these pursuits. Several institutions have sponsored Community Service and a Volunteer Network. Most of our predominately Black institutions are involved in public and community service, including social research concerning problems affecting people of color. Administrators should make a special effort to involve their students in these projects. Student organizations such as Student Government, Black Student Union, sororities and fraternities must involve themselves and the entire student body in community outreach programs; school systems have tutoring and stay-in-school programs; elected officials have constituent aid programs; and Big Brother/Big Sister organizations are in desperate need of

volunteers. All of these organizations will welcome the helping hands of concerned volunteers. In addition, government agencies will work in cooperation with groups on social service projects. If there are no programs like these in your college community, create your own. Get involved!

Many of our problems were brought about by racism; however, we cannot blame racism for our own continued apathy and inaction. "Charity" begins at home, and we must stop depending upon other people for handouts. The Rev. Dr. Martin Luther King, Jr. once said, "There are Negroes who never fight for freedom. There are Negroes who will seek profit for themselves alone from the struggle...Every minority and every people has its share of opportunists, profitters, freeloaders and escapist." There is a lot of hard work ahead, and each individual has something to contribute to the cause. Do not let the preceding quotation be an epitaph of the Black college student of today. Help save our Black communities---help secure your own future.

Marcia R. Davis is a cum-laude graduate of South Carolina State College and a recipient of a 1986-87 Minority Student Fellowship at George Washington University in Washington, D.C.

## A SOLDIER'S PLAN OF ACTION

by Kenney A. Robinson

We as Black people are in constant battles, physical and spiritual.

There are some devils who want to destroy us, so we won't have the strength to carry on the battle. What we as Black people have to do is learn how to be warriors. We must resist the devils and they'll flee from us. We have to constantly stay on the offensive and utilize what we've been equipped with to prepare for battle.

We must roll up our sleeves and say it's time for war. We must be fighters and fierce warriors. We just can't turn and walk away from the heat of battle because it's a battle for our lives and

future. So we must keep on fighting and pressing. Even when we're criticized, persecuted or discouraged, be strong and keep marching on till victory is achieved.

We should look for the enemy everywhere we go and be prepared to attack with your weapons. Also, keep in mind our enemy can come on strong in the form of white sheets and burning crosses or subtle in the form of liberal politics.

Keep in mind that the enemy is everywhere, from the media we watch and read to our very own campus. So even if we leave the battle, the battle won't leave us.

We must use our weapons. "What are our weapons?" one might ask. Well our very presence is a weapon. Our vote is a weapon. Even prayer



a weapon, but the most loudest weapon is our minds. I'm a ready soldier who is going to fight on regardless of what you or they say. Because we've taken shorts long enough, it's time to fight.

A war has started and it's up to us to keep it going and eventually enlist new recruits and train them to utilize their weapons in the hope that victory can be achieved.

"What is total victory?" one might ask. Well total victory is the complete irradiation of racism in our society.

P.S. Keep on fighting, victory is destined to be ours.

PEACE

(The writer is the president of the Black Student Union at SUNY New Paltz)

## ELECTION NIGHT

by Stephen Davidson

Malcolm X once used the phrase "the ballot or the bullet," to assert his ideals and stand for self-determination however, on October 2, 1989 in Roth Quad Cafe, The Minority Planning Board and The Uniti Cultural Center held elections utilizing the ballot. The MPB positions that the various nominees were running for were Vice Chair, Treasurer, Secretary, Public Relations. For the Uniti Cultural Center the positions were President, Vice President, Treasurer, and Secretary.

The elections were conducted in accordance with standard parliamentary procedure. Nominees for the positions on MPB were, Christina Vargas for Vice Chair, Patrick Jenkins and Hugh Lawrence for Treasurer, Ronell Howard for Secretary, and Public Relations

the nominees were Hugh Lawrence, Andre Robinson, and Michel Draper. Surprisingly there were only four nominees for the positions in the Uniti Cultural Center. The nominees were for Pres. Sean Joe, V.P. Agnes Adu, Tres. Naala Royal, and Sec. Sabrina Lewis. The position of Public Relations is an appointed one.

The new Chair for MPB is Carl Heastie who is appointed by the President of Polity from three names of the twenty four board members that was submitted. The new executive board which is made up of the Pres., V.P., Tres., Sec., and P.R. are Carl Heastie, Chair, Christina Vargas, V.C., Patrick Jenkins, Tres., and Hugh Lawrence, P.R. The new executive board for the Cultural Center are Pres., Sean Joe, V.P., Agnes Adu, Tres., Naala Royal, and Sec., Sabrina Lewis.

## YOU MUST LEARN

con't from page 6

election year. As for those insinuations of the white race being evil, what do you expect Black people to think about a people who kidnapped them from their homeland, stripped them of their name, culture, religion, and freedom, put them to work for no profit, sold their children, broke up their families, emancipated them, but created Klan organizations when they advanced too far too fast, lynched men because they were black, burned churches and houses with women and children in them, beat them and killed them for having the audacity to want civil rights and at the same time call themselves "Christian", and "God fearing." The people in your community jeering and shouting obscenities, are no different than the whites that gathered at public lynchings. You seem quick to yell

reverse discrimination, but I think that you like many of those as ignorant as yourself cannot handle having the truth thrown in your face--especially when it makes the white race look so uncivilized. If you and those like you are interested in really knowing about the Black experience, I suggest that you take an AFS course or a few. I think you would find it enlightening.

Peace and Love To All

**BLACK  
SOLIDARITY DAY  
NOV. 6TH, 1989**



Shades of Black

Elegance of Ebony Skin  
So refined, sooo very fine  
Multitudes of tones; hues that all possess  
individual Pulchritude  
From the brightest Sunshine to  
The most glorious, most mystical  
Jet-colored sky at Midnight  
Soo many Passionate shades that  
Simple words cannot define  
Their Beauty:

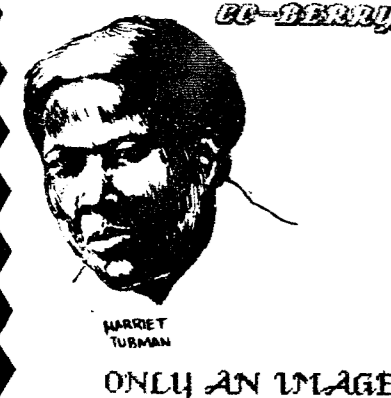


BLack-gold, Amber, Mahogany, Copper, Golden-brown...  
And no two shades are ever exactly the same  
Making our pigmentation more Precious  
More Unique than any other could ATTEMPT to acquire  
Basking in the Sun for an Eternity  
For one simulates, "acquires", and  
Desires what they were not Blessed with:  
The Aura and the Elegance  
Of the many Shades of Black.

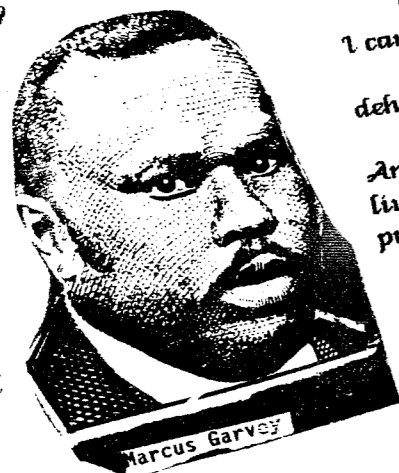
Morgana C. Ward

CAN I HAVE MY BUSINESS BACK

Turning heads as we go by  
we're two different people but  
we're in the same state of mind  
Isn't love all the matters?  
This is what everyone says  
But actions speaks louder than words.  
Questions? Only we know the answers  
I'm tired of the stures and idle  
chat chatter.  
I didn't ask for your opinions  
So don't ask for mine  
Have common courtesy even if you disagree  
It's my choice.....  
Respect it!



ONLY AN IMAGE



Marcus Garvey

Innocent Doves dance in my dreams by day,  
Mystic songs they sing to my solemn soul  
turns into a fire filled with Darkness  
overcomes my emotions of delay  
dots us the good of expressing needs  
Envisioned once by the deliberate words  
Whispered by the antagonistic woes  
so desperately fished to understand  
Meanings that lurk within the opened clouds  
of serenity continued to drift  
along with the serpentine doves that long  
to leer down on the executioner  
dressed in the brightest garb known to man  
only to insist that they are still innocent  
to my inner eye.

EL LADIR

C.S. Bassarath



# POETRY



brother to brother

What is it all about?  
What is it all about? you blatantly shoot my body!  
and rape my mind. Slaying my brothers and sister  
with water down images of a dream.  
I don't know... You feed me hatred instead of love  
processed food... processed hair... synthetic art  
Artificial eyes... Hair... Creative education... Synthetic  
Representation.  
Am I your experiment.  
Your manufactured nigger!  
I am distraut, my mind ache of pain... the love has been  
Snatched from my heart. My togetherness... my clay... my  
brother has been P/nc from my life.  
I can't stand the baseball bats to my head anymore.  
My heart can't take the crack... the eurocentric  
dehumanizing education, this mentor of racism and death.  
So to you my brother I ask, what is it all about?  
And into man... comes the purest of evil... the death of the  
living. Paul. Treavor you are free of your chains  
pray for us in our chambers of living agony and death.

salahkam..salam  
SAJO 89°

SPOKES

A barrage of thoughts attack your soul  
attempting to enlightening all, who  
but you is to know

Each second, the knowledge is  
unveiled only to be closed out by  
the shades of undeveloped light  
which have the potential of the stars  
that surround you

Suddenly, a stirring arouses the senses  
tunneling through the words, leaping  
over the fences of stagnation.  
NOW look in the crystal and tell  
yourself you are still scared;  
No, you're not afraid but hopeful  
of what you have seen; have known;  
Do want

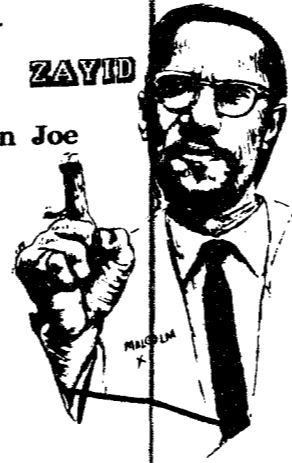
Sheldon Bassarath

S.O.B.

The world was a better place before you showed your face.  
You were accepted with open arms, but while we embraced  
You stabbed me in the back while you smiled in my face.  
I gave you all that I had, and found you wanting.  
You forced me to leave my home, and go to another;  
Chained with my brethren  
living in the stench of my excrement.  
You forced me to work the land for you,  
but thanked me not.  
You raped my women, sold my children and killed my  
brothers for daring to be free.  
You "freed" me when it was profitable to do so,  
but kept me as bound as I was under masters yoke.  
You met at the Berlin Conference and sliced my birth place  
like a pie to be divided amongst your materialistic cronies.  
You killed the people who opposed you there in the name of  
industry, and built your factories on their bones. Now in the  
name of industry you are killing the rainforests,  
and destroying the ozone layer.  
You Son Of a Bitch!  
Don't you have enough? Didn't you steal enough from the world?  
Didn't you kill enough of the world's population?  
Must you sacrifice the world for profit?  
What will you do then? Take off into space?  
Go! Please leave!  
Maybe we can still correct the wrongs that you have committed,  
but you and your animalistic ways have to change for the  
sake Of Us All.

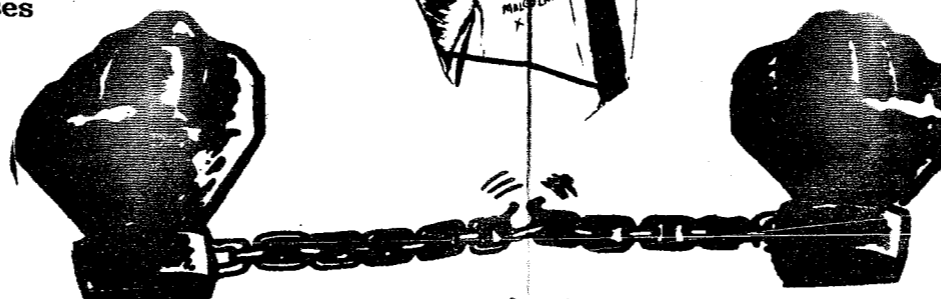
ZAYID

Sean Joe



BY

PAGE



"UNTITLED"

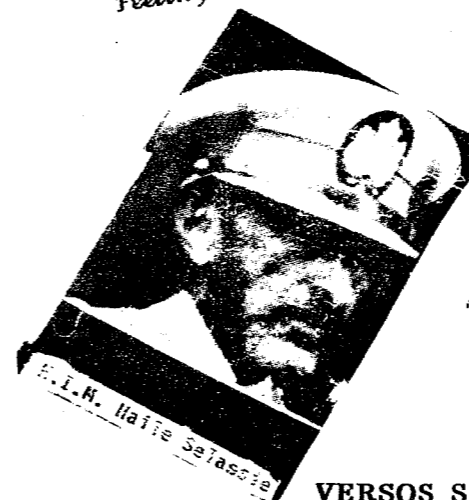
By Robert E. Knight  
Do you really live for unworthy love?  
Or just a flicker of yellow fire  
That shines like the sun in the sky above?  
Take my breath away with your every desire?  
If that is not it then what can it be?  
Is love the night breeze we always long for?  
No, I have the answer. Now let me see.  
Could be the way love is made on the shore,  
Which is always real and true with much depth,  
And it has qualities of a life time  
That is like the wind, loud but quiet as kept.  
Only you and I will notice the signs of love  
That in our time would be made whole:  
Feeling that are made are earned from your soul!

"X"

LIFE

(Dedicated to Donald Williams Cooke)  
By Robert E. Knight

Each and everyday  
Life is taken for granted,  
Then taken away!



VERSOS SENCILLOS

Quiero, a la sombra de un ala, contar este cuento  
en flor: la niña de Guatemala, la que se murió de amor.

Eran de lirios los ramos, y las orlas de reseda y  
de jazmin: la enterramos en una caja de seda.

...Ella dió al desmemoriado una almohadilla de olor:  
el volvió, volvió casado: ella se murió de amor.

Iban cargandola en andas obispos y embajadores:  
detras iba el pueblo en tandas, todo cargado de flores.

...Ella, por vorverlo a ver, salió a verlo al mira-  
dor; el volvió con su mujer: ella se murió de amor.

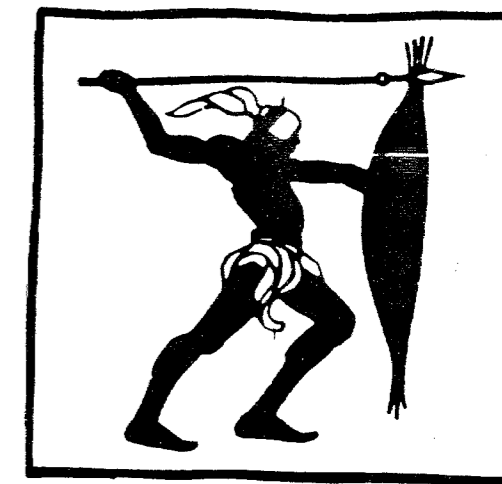
Como de bronce candente al beso de despedida era su  
frente! la frente que más he amado en mi vida!

...Se entró de tarde en el río, la sacó muerta el  
doctor; dicen que murió de frío: yo se que murió de amor.

Allí, en la boveda helada, la pusieron en dos bancos:  
bese su mano afilada, bese sus zapatos blancos.

Callado, al oscurecer, me llamó el enterrador:  
!nunca mas he vuelto a ver a la que murió de amor!

Jose Marti



This is something short, I am writing, I am  
trying to inform not you, not me, who are  
we? The blind sight in darkness what a  
mess. Soul coiless, I write as the soul lays  
Crying.

A man confess, a woman's blessing, a fool's  
belief, man made grief. The pain of a human,  
man's goals gone out of control. The being  
called man, I got over, got paid, got laid man,  
he spent money, laugh funny, clumsy; I teased  
you honey, I walked to the halls of souls. It's  
cold, none are wiser, only richer in pain. Minds  
dreams, hearts bleed as the soul lays crying.

I write, I reach, brother to brother, mother to  
mother, man to man, man's plan to destroy, no  
one ran, many got brand, ED. This not too much  
to think about, little to write about, I am not  
asking you to remember, souls surrender, many  
lives as man lays crying.



Standing female figure  
Akan peoples, Baule group, Côte d'Ivoire



# A STORY OF STRUGGLE

by Stephen Davidson

Xiaopo Huang, former Deputy Director of the China Press Club, Beijing, P.R.C., was featured in the 1989-1990 University Distinguished Lecture Series in Staller Center for the Arts Recital Hall for October. The Distinguished Lecture Series was instituted in 1982 by the Office of the Provost. It was inaugurated on March 26, and addressed by Dr. Frank Press, President of the National Academy of Science. For eight years the series has been co-sponsored by Newsday.

Xiaopo Huang stood before her audience and gave her thoughts of the tragedy and massacre that took place in Tianmen Square during the pro-democracy movement recently. She said no one could have really foreseen or anticipated what would come to pass at the square. Just like the cultural revolution that took place in the sixties, in China, she saw the same parallels of the struggle for change in Tianmen Square.

She herself was an active participant of the cultural movement in the sixties. She was only one and a half years in her secondary education when the schools were closed down and the Red Guard, groups of high school and college students, were formed. One thing that stood out in her mind was the defiant and challenging mentality that came out of that time period. It was acceptable to challenge all forms of authority, parents, government, and society. This struggle only lasted from 1966 to 1968. It ended with all the students retreating to the rural areas of the countryside. This bright dream of Revolution led by Mao Tse Tung turned into misery, dissolution and disappointment. Huang and her family were confronted with the harsh reality of poverty in the countryside. She remained there for two years working in the rice paddy and planting cotton. She watched as her family was slowly torn apart by the brutal suppression imposed by the government.

In 1970 when the higher educational institutions started reopening she admitted to a Foreign Language School, where she hoped her dreams of becoming an interpreter for a high level government official would come true. Having the disadvantage of being four and a half years behind she had to work extra hard.

At age twenty two, Huang was working as an interpreter in Beijing. In 1979 she came to the U.S. as a translator for the Chinese



Government Delegation. With her first visit to the U.S. she had to come face to face with this great enemy, the number one imperialistic country in the world. She realized how, through propaganda she was led to believe that the west had made less progress in modernization and industry. When she saw what the reality of the west was about, she then could discern for herself what was right and wrong. While working with the Old Chinese Journal Association in Beijing her job was to organize International news conferences. She described her responsibilities as being very demanding and interesting, allowing her to meet with the brightest people of her country. Being in such a privileged and influential position she urged government officials to better relations with the west by allowing western journalists to tell China's story. Seeing that the government controlled the media, western journalists on assignment would be more of a credible source for news.

This task was very difficult. She was forced to represent views and ideals that she

did not agree with. "I had to do and say things against my will," remarked Huang. Despite these setbacks she still tried to work for positive changes from within the government. In 1987 a very important door opened for Huang. She was granted a fellowship from Princeton University. She promptly left her job and accepted the fellowship. To her the most basic human right is self expression. This right unfortunately, which in her part of the world people have to sacrifice their life and struggle for.

Huang outlined four points that define China's struggle today. First, she described the students of the Beijing pro-democracy movement as being the most vocal force released in ten years in China. Secondly, the political institution in China is highly fragile. It is fragile because the government is organized around an individual rather than around a system of government. Next, the making of new China is long and painful. The movement of the sixties and the pro-democracy movement of the nineties demanded too high of an expectation and exceeded the limits of the leadership. The leadership could not offer the higher level of reform. Whomever comes into power in China, has to cope with a billion and a half people who need food, clothing, and shelter. Sixty seven percent of China's population live in the country side and of that percent a great many are uneducated. Many still to date because of governmental control do not know exactly what occurred in Beijing. One important fact remains current, the students who perished in Beijing are now a part of history and they went into history posing a very simple but profound problem; that something is fundamentally wrong in China.

The fourth and final point Huang made was, the fact that China cannot copy all that the West has to offer. While answers to many of China's problems may be in the West, China cannot copy all that the West has to offer because she cannot find her own identity. While China has once more been brutally subdued into silence it will not last forever. The success of China in the future depends on its people understanding their economy and climate. Huang's expectations and hopes for China are genuine. She said, "I think that the silence in China is only temporary. In Poland, Russia and in other parts of the world things have changed." She hopes for some form of change to happen in China.

## GARBA HEADS U.N.

by John Mitchell Ellis

In command At The U.N.: Joseph Nanven Garba The United Nations Opened its 44th General Assembly recently by unanimously electing as its new President a former Nigerian Major General, who was a leader of one Africa's most unusual military coups. The new Assembly President, Joseph Naven Garba, Nigeria's representative at the United Nations, was one of a small group of middle-ranking officers who in 1975 overthrew the military government of Gen. Yakubu Gowon because they wanted a return to civilian rule.

One of Garba's many skills is that he is an extremely gifted writer. As a writer Garba has published a gripping account of the take over and of the four years he spent as Nigeria's Foreign Minister in his book Diplomatic Soldiering.

The opening line of the book is as follows: "The senior officers were late arriving in Lagos, and I was fed up listening to my voice, over and over again on the radio." Mr. Garba then a colonel, had just announced the coup and was waiting impatiently to give his superior officers their orders.

Today, Mr. Garba calls the takeover "a democratic coup," a seizure of power intended to restore democracy to Nigeria, not suppress it. The coup's authors set themselves a four year timetable for restoring civilian rule and stuck to it.

The 46 year old Garba is a tall, humorous soldier turned scholar who comes from the Jos Plateau in Central Nigeria which is also the home of Gen. Gowon. After military training in Nigeria and Britain, he became, at 19, the country's youngest infantry officer.

After a disagreement with the Nigeria government in 1979, they retired him. During his retirement, Garba began attending the John F. Kennedy School of Government at Harvard, took a master's degree in public administration and wrote two books: "Revolution is Nigeria--Another View" and "Diplomatic Soldiering."

Mr. Garba's attempt to return to Nigeria to civilian rule failed in 1983 when the military took power again. Next year the new military rulers appointed him Nigeria's representative to the United Nations.

The position of General Assembly President is largely ceremonial. It entails

a great deal of hand shaking, countless cocktails parties, and seemingly endless weeks on a green marble podium as president, prime and foreign ministers air their views on the state of the world. Through all of this the one year tenure that goes with it is very prestigious.

The publicity the job brings may help Mr. Garba if he decides to seek the United Nations Secretary Generalship when Javier Perez steps down in two years. All countries agree that Africa can have the job if it can find a reasonable candidate, and Mr. Garba has been mentioned.

The election of Mr. Garba is one of progress. As he is one of the few leaders to come from out of Africa to say that might is not necessarily right. He believes that a focus on internal economics is very important to the growth of a up and coming nation. This also shows that there is a little more unity amongst the African nations which is definitely needed for the progress for blacks as a people on a global level. So from me to you Joseph Nanven Garba, may your tenure be one of greatness and a stepping stone to bigger and better things.



**SUBMIT ALL VIEWS, POETRY, ARTICLES,  
ARTWORK, ANYTHING TO CENTRAL HALL RM. 031**

# WHY YOU PAUL?...WHY NOT HIM?

by Nicole D. Bellamy

I will never forget the night of Wednesday, August 16, 1989, for the rest of my life. My mother and I came home around 11:00 p.m. I went up to my brother's room to let him know we were home, and he said to me, "Call Mommy up here." I asked him what was wrong but he wouldn't tell me until my mother came upstairs. When the three of us were in the room, he said, "Paul is in the hospital." (Paul was my 19 year old cousin.) He continued by saying, "Some white kid hit him in the head with a baseball bat." My mother and I had so many questions, but my brother didn't have any answers. He was still waiting for more news from my aunt, who was at the hospital.

About half-an-hour later, my aunt called. There wasn't anything conclusive to report, because they were still waiting for the results of the CAT Scan. At that time, she didn't seem too worried so we didn't worry either. My aunt wanted my mother and I to pick up Paul's car from the hospital. On the way there, mom and I were talking about everyday things because we didn't think the extent of Paul's injuries were that bad.

We arrived at the hospital within 20 minutes, only to find my aunt, uncle and cousin Cecil (Paul's brother) standing outside the emergency room. My aunt was in tears: they had to operate on Paul's brain immediately, because there was tremendous pressure and several blood clots. I tried to comfort my aunt as best I could, while at the same time, hiding my own fears of what might happen to my favorite cousin.

The operation began around 12:30 a.m. The night seemed to go on forever. We were all sitting in the K4 Lounge at Maimonides Hospital, each, deep in our own thoughts, and praying for the best possible outcome to this horrible nightmare. And I truly believed it was a nightmare. I was hoping that I would wake up in my warm bed, and that Paul would be safely in his.

The surgeon came into the lounge around 4:15, and I knew then that this was no dream. This was reality. I sat firmly in my seat, listening to every word he said. "He made it through the surgery, but it doesn't look good. I had to remove a portion of the frontal lobe of his brain because it was so swollen, that the pressure had to be relieved. The frontal lobe is a non-functional part of the brain, and if any part had to be removed, that is the 'safest' part. He's in a slight coma now, and the next few hours are very crucial." I remained in my seat, tears rolling down my face and praying to God, "Please don't let Paul die." My aunt and uncle clung to each other; Cecil sat in his seat with a look of anger mixed with fear on his face; my mother tried to say encouraging words to my aunt (her sister). The surgeon told us that Paul was in the recovery room, and that we would be allowed to see him, but only for a few minutes.

I called my brother, who was still at home, to let him know what was happening, and he arrived at the hospital in about 15 minutes.

Then it was time to see Paul. First my aunt and uncle went in. When they came out, my aunt looked very distraught. It was a terrible shock to see her eldest son, in such condition. Then it was my turn. I knew I couldn't go in that room myself, so I grabbed my mom's arm for support. We went in the room, and I saw my cousin lying on his back, his head in bandages, and tubes coming out of him from everywhere. I couldn't even go near his bed because I was too scared. I started hysterically crying and ran out of the room, leaving my mother by herself. When she came out, I asked her how he looked. She said that he was on a respirator, and that his face and head were very badly swollen.

After we had all seen him, the nurse told us to go home and get some rest, because there was nothing we could do at that moment. She told us to come back later in the day because

they were going to move Paul into the ICU, and we could visit with them then.

We went to our respective houses, but none of us could rest. My mother and brother both went to work for half the day, but I could not make it to my summer job. I stayed home by the phone waiting for news from my aunt and scared each time it rang, fearing that it might be bad news.

Later that evening, my aunt called with some good news. Paul was out of the coma, but he was still unconscious. And, he was moving both of his legs, which meant there didn't appear to be any paralysis. But the best part of it all was that he responded to people's voices by slightly squeezing his hand. For the first time in 24 hours, I saw my aunt smile.

The next few weeks were basically the same. Paul was in and out of consciousness. He couldn't open his eyes because his head and face were still swollen. He was still on the respirator, and still had various tubes in him. The only thing that kept our spirits high was the movement in his legs, and his response to familiar voices.

Eventually, Paul's recovery began to become more rapid. The doctor's were calling him a miracle patient, because due to the severity of the beating he took, they didn't think he was going to make it. And to come out of it with no apparent brain damage was even more remarkable. Another encouraging improvement was that he could open his eyes. Even though it was only for split seconds at a time, he could still open his eyes. After about a week of this, Paul was fully conscious, and fully aware of what was going on around him. He was even taken off the respirator, and was talking up a storm. He remembered everything that happened, even from when he was a small child. He soon developed an unusually high fever, and after extensive tests, it was identified as "right sided pneumonia" in his lung. He was given antibiotics to bring the fever down and in a few days it was back to normal.

By the next week, it was time to move Paul into his own room. And what a day it was. Paul had so many friends and family members at his bedside, proving that he was a lovable person.

Almost immediately after he was released to his own room, Paul had to return to the ICU, because the fever came back. This time the cause was a urinary tract infection. More antibiotics were given for this and soon the fever went down.

These were just two minor setbacks in Paul's recovery. He never let it get him down. He was determined to beat the fever: he followed all of the nurses' instructions, and soon it was time for him to go back to his own room.

Soon, the doctors put him on a normal diet of solid foods, and he began to go through physical therapy. At first, he was walking with the aid of a walker, but only because he was in bed for so long that he had to gain his strength back. Very quickly he got tired of using the walker and was walking on his own.

The doctors were so impressed with his recovery, that they were going to release him on Saturday, September 30. Can you imagine how happy everyone was? Especially Paul. After 6 weeks in that dreary hospital, he was finally going home. He was going to sleep in his own bed, eat mom's home cooking, hang out with his friends, and most important, drive his car. But the night before his release, that damn fever came back, all out of the blue. And the doctors decided to keep him there for more tests and observation. Paul said to his brother, "I'll never get out of here."

That was the beginning of the end. Paul's will to fight slowly disappeared. He didn't seem to want to do anything: eat, talk, walk around, nothing. All he wanted to do was lay in bed and sleep. Towards the end of the week his condition worsened. His breathing became

more rapid and labored (similar to that of an asthmatic). His fever was at its highest at 106, and talking became a chore. As much as his mother tried to get him to eat, and walk, he just couldn't do it. He kept telling her how sick he felt. He said, "I just don't feel like myself." Even his features changed. His color got darker, and he was very lethargic. He asked his mother to stay with him on Sunday night, and she agreed because she saw that he really wasn't feeling well.

At about 4:00 a.m. the next morning, my aunt called my house. I picked up the phone and I heard my aunt say, "Lee, Paul expired around 3:20." I sat there stunned, my heart beating a mile a minute. I ran down to my mother's room and cried in her arms. I didn't want to believe it. But when my mother, brother, and I rushed to the hospital and saw Paul, I had to believe it. My cousin, who was more like my brother, was really dead.

What was the cause of Paul's untimely and tragic death? He died because someone didn't like the color of his skin. On Wednesday, August 16, Paul and two of his friends were in McDonalds on Fort Hamilton Parkway, in Bay Ridge Brooklyn, after their usual game of bowling. As they were leaving, Paul was approached by a 15 year old white youth named John Creamer. Creamer said to Paul, "You look like the guy who was chasing my sister last week." Paul denied the accusation. Creamer left and came back with a girl, (who was really not his sister) and about 6 or 8 other white. The girl said, "Well, I think it's him but I'm not really sure." That was enough for Creamer he hit Paul from behind with a baseball bat he had been hiding. Paul's friend screamed, and his other friend ran into McDonalds and he called the ambulance. Meanwhile, Creamer and his friends fled from the scene.

Based on a description given to the police by witnesses, Creamer was arrested and put in a juvenile detention center, and the bat was recovered. Creamer was being held without bail on charges of assault and criminal possession of a weapon. However, now that things have changed, the charges have been upgraded to murder. When questioned as to why he did it, Creamer said, "I don't know, I just did it." He never showed any remorse for his action.

The disturbing thing about this whole thing, aside from the fact that an innocent young black man died a senseless death, is that the police are denying that the attack was racially motivated. They say that because Creamer was supposedly a bully in his neighborhood, and that he beat up on white kids as well, that his attack was not racial. My family however, is sticking to their claim. The case will be going to trial, and regardless of his age, Creamer will be tried as an adult. We are all hoping that justice will be served. We want Creamer to get the maximum punishment for his outrageous and uncalled-for behavior. And while nothing we do can bring Paul back to us, if Creamer is punished, then Paul's death will not have been in vain.

I am still trying to understand why Paul had to die. I guess it's true what they say that 'the good die young' and Paul was definitely a good person. He was a sweet, caring person who always carried a smile on his face. He never had an unkind word always carried a smile on his face. He never had an unkind word to say about anyone. Those who were fortunate enough to have known Paul (and believe me, he had a multitude of friends) all felt the same way about him; that he was a very special young man, who didn't deserve to die. And while this might sound biased coming from me because he was my cousin, it is still very true.

A lady offering comfort to my aunt said, "Every so often, God needs flowers for His garden in Heaven, and He only chooses from among the best." Paul was THE BEST.  
Rest in Peace Paul.

## BLACKWORLD SUPPORTS DINKINS

# A.A.B. Is In Effect

by Carl Heastie

The Minority Planning Board is the "minority" part of Student Activities Board. It was set up to give the minority community the opportunity to program for itself. The board is made up of 10 unaffiliated members and 12 representatives, 1 each from Caribbean Students Organization, Haitian Students Organization, Latin American Students Organization, African-American Students Organization, SAINTS, Society of Young Koreans, Minorities in Engineering and Applied Sciences, UNITI Cultural Center, Gospel Choir, Asian Students Association, Blackworld and Club India. From these 22 board members, the executive board is to be chosen. The chairman or chairperson is chosen by the Polity President. All 22 members are to plan programming events for the community.

The function of the Minority Planning Board is to be an umbrella to all other organizations. It gives our community a chance to come together and decide on programming ideas. All organizations have an equal say on any issue brought before the board. Each organization gets 1 vote which is cast by the organizational representative. The Chairperson only votes in the event of a tie.

The Minority Planning Board has had some fine programming here at Stony Brook. In the past we have featured guests such as Eric B and Rakim, Entouch, Lilo Thomas, Ten City,

Shinehead, and many others. This semester we have had 3 parties one which featured CeCe Rogers. Also this semester we will have KC Flight in a joint party with Tokyo Joes. In November Boogie Down Productions will be performing live in the gym. This concert will be in conjunction with SAB and MALIK SIGMA PSI Inc.

The Minority Planning Board is able to program from your activity fee. The budget is \$18500. With this money we sponsor the programming. It may seem like a lot of money but it is not. Each party costs nearly \$1000. A major concert as in CeCe Rogers costs nearly \$3200. From the budget of \$18500 we have to program for two semesters.

When the term "umbrella" to other organizations was stated it also meant that many organizations need financial help in their respective programming. MPB contributes traditionally to the Saints Dinner, CSO weekend, Third World Graduation, Black Womens Weekend and LASO weekend. This semester we have contributed to CSO weekend, then the bus trip to New Palitz, Gay and Lesbian awareness week, and will also contribute to Kwaanza. MPB will also have an International Food and Organizational Information Fair. In the spring we will host the 2nd Annual Black History Month Formal.

In the process of programming during an

entire school year MPB has the difficulties of trying to make sure that all organizations are represented fairly. As an entire board and community we must work hard and work together to put on the type of programming that will educate and entertain the community. We must all participate. Our meetings are every other Monday at 9:30 in the UNITI Cultural Center. If you have ideas bring them. For information or any questions call Carl Heastie at 632-3301.

This years participating Board

Carl Heastie	Chairman
Christina Vargas	Vice-Chairman
Patrick Jenkins	Treasurer
Ronell Howard	Secretary
Hugh Lawrence	Public Relations
Agnes Adu	MPB
Michel "Lucky" Draper	MPB
Gina Lynch	MPB
Bessie Ortega	MPB
Andre Robinson	MPB
Rowena Aquino	ASA
Damali Campbell	AASO
Steven Davidson	CSO
Sheila Solomon	Gospel Choir
Sean Joe	UNITI
Dwayne Andrews	Blackworld
Andrea Robertson	MEAS
Angeles	LASO
Carla Perrote	SAINTS

## BLACKWORLD'S MANY WOES

by Troy Callahan

Have you recently noticed that when you went to go to pick up your favorite campus newspaper, (it's Blackworld for those that are wondering) it had not arrived yet? Maybe you thought that you made a mistake as to when it was supposed to come out (it's scheduled for an appearance every other Thursday). Or maybe you thought that everyone snatched up those few precious issues of the paper, leaving you empty handed and forced to merely speculate on what is happening in the minority community at Stony Brook. If only things were so simple.

Blackworld has been the unfortunate victim of many problems since the beginning of the semester. Basically, you name it and it has probably been a problem for the staff down at the newspaper. I asked Dwayne Andrews, mild mannered assistant editor by night and crazed computer engineering major by day, what was the source of all this turmoil. According to Andrews it all started when the newspaper's outdated and temperamental typesetting machine began to break down.

"Our machine is fifteen years old and has a book value of around 10 thousand dollars," said Andrews. "We were hoping that we could trade it in for another machine." These days, hope and a dollar will get you on the bus or a train, and that won't even be true for much longer if the MTA has it's way. Needless to say, no one wanted to have anything to do with the machine. Not even as a trade in.

So the dedicated staff at Blackworld was forced to make do with what they had, and decided it was time to put the ball in Polity's court. Eventually, Polity came through with some funding for a new machine, about eleven or twelve hundred dollars. So now you're all

thinking, "Wow! That's a lot of money! Now they can live happily ever after printing those radical and revolutionary ideas of theirs," right? Like I said before, if only things were so simple. Sure, Blackworld did get a new machine, but according to Andrews it's not the type that is really needed for the newspaper.

Andrews explained, "What we got isn't even a typesetting machine, it's more like a souped-up typewriter. The machine we really need costs about \$35,000, which we will probably never see." Now that's a lot of money.

According to Andrews, the newspaper has had problems with it's printer as well. Unfortunately, the printer, Three Village Herald, rarely prints the paper for exactly when it is wanted. Why? A very legitimate indeed. Andrews explains that, "They (the printer) say we have too much typesetting to be done for titles, quotes, and anything else we can't do on our typewriter," making it impossible for them to print on time. So you say, "Why not just take your business somewhere else?" A lot easier said than done. You may not be aware of this, but we're basically out in the boonies and big time printers are not that easy to come by out here. The next closest one is about 45 minutes away from here, which would make it that much harder for the paper to come out. Andrews went on to point out that "If we had machines like The Statesman and The Press we would be able to do all of the typesetting ourselves at no extra charge to the paper. We spend at least one hundred dollars an issue on typesetting alone now, and then wind up getting the paper back late to boot."

So why doesn't Blackworld have what would seem should be somewhat standard equipment? The Statesman got theirs as a donation. That's fine and dandy. The Press on the other hand got theirs from Polity. That stinks. Don't get me wrong, The Press certainly deserves the equipment they got. In fact The Press is my favorite campus publication, right next to Blackworld. But could somebody explain to me why they deserved this type of funding and not Blackworld? Hell of a question, right?

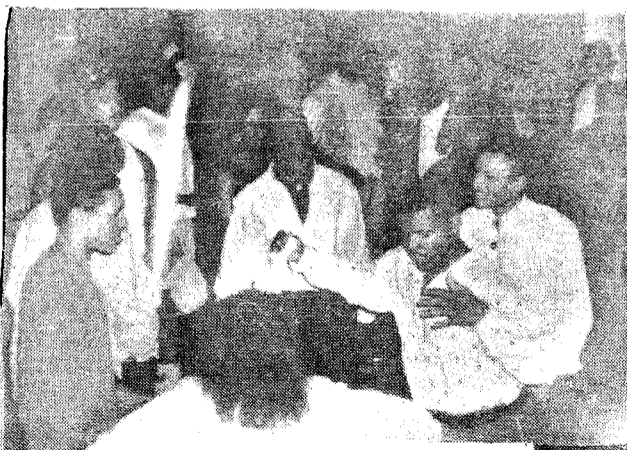
I figured I would ask Andrews for some insight on this. He looked about as puzzled as I did. He agreed that Blackworld is a very under-privileged paper and said, "I hope that the fact that the title of the paper is Blackworld doesn't deter the printer from printing it and Polity from allocating us funds." Now I personally can see a printer not wanting to print a paper just because it has a title such as Blackworld. In fact, I can say I actually have seen that type of thing happen before. It is a sad but true fact nonetheless that some people feel hatred for or are intimidated by words such as these, and in turn refuse to be associated with them in any way, shape or form. These emotions rise from a single word called prejudice.

Polity is the student run government on campus. It is supposed to be the voice of all of the students here at Stony Brook. I truly hope that this type of thinking is not the cause of Polity's seemingly lack of support for Blackworld. I also hope that Polity will deem Blackworld worthy of similar consideration it has given to The Press. But then again, I too must remember that hope, and a dollar will get you on a bus or a train.

A.A.B., SAB, Tokyo Joe's and Malik Sigma Psi Present:  
Boogie Down Productions Featuring KRS-1, The T'Cha  
Saturday, November 11, 1989 at the Gym



# ... Ce Ce Was Here!!!



Page Done  
By:  
Michelle  
Eubanks





To Depressed and Lonely,  
Try something new!  
You never know, you may like it.  
Who cares what others think.  
Your Roommate

To Marshall & Dale  
Congratulations on your new Friendship  
Love  
Shelise

To Will- Pump up the Jam

To the SI "sweethearts" (Zsa Zsa & Shorty)  
And we were having sooooo much fun this  
semester! Remember ...take lots of pictures.  
All Blau is Due  
Peace  
CBS, women is messin' wit your brain,  
Dem Mad Money Trooper



What's up? To the brothers of OMEGA PSI PHI

To: My Brothers & Sisters  
Thanks for voting for me in the Polity  
elections.  
Peace & Love  
Melissa

To Manny,  
Yes! I think so.  
Love  
Shelise

To Gillian- What's up dude!

To The Center OF Attraction  
Stay Sweet, But stop being so nice,----  
Know what I'm saying? NO!!  
Lova Ya!  
TEMPTED

To the guys in Douglas 120,  
When's our party?!!

To D.N.S. (my sweetheart) !!  
You can do it because I know you can.  
(Study hard- You know what's really important.)  
Most of all - do not underestimate your Power  
It's Strong!! "Luv Ya"  
K.E.F.

To Shorty Love in Hand Rm 211B  
I hope you caught the hint that  
I want to get together with you!!  
Maybe you could get a homemade  
suit if you consider the offer!  
Knightwear  
Rm 318B

Derwin,  
we hardly knew ye,  
Ezra and Dougal

To The Gracious Ladies of D.S.T. Pi Delta  
Chapter  
I Luv Ya All.  
G.Q. Dougal

To Issac, The Brown Hornet &  
Especially "Moody":  
Sorry about last week, it  
will never happen again. OK?  
Forgive us.

Caro Edwin,  
Tu eres mi vida!  
Bendicion,  
CASS

Yo D - Who will it be? It's just a mystery!  
Wait and see. CB-S

KATHY, please call I've got DIRT!!!  
HO-CAKE #1

The Doctor &  
Screecher

# PARTY LINE

Yo Hymie,  
We still haven't found you.  
Peace  
Ezra and Dougal

To My Patient,  
Hurry up and get back to your healthy  
state... Your nurse needs a doctor.  
Your Nurse

Peace to My Delta G Q Brothers  
TEE.....

To: Temptation,  
I'll be there for you.  
Love Being  
Tempted

Tracy- My mom always wanted me to marry a  
doctor!



To "THE GIRLZ",  
No I'm not Jamaican  
But I was told that I  
am fly and that my  
"Shabonka" can get  
the job done. Why don't  
you come by and give it  
a test run!  
BEE SMOOTH  
Rm 318B



To Chocolate Chip,  
When do I get to see the cherry stems?  
Waine, you didn't have any female problems.  
It just makes the scene more interesting.  
C She1



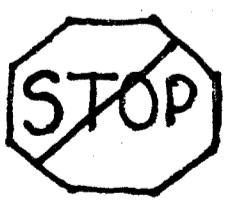
To the Guy with my aqua comb,  
How long has it been? Please make sure you  
a at least wash it before you return it.  
From the girl who has a little  
mouth

To Kyle;  
-Yeah so I don't care. Sitting one.  
To my Amazon with big breasts;  
-I'm comin ova  
To everybody I forgot  
-See Ya  
-Smuv Sev nefokt

To B-Smooth  
YOU'RE NOT FLY! (NOT EVEN CLOSE)  
YOU'RE NOT JAMAICAN SO STOP FAKIN!  
"THE GIRLZ"

To My Muya;  
-Send mo biscuits  
To the Ones; your eye in the sky; The Sun shines  
in 89. Blau; Remember  
TO MY FRIENDS;  
Yo Was Up  
The D - Spence

Hey You,  
Maybe I should sell my slow jam tapes all  
night  
CBS



To 6 foot 10,  
Please consider my offer.  
I want to have lots of memories for my  
21st  
From Beat It.



To the SIW's  
Against All Odds the deed will be done.  
Be strong and shun not the struggle.  
Let's make Kalif proud. Peace  
S1#2



To the HSC Possie,  
Audio Al, Dora, Andre, Joe, Jean, Rudy,  
Omar, Tina, Rolande, Jerry, Earl, Karen, Lori,  
Lydia, Ron, Avery, Jeff, Harry. Remember  
only 5 more weeks until finals.  
Shelise

# For Your Information

## LAW DAY

THIRD WORLD LAW STUDENTS  
NEW YORK UNIVERSITY  
40 WASHINGTON SQ. SOUTH, 1ST FLOOR,  
SAT. NOVEMBER 4TH 9:00 A.M. - 4:00 P.M. -

CONTACT:  
VIRGINIA ACEVEDO  
2-7090  
FOR  
PRE-REG

**M.P.B.**  
Bi-Weekly MEETING  
MONDAYS 9:00  
UNITI  
CULTURAL  
CENTER

JESUS  
ROSE & HE  
LIVES  
SB Gospel CHOIR  
CONCERT  
NOV. 10TH, 7:00 IN  
STALLER CENTER (FINE ARTS)  
2.50 ON CAMPUS - 3.50 OFF CAMPUS

**N.A.A.C.P.**  
Bi-Weekly MEETING  
THURSDAY  
NOV. 2 7:30  
CULTURAL  
CENTER

Buy  
Blackworld  
POETRY BOOK  
"THE NEW REVOLUTION"  
FOR INFO CALL:  
2-4199: SHELDON  
2-3202: DWAYNE  
2-3461: ROLANDE

**A.K.A.**  
Alpha Kappa Alpha  
SOCIETY INC.

COME JOIN US AT THE  
SPECIAL OLYMPICS

OCTOBER 19, 1989

ATHLETIC  
FIELD  
7:30 A.M.  
TO 3:30 P.M.

## M.E.A.S. AT&T

REPRESENTATIVE WILL SPEAK ABOUT:

1. COMPANY OPPORTUNITY
2. SYSTEM ENGINEERING

NOV. 2 4:00 P.M.

OLD ENGINEERING RM. 201

REFRESHMENTS WILL BE SERVED!

FOR MORE INFO CALL

ANDREA: 3382

## POLITY TREASURER RUN-OFF ELECTIONS

NOVEMBER 1  
CANDIDATES:

RACHEAL BOATSWAIN  
JERRY COOKE

## AASO MEETINGS

TUESDAY  
9:30  
UNITI CULTURAL CENTER

## SAINTS

GENERAL BODY MEETINGS

WEDNESDAY  
7:30 P.M.  
S.B. UNION  
RM. 073

## N.A.S.P.

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Malik SIGMA Psi  
FRATERNITY INC.  
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UNION BALLROOM 9:00

## AASO - MPG

CO-SPONSOR THE BORADWAY PLAY

NOV. 1, 8:00 P.M.

TICKETS \$30.00

AT UNION BOX OFFICE

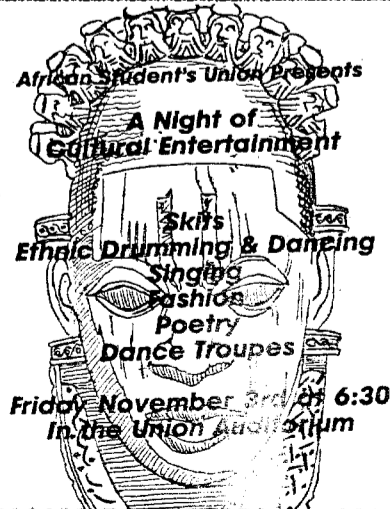
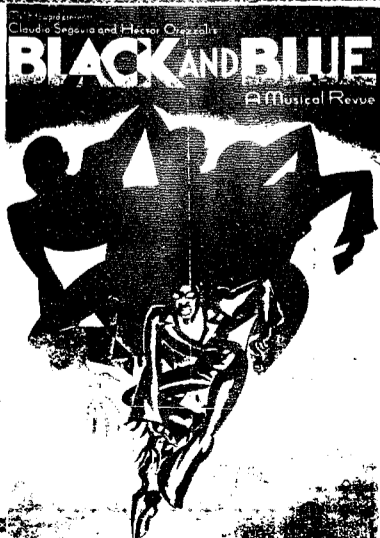
FREE TRANSPORTATION

FOR INFO CALL:

THIERRY - 3067

DAMALI - 3263

CARIN - 3262





# WHAT WILL IT TAKE TO BRING US TOGETHER?



## Sol-i-dar-i-ty

n: A UNITY OF INTEREST OR PURPOSE AMONG A GROUP.