

BLACKWORLD

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ONE NATION

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WELCOME TO THE FINAL
ISSUE OF BLACKWORLD FOR
THE SPRING 1994 SEMESTER.

IN THIS ISSUE, WE ARE
CELEBRATING 20 YEARS OF
CAMPUS NEWS, VIEWS, AND
CREATIVITY.

IT'S OUR
ANNIVERSARY!

WE HOPE THAT YOU ENJOY THE NEW
SELECTIONS AS WELL AS SUBMIS-
SIONS THAT ARE REPRINTED FROM
OLD ISSUES.

ONCE AGAIN,
BLACKWORLD
REPRESENTS!

by Allison A. Grant

As a student in AFS 464: The Black Media and America Part Two, we were required to do a film project, based on a major societal problem. Faced with so many things to choose from in such a problematic society, my group decided to do our project on babies with AIDS. For our project we paid a visit to Hale House in Harlem, and conducted an interview with some of the staff members.

Upon entering the three-story brownstone, all that could be seen on every wall were pictures of some of the most precious faces I've ever seen. The sounds that echoed from upstairs were giggles of the children, one or two could be heard crying, and a lot of shuffling tiny feet. We were then greeted by a stream of kids being helped down the stairs by the workers. They all looked at us with the most puzzled looks on their faces. We then heard a chorus of "What's your name?" They were so adorable, I just felt like pinching their cheeks. Before I get carried away, let me tell you the history of Hale House, and how it seeks to help these children and their families.

Hale House was established by "Mother" Clara Hale, and her daughter Dr. Lorraine E. Hale in March of 1972. It was a warm, pleasant day in Harlem, but this day would be like no other. It was the day that Mother Hale received the first drug-addicted child that she would care for and raise. We were told that Lorraine Hale had been driving down 146th Street in Harlem, when she noticed a woman sitting on a crate, who was dozing off while holding a small bundle in her arms that looked like a baby. Lorraine Hale then approached the woman to see if she was okay. She could tell that the woman was on drugs, which she thought was probably heroin (the drug of choice in Harlem for the previous four years). She then offered the woman her mother's address, and urged the woman to take the

child there. She told the woman that Mother Hale could take care of the child until she pulled herself together. Later on that night, the woman showed up at Mother

ics, rebuild their lives, and establish a healthy, stable environment in which their children can grow.

Hale House strives to help to

the current budget that they are working with is approximately \$600,000 a year. Hale House doesn't receive any funding from the city, state, etc. A lot of the funding that Hale House receives is from celebrity support. For example, Spike Lee donated \$50,000 so that a completely padded outdoor play area could be built. The padding is needed so that the children, especially the HIV-infected ones, would not hurt themselves and add to their already deteriorating state. Some other celebrity contributors are: Whitney Houston, Jasmine Guy, Al B. Sure, and many more.

The majority of the children that make up Hale House are African American, but there are also a substantial amount of White and Hispanic children present. They range in age from newborn to three years of age. Extensions on the age limit are sometimes made, when the parents of these children are not quite ready to retrieve the children. Often in cases when the parents don't want the children, or aren't fit to raise them, they are reunited with other members of their family, or placed in foster care.

One of the employees of Hale House envisioned it as being around forever to help any parents and children that are in need for a place to live, or someone who cares.

During our brief visit at Hale House, the other group members and I played patty cake with the children. Some of you might be surprised that we actually touched them, but if you saw these little angels you wouldn't be able to resist them either. They just looked like normal little kids in a day care, who didn't have a care in the world. I think that everybody should do whatever possible to keep Hale House going, and to help these children, even if all you can contribute are a couple of dollars, it will help. In addition, Hale House is always looking for volunteers.

Hale House:



A House Filled with Love

Hale's House.

Hale House's main purpose is to reunite families. Since most of the mothers of the babies are drug addicts, Hale House takes in their drug-addicted babies; sometimes these babies are also HIV positive. Housing the babies gives the mothers time to enter rehabilitation clinics,

anybody who needs help, but their main focus is the children; after all they are our future. The parents of the children don't have to pay Hale House for any of the services rendered. So, right about now you should be wondering where do they get their funding from. Hale House is maintained through private donations, and

An Update on the Progress of Black Businesses

by Shawanna Quick

As an African-American in the large world of work and business what do we have to look forward to? Have the many struggles and hard work of those before us paved a road of hope for us? While the odds are looking more favorable (thanks to those before us), it is obvious that we still have a long road ahead of us.

The March issue of Essence magazine has pointed out that African-Americans have made a small, but encouraging amount of progress in white-collar jobs, gaining a number of managerial, professional and technical positions. There are a small percentage of African-American women who have also been able to beat the odds by managing to hold

very prominent positions within the working world. For example, Cheryl Boone Isaacs of Los Angeles holds the title of Senior Vice-President at Worldwide Publicity at Paramount Pictures. She was the first African-American woman to be elected to the board of governors of the Academy of Motion Picture Arts and Sciences. Her responsibilities include developing the publicity campaign for all Paramount Pictures.

While this information is very encouraging and enlightening the fact still remains that at this it is not very likely for too many African-American to receive this type of advancement without working twice or even three times as hard as everyone else. The real key to African-American success within the business

world is to buy, own and sell products and services of our own.

According to this years March issue of Business Weekly "The Color of Money is Starting to Change" Black entrepreneurship and business ownership seems to be taking a turn for the better. At this point in time, the most common route to Black ownership has been joint-venture deals with corporations. For example, Nike Inc. is contracting with a Soweto based business group to produce footwear through 400 outlets in South Africa. A deal worth six million dollars which will create as many as 450 jobs.

There are also other types of Black businesses ventures taking place, which are considered to be more straight forward deals. Donaid Neubes who is in

charge of industrial relations at Anglo American Corp. is working from a consortium of Black business people to buy a fifty million dollar stake in African Life, which is an insurance company that mainly serves the Black community. Many churches with a large population of Black members are playing a very large role in helping Neubes mobilize the Black savings pool, which will make this deal a reality.

Businesses ownership is one of the strongest ways to increase the economic power of African-Americans in our society today. The circulation of our own money in our own community is the first step to a revitalizing and successful future.

by Ngosi

As summertime nears and Great Adventures prepares for its annual reporting and cops prepare for the upscale attack on our communities, many of still sing the song of dead heroes, the songs of six pence and the songs of mo' money.

It's unfortunate that year after year, many of us are still impressed with the high volume of commercial antics that reverberate our daily existence. We spend hours postulating about culture and politics and the ways of the ignorant; failing to realize that the loudest talkers are usually the ignorant in a myriad of disguises: cars, cultures, colleges. Since the costumers sit around talking, it's often unclear to them that they've been swept up and away like a Southern virgin by a Times Square pimp by the wind of their own mouths.

You walking around with symbols of "culture", still allowing the imagery of it all to be that which dictates you and your relationships with your own brothers and sisters. When you're asked to step over to the bursar, they don't care what you look like and you step where it is they ask you to step. When you're asked by public safety to bring the noise under control, they don't double check to see what you're wearing; but you control the noise. Why is it that only the imagery dictates our relationships with one another?

Advertising has grown to be much more than imagery. It has become a mental and social ritual that induces a

certain mind state {buy state} of consumers and never ceases the fattening of large company owners pockets. While credit cards give many a chance to have the look of opulence, there is really a deficiency in all areas of human life. Women are walking around with pants too tight for them to fit into; but loose enough for a man who believes money is what makes him a man. Our children are paying homage to the name tags they get in place of attention, affection or even parents.

Who



are the consumers that are lynched every time? We are. We need to check ourselves. In all of our splendor we can barely speak to one another on this campus. Too many of the events are fashion shows or parties. There is a community that exists outside of this one, a community of people who can't even afford to "front" in the protective waters of a college community. All of the energy that is put into so many pageants can be used in other areas.

We are a people that all too often have fallen victim to the fallacy of imagery. The chief concern for many is simply the appropriate dress codes. In our to

fulfill these codes we miss the codes that determine our lives; codes that we'll never get to see because our heads are buried in the pages of a catalog. SOLD.

How long are we going to live on this illusion of having? Is that all that we're afforded by a college education: a phat job and some slamming clothes? SOLD. What about the discrepancies that lurk beneath the illusions? When do we get close enough to look at those things?

Walking in our communities, there seems to be

no escape from the cyclical patterns of imagery. Too many people are caught in a mirrored wheel. Nobody wants to see what's happening beyond the projected images. The sad thing is that no one seems to realize that they are just acting a screens upon which someone else projects their imagery.

So much time talking about who got us down. Can we talk about who's going to bring us up? Brothers and sisters are putting syringes full of images up their asses and nodding to the image of having the most of everything. What does this produce? Junkies that are high on bullshit.

It isn't just out there, it can also

be seen in the halls of academia. People postulating and talking about where they've studied and how many degrees they have. AND? What can you do with all that you know? What do you know? Oh! You can quote dead people? That should lift us out of our misery. And you've studied where the people who plan your future have?! At least when your children are being killed they can say, "My Mum and Dad sat their asses on the same planks of wood as my killers!" Now won't that be a quote for future generations to remember and reiterate.

I ask these questions in 1994, sadly, because it often seems that it is really 1894. What is going on? Why are we constantly quoting dead people? Why are we quoting them on our way to the mall or as we silently pass our own brothers and sisters? Everyone wants to be seen. When you're seen you're just an easier mark[et].

Everybody talking about the atrocities "slaves" had to suffer... we're still standing on the auction block...difference is we're replacing the price tags around our own wrists.

What we need are true thinkers. Individuals who aren't afraid of being wrong sometimes, who don't mind not being in the limelight all the time, who don't mind having other leaders around them frequently. Why do our leaders need a following? Where are the leaders that want to teach the followers to be leaders? When the "leader" is gone there won't be pandemonium, there will be a nation of other leaders to fill the space and together make another nation of leaders.

THE GREAT WHITE HOPE, *One Response to the Latest U.S. Mandate*

by Angus MacDonald

This article will take a meandering look at Bill Clinton, African Americans, the First and Second Laws of Thermodynamics and fascism, with a small study-and-action suggestion at the end.

A lot of people cheered when Governor Bill Clinton won the Presidency of the United States. I didn't.

My distrust of the Arkansas governor began when he denounced rap singer Sister Souljah at a Rainbow Coalition forum hosted by Rev. Jesse Jackson for allegedly making racist statements against whites. As intended, he infuriated Rev. Jackson. Clinton said nothing despair felt by African Americans resulting from centuries of discrimination and mistreatment.

My distrust deepened when I read an article in the September 4 "Syracuse Post Standard" by Boston Globe columnist Derrick Jackson titled, "For Clinton, 'People' are White Suburbanites." The article responded to Clinton's speech in late August given to the Na-

tional Association of Black journalists. He spoke for 26 minutes without once using the phrases African Americans or Black Americans, and without once noting that African Americans are blocked from job opportunity, health care, and equal education, not just by the economy, but also by racism. The article also said that three African American Congressmen who supported Clinton asked his campaign staff for six million dollars to work in 12 Southern states to increase the African American vote there, and received nothing but "an icy putdown." This same staff did not contact Rev. Jesse Jackson for seven weeks. The message I hear, directed toward African Americans, is "I ask nothing from you: I offer nothing to you. To me, you ARE nothing." As far as I am concerned, token visits to African American churches and an African American neighborhood in Washington D.C. do not cancel out that message.

The final confirmation came as I read this excerpt from the November fourth issue of "USA TODAY": "if Clinton

accomplished anything this year it was proving he could win the nomination without giving too much to traditional Democratic constituencies—inner city groups, minorities, and labor. Even in the final days, for example, he managed to avoid campaigning with one of the key figures from that wing of his party, Jesse Jackson"

I believe that Bill Clinton is reducing the status of African Americans in the U.S. to that of Jews in Hitler's Germany. I believe that the President has accepted the mission of subverting democracy, and imposing a fascist dictatorship in the United States.

Fascism is the open terrorist dictatorship of the most right-wing elements of finance capital.

When a recession worsens rapidly and people start getting hungry and fearful and angry about being ruled and robbed by conglomerates and transnational corporations, corporate power begins to panic lest their power should be taken away.

Then they pick a group that has been beaten up for centuries. They blame all the world's ills on that group, and incite the general populace to beat up on that group harder than ever. While the victims are being murdered, the general public finds that all their liberties have been stolen, and immediately find themselves in a war (did you notice that both Gore and Clinton hinted that they would like us to go to war with Iraq and Yugoslavia?).

How about the President's plans and promises? National health care? It would be a drain on corporate profits. Save the environment? The conglomerates profit by destroying it. Abortion rights? Big money makes more money by keeping women barefoot and pregnant. Jobs? They are being shipped to Mexico.

I believe that the only promise that Bill Clinton intends to keep is the one

CONTINUED ON PAGE 19

Howard and Its Beginnings

by Daniel Hartley

During the period of Reconstruction, there was an increasing need for education. The Emancipation Proclamation and the Civil War freed many Black people in the south. Many Black people were illiterate. According to a census taken in Washington D.C., in 1867, over 52 percent of the adults could not write. The development of schools was to introduce values and knowledge. The curriculum of most universities in the south was reflective of what was taught in New England schools. Students were taught Latin, Greek, mathematics, philosophy, and natural sciences. Washington D.C. and Georgetown "probably had more schools for colored students than did any other two communities in the U.S., or in the world."

Howard University started out as a school for teachers and preachers. This institute was created by the first Congregational Society, a group that felt an obligation to freed Black people. The first meeting of the Board of Trustees included Reverend Benjamin F. Morris and General Oliver Otis Howard. The idea of establishing a seminary came from Morris. General Howard was a Civil War hero, and a pious man as well. He participated in changing the conditions of slaves and freed men while serving as President of the Freedmen's Bureau. He wanted what was needed desperately for African-Ameri-

can education. Howard Theological Seminary was established from the first meeting of the trustees. At the second meeting in December of 1866, the name of the institution was to be changed to "The Howard Normal and Theological Institute for the Education of Teachers and Preachers".

In early January of 1867, the Trustees decided to change the name to Howard University after General Howard. A bill was introduced in Congress, which listed the intent or purpose of Howard University. The Charter of Howard University was put into effect on March 2, 1867.

Howard is one of the most prestigious historical Black universities in the country, with over 11,000 in attendance. This is exemplified by the great success of individual departments. There are more Black scholars found among Howard's eighteen schools and colleges, than at any other university. Research centers and institutes give support to the vast number of schools and colleges. Bachelor's, Masters, and doctoral degrees are offered with over 200 areas of study to choose from. The Howard School of Law is highly esteemed and successfully publishes The Howard Law Journal. Howard's College of Medicine is prestigious as well, operating a 500 bed hospital.

Black Colleges Changed Into Prisons

by La Keesha Tyler

"Thousands are being mobilized by the NAACP around the country for a march April 30th on Jackson, Miss., in a show of support for a group of African-American students at Mississippi Valley State University." (The New York Amsterdam News, April 30, 1994)

And just what is this mobilization all about? Is it a fight for equal funding in our Black universities? Perhaps another march to improve the standards of education for African-Americans? If these are your guesses, you're very cold. The purpose of this mobilization is to fight efforts to, hold on to your seats, convert Mississippi Valley State University into a prison. Picture that. Would you have ever imagined that in 1994, "...twenty-six years after the assassination of Dr. Martin Luther King Jr., we will have to fight for fair and equal treatment in education," declared NAACP's Dr. Benjamin Chavis Jr., who is leading the April 30th march.

As I sat in Dr. Cash's AFS 370 class (African American Family), I was slapped in the face with the news that my brothers and sisters in Mississippi were struggling for the freedom to pursue an education; something we all hold dear. I know that I wasn't the only person in disgust and shock. Could you imagine waking up to go to classes one day only to realize that your school is under the threat of becoming a prison.

One out of every four Black males are entrapped in the American Criminal Justice System. No doubt, someone was sitting in their plush government

office one day and thought "... hey, since this is the case, we may as well turn their colleges into prisons. They're not going to college anyway so we would be accommodating their behavior. I'm sure we won't have a problem pulling this one off." Can you conceive of a Howard State Prison or a Morehouse State Prison. If we don't wake up and smell the conspiracy, we will be back in 1894 and all the blood, sweat, and tears, of our ancestors (not to mention the broken necks and welted backs) will have been in vain.

Students of the predominantly African-American college have pleaded with administration, state officials, and the university president to keep the facility open as a university. Their pleas fell on deaf ears. In fact, 17 of the students were arrested for "staging a sit-in at the president's office". This scenario sounds all too familiar; history is repeating itself as Blacks are once again fighting for the right to receive an education. The decision to close down the university was based on a "lack of equity in state funding to keep Acorn State University and Valley State University in business." Chavis has issued a demand that "our colleges and universities must remain open and receive equal state funding."

We can surely empathize with our brothers and sisters at Mississippi Valley State University; we could very easily put ourselves in their shoes. Racism rears its ugly head once again; you can best believe that you will never see Harvard State Prison or a Yale State Prison.

Destiny: A dedication to the 1994 Stony Brook Graduates of Color



Photograph by Erik Jenkins

by Dwight Kenyatta Bartley

In the time that you have spent here, you have gained the knowledge and strategies that, within each and every one of you, has contributed to your development as a student, a scholar and, without a doubt, an individual. However, let us not forget the beginnings. You came with an expected naivete and eagerness, characteristics of the majority of those who enter the gates of an institutions of higher learning throughout the world.

How quickly did you learn. How quickly did you become secularized and ready to find your own identity and the social, political, and cultural education that is embedded in the day by day interaction with your collegiate community. You have now become an education; a living, breathing mahogany book. With your new-found consciousness, you all now walk with your heads up high.

Over the course of your tenure, these lessons of responsibility, representation, and perseverance have constructed your struggle. Now, you have arrived. You have arrived to a place where many before you have sacrificed and died for you to come.

Now you will begin to see your destiny. How many times have you wondered, "When will this wonderful academic dream/nightmare end? What will be its value? Whether you have a job or not, you have the tools. It has been said by many that you are the bridge to the next generation. Hopefully, what you have learned is that you must continue to symbolize hope and prosperity, confidence and dignity, so that those of us who are following in your foot steps will be a part of that destiny too.

So go forth and inspire. I hope you continue to achieve all your goals, and with much financial success, experience every happiness as a product of your desires. Let it not be forgotten why you have been through and where you came from. Apply what you have learned in everything that you do. Remember who you are, your dreams, and aspirations. This is a mere stepping stone in life and the accolades to your destiny have just begun to bloom

BLACKWORLD

"KNOW THYSELF"

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WE ARE ONE NATION

editorial

Greetings, brothas and sistas. Welcome to this semester's last issue of BLACKWORLD. This past school year has been very trying for our newspaper in that it has been criticized and labeled as racist, exclusive, and revolutionary. If this is the case, then so be it!! Congratulations to the Executive Board and Writing Staff of BLACKWORLD newspaper, for we've successfully completed our task. "Why," you ask, "do I celebrate this campus' criticisms of BLACKWORLD?" Because if giving a voice to Stony Brook's people of color is racist, if displaying the beauty of our culture is being exclusive, and if revealing the truth of our history on this Earth is revolutionary, then our job has been completed with success and valor. In the past, BLACKWORLD was called a gossip rag and a social calendar, but never a newspaper. In the past, BLACKWORLD was not picked up because of the quality or content of its articles and creative writing pieces. However, all of this has changed. Now, our paper can be used as a handbook or a guide for cultural survival at Stony Brook and in the world. It informs us of the vital information that we need to know in order to grow and be great.

Let's continue in the tradition of our ancestors and support ourselves. Good

luck this coming week on your finals. Do not let this semester's work end in vain. Utilize the lessons you have learned to perform excellently on your finals. If you are a victim of procrastination (as I often am), seek out help and guidance from others before its too late. Never give up!! Even if you have two hundred pages to read before your final exam, don't just say, "The hell with it! There's nothing I can do. Oh well, I'll do better next semester." Cause you know you said the same thing and made the same promise last semester! Act now and break the cycle before your GPA suffers even more. Take heed because these are the things that are most important to the success of our people. We are the future and our actions determine our destiny, so do your best and nothing less.

For all of you who are graduating at the end of this semester and will be entering the REAL world this fall, I bid you farewell and good luck. We will all miss you, for you were here to greet us and embrace us with a community when we first arrived. You are the students who showed us the "how to's" and the "don'ts". We will look to you again for greetings with open arms when we graduate and follow in your footsteps. Remember your brothas and sistas at Stony Brook when

you reap your successes in life because our community needs networking and cooperation in order to uplift itself. Please, don't be lured by capitalism and self-ambition, and forget the people who you climbed on to get where you are. Prepare a place for your future to bloom.

As for the returning students, I wish you all a peaceful and productive summer vacation. Use this time to improve yourselves with employment, self beautification, spiritual upliftment, and rest and relaxation. Make this summer a time for you reclaim yourselves. I know I for one lose a lot of myself throughout the hustle and bustle of Stony Brook life. Allow for your own growth and betterment, and bring all of this back with you this coming fall. This school needs energetic students with fresh ideas and a strong desire for change and improvement. Remember, it will be the returning students who have to fill in the positions made available by those leaving. Be prepared to come back and do work!

Again, I wish everyone hope, peace, and continued growth and blessings from the Almighty!!

Hetep!

THE BLACK FAMILY

by Professor Amiri Baraka

The Black Family, in its nuclear or extended form, is the most ancient family unit as such in the world. And as such, it has reflected the entire history of human social change on earth!

The most ancient family structure was the communal family, the horde, in which all males and females could mate. The children obviously were part of the collective, but could trace their parentage only to the mother. Ancient communalism, so called Primitive Communism, was the earliest form of social organization. Women held a predominant and naturally powerful status in that society and in that kind of family. They were the only known parents and lineage naturally flowed through them. As the social relationships changed, based on the economic and political changes in society, the family reflected these changes and changed as well.

There are many other variations of the family that precede the nuclear monogamous family. The Pairing family, the Punuluan family, were changing models, as the single hordes got larger and larger, eventually dividing, excluding the parents from collective sex, then later excluding brothers and sisters.

Women in all these early family units were powerful, as the groups of women controlled the home and the newly developed agriculture and domestication of animals (developed by women). When the societies developed surplus, and this surplus (the larger herds of cattle, and the bounty of the newly metal tipped spears) and wealth became privately held, usually by men, it was the beginning of the end of the matriachial development of society. It was also the beginning of classes in society. It is the private ownership of wealth (by men) that is the catalyst for the social revolution that ends communalism and brings in the mode of production called Slavery. With slavery (Ancient slavery, world wide) the family structure undergoes a radical change, reflecting the radical change of society itself! The overthrow of the communal society brought an overthrow of Mother-right. The matriachial structure of the mainstream of human development was overthrown and women were, literally, enslaved. They still are.

Monogamy, Angels said, in The Origin of The Family, Private Property and The State, has only existed for the women; prostitution rises with monogamy.

The purpose of monogamy is to fix the line of inheritance, of wealth and power, through the male. (The Greek word for housewife is neuter, it has no sex. Homosexuality becomes an observable social feature of ancient slave, post matriachial societies.)

As world society goes through its development past slavery to feudalism and past feudalism to capitalism, the family has changed. With each change of the mode of production (how society produces food, clothing and shelter) the structure of the family changes as well. By the end of feudalist society, Africa was the source of a new world, enslaved population. The rise of capitalism corresponds to the decline and enslavement of the African peoples in Africa and world wide. The overthrow of women and Mother-right, the emergence of slavery as the dominant mode of production, also accompanied the overthrow of Africa and the "southern cradle", (ie., the origin of humanity and human civilization), and the rise and ultimate world rule of the peoples north of the Mediterranean.

The slave trade has existed since the Thea century. It is responsible for

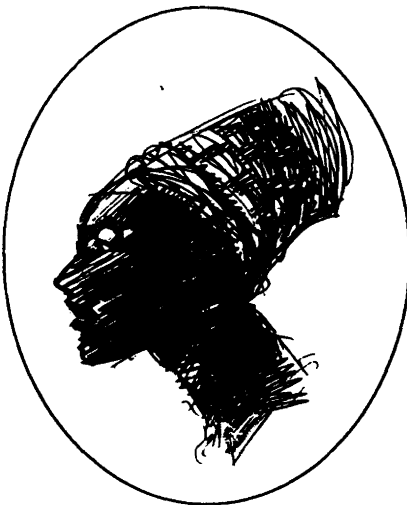
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SISTA TA SISTA: Completed Journey

by Aliyyah Abdur'Rahman

I came to you as the woman selected by the Creator to be the womb through which humanity came. I came to you as an Afrakan woman born of Afrakan blood, life, divine force and sweet tradition. As a woman who recognizes and recall her ancestry, her history, as a woman who acknowledges and embodies those powers that are the legacy of the indigenous woman, I came to you. As a woman with an understanding of the creative forces and consequent curative powers contained in the Afrakan womb, I came to you.

I came to you as a woman who was dragged from her native Afraka, clinging to the ground clutching the soil to remember the sweet taste. I came to you as a woman chained about the wrists, ankles, the neck, as a woman held down and rode by every slaver on the slave ship. I cried in the indigenous tongue. I came to you as that woman. As a woman stolen from my Afrakan self, my Afrakan man, my Afrakan babies, my Afrakan soil, my Afrakan heritagel, my Afrakan pride, my Afrakan god(s), my Afrakan language, my Afraka, I came to you. I could not worship in the old way or speak in the old language. I could not vote. I could not think, speak for, defend or determine myself. I could not keep Massa's hands off my sacred places or his children off my



nipples. i could not own my mind, body or soul. I turned revolutionary. And I come to you as that woman.

I loved, lectured, fought alongside Malcolm, Stokely, Garvey and all the others. And still I watch my sons carried off to prisons as we were carried to this country-- in madness, in masses. I came to you as that woman. And I came to you, my sistas, because we are one in the same.

My people, the purpose of my coming, thus the purpose of this column, was to deal with issues facing Afrakan women wherever we crown this globe. We've dealt with m e n t i c i d e , culturecide, deicide, linguicide, homicide, sorrocide, fratricide, regicide, genocide. We continue to deal. But we are still here!!! And this is a testament of who we are and what is contained in these old Black spirits, minds and genes. "Sista ta Sista" asked

you to explore and develop your own consciousness and the idea it has formed about you, about us. We began to remake ourselves in the image of what the Creator has determined the Afrakan woman is and must be.

This is the last article of "Sista ta Sista," but we struggle on until, alas, Black liberation is ours!

In love and In Struggle
HETEP!!!

MPB BOARD ELECTION RESULTS

THE 8 BOARD MEMBERS THAT WERE ELECTED FOR MPB ON WEDNESDAY, MAY 4 ARE:

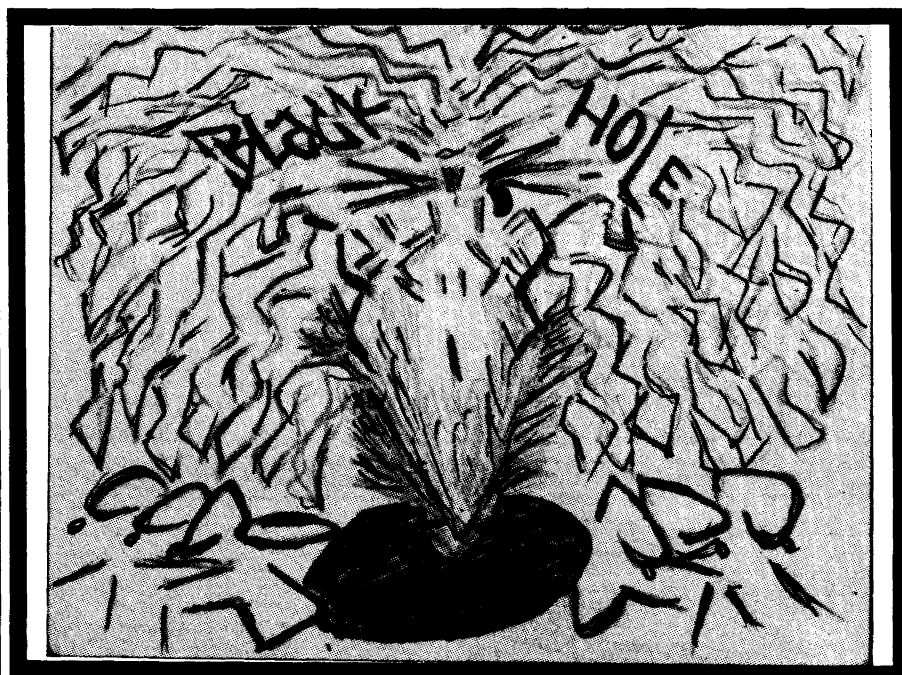
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ARNALDO

BLACK HOLE Farewells

by D.L.

Ain't no stoppin us now, we on da move--BlackHole has now engulfed all. Good bye y'all, never to look bac. It's just like dat sometimes. Another phase completed, another to begin. StonyCrook has taken all my loot, so now I sell my books bac for cash. In the belly of the beast is where I'm gonna linger and whirl for the time being; gotta get a jo-jo so I can have the go-flow of currency hapn in my pockets. Give me a chance I know I can rock it, not until you remove doz lockets from your dome. Ahhh! leave me da hell

me crazed instead. Ron and Ian increase da peace and maintain da mind frame, for its all good! Shari included. Starry nite watch out for blackholes which come in da nite to suck it all up. Can't forget Big "L", where you gonna be at woman of black, culture? Say wuts up to your beautiful roommate for me. Jackie, aka Sade, keep da cute face but dismiss da comedy. You're not funny (jus kiddin). Let me mention doz women who caught DL's attention to make my dome piece turn twice as nice -Nikki -D you know who



alone! Life's a bit(ch) chancy which makes me kinda antsy about makin the wrong moves, but dats how it goes. You have your hi's and your lo's, establish friends and foes and just hope da descisions you make help you rise mo, mo, and mo to the tip, tip top. Its time to maintain but my brain is buggin. Its all a game. FAME is dat wut I want? Aim high, survive, stay alive. I can't die. I'm too too young. A bum is what I choose not to be. We'll soon see wut da crossroads have in store for DL.

At dis time I'd like to recognize doz who choze to be ciphered in my circle. Stony Brook would not have been wut its been if it wasn't for the Benetton Suite located in Douglass-Eddie, Vinny, Reggie, Tony and Carla, Kurt included. Keep in touch wit a kool brother named Don. My X- woman, Stacey, who was always incognito, never to be seen on dis campus, stays behind a closed door; maybe dats why she's going to that phat school of law in da fall. I have now da true blue who's of da drama era's- D.N.A., now lost but not 2 -B - forgotten. My beautiful cousin, Tamara, a tid bit touched in da head, never to leave me alone but tried to make

you are. Deidra (ethnic 310). JoAnn, oh man wut a specimen! (ethnic 310). Arthi lay off da liquid. Aneu (Roosevelt) stay exotic please! Julian, Laura, and Donna, wut a madonna! Thanks for never taking me to the market. Sabine will probably be da most enticing office manager Black World will ever see. Angela (ANP120) is grandular. Delia I have something for you. There are many, many more, but names were never gotten. Dats alright dough coz I'm all over. Peace Out to the women of Tosc - Stacey and Stacey, Audrey, Crystal, and SB or SP what ever da hell it is. Kisses and hugs go out to you all. Rusty keep da hip hip hoppin never to be stoppin. Milky Cereal, I mean Smooth C, we will see on da steets of BrookLine. Lord house, aka Tone never leave dat house music alone. Big Ro-Man, Garry, Al and crew do wut you do best at all da levels. I'm dare wit you. Big Congrads goes to my man Dr. Vim who just completed his MCATS good luck, Woman included. Jacob what hapned to our all terrain bike venture. Vim, Henry and all other body lyricists sorry you couldn't

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In the defense of Multicultural Education and the AFS Program at Stony Brook

by Jocelyn Polony

The educational system is failing the nation's Afro American, Latino, Native American, and Asian population at an alarming rate compared to the wealthy, and middle class Anglo-American population. The educational system is committing an atrocious act to many young, underprivileged, minority, children. A Eurocentric based curriculum is the main factor that is keeping America from improving its educational system. The present curriculum produces people like our beloved expert on Multicultural Education, Richard Cole. Cole, editor-in-chief of the campus paper The Statesman and has no fucking idea about what he is talking about, manages to "talk out of his ass" and scam his way into the periodical which he uses to propagate his racist ideologies by writing bullshit articles that are sexist, homophobic and offensive to racial harmony. Cole and others would have you believe that Multicultural education is not working because it teaches racism. He constantly rants, raves and attacks Multicultural education and the Africana Studies program and the few professors that the department is comprised of.

Conservative racist scholars and school administrators refused to let the truth come out; they refuse to present the true historical views of the world. Some of the historical questions and issues that are oftentimes answered and [falsely] addressed are: Who the first beings on earth were, the fact that this nation was built on the free labor of many minorities, and the fact that many cultures are exploited for monetary reasons (an example being the colonization of Africa). These professors refute Multicultural education and ethnic studies like AFS and LAC, and say that Multicultural education is a failure. Multicultural education is believed to exclude European cultures and is therefore a threat to this society; this is the true reason for their opposition to a complete multicultural curriculum with the inclusion of every culture, race, ethnicity, religion, language and social class.

We must be reminded that at one time in this country, it was illegal to teach a Black man to read and write. The very first academic institution in the United States was Harvard University which was established in 1636. Harvard was initially only for the children of elite white property owners (since slaves were treated as property, this would include slave owners). The school emulated the European school structure. Students were taught in Latin to produce future white leaders.

Today, a large part of the world is in poverty with many whites living the luxurious life. Democracy and capitalism, two ideals that often work against minorities, are advertised as two of the greatest things on earth.

First of all, let's try to define Multicultural education. James A. Banks (professor of education at University of Washington in Seattle) defines it in one of his books, Multicultural Education issues and perspectives, as "a reform movement designed to change the educational environment so that students from diverse racial and ethnic groups, both gender groups, exceptional students, and students from each social-class group will experience equal educational opportunities in schools, colleges, and universities."

Academia is not quite near executing this definition in the educational system. The whole Eurocentric curriculum must be thrown away; we must start anew. We are not giving America's children a diversified education. As a result, society is in chaos - crime is alarmingly high and more youth are being incarcerated, namely African American and Latino males. This is due to the fact that racism still exists and the larger part of society is not sufficiently educated. Instead, students are being schooled to regurgitate whatever the professors want to hear; they are taught to conform to society norms. Proponents of Multicultural education want the rest of the world to assimilate into their Eurocentric culture and reject their own culture and heritage.

Another negative aspect of the educational system is the fact that we tend to educate our children to think critically and analyze improperly. When facing a question, a well-educated person would have the opportunity to research the facts, analyze the question and think critically before taking a position and answering the question. Instead, teachers and professors want their students to study only for standardized tests, like the SAT, MCAT, LSAT and State Regents exams. They are forced to take tests that do not prove how well the students learn and, as a result, do not predict the students actual performance in a educational institution. It has been speculated and proven that these tests are biased and exist mainly to discriminate against certain groups and prevent them from being sufficiently educated.

Stony Brook University has not even started to change to a multicultural curriculum. The History department and

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FULL CIRCLE Exodus

By Wilfred St. Felix

Recently, I was accused of being a believer in the "American dream". Ordinarily, I would not have taken offense to such an accusation. Given the different meanings attached to the notion "American dream", I did not feel compelled to engage in a verbal assault, or, as others refer to it, a verbal drive-by. Anyway, as the conversation progressed, I began to get the impression that the "American dream" that I supposedly subscribed to, was viewed in a negative light. As far as I could tell, the "politically correct" dream for me, as an African-American male in these United States, was not a dream at all. Instead, I found that my only option was to see this dream as an "American nightmare".

Ultimately, the distinction between the "American dream" and the "American nightmare" lies in the believer's perception. Accordingly, those who believe in the American dream supposedly believe that economic, social and political success, for the most part, are dependent on individual incentive. In other words, all persons of all races, creeds, colors, religions, are able to achieve both tangible and intangible success if enough initiative is taken. As a result, if an individual finds himself or herself failing in their pursuit of economic, social or political "wealth", the burden of responsibility lies with that individual alone. It is of general consensus that the individual did not display enough drive, determination, and motivation. In essence, the individual causes his or her own failure, with no influence from any outside forces. Contrary to this opinion is the notion of the American nightmare.

The American nightmare is one in which the individual has limited control over his or her own destiny. If you

believe in the American nightmare, you believe that social life is, essentially, a game. This game, oftentimes ends in a winner-take-all situation, where those who have accumulated the social, political and economic resources do so at the expense of the losing group.

While this is predominantly the situation in the United States, we tend to place too much emphasis on the "American nightmare". There is no disputing that the American nightmare exists. But, spending every waking moment in anticipation of a conspiracy, only promotes a self-defeating situation. If you are constantly expecting to be held back, you will eventually hold yourself back. And, if there is a conspiracy, the conspirator is doing a Helluva job!!!

This being the end of the semester, I find it only appropriate that I give a couple of shout-outs. It's time to "represent"! "Shout-outs", "big-ups", "one loves", in no particular order, to "The Spreadmen", "Coppertop", The Wagner Crew (Ed, Gorgeous, O'Shea, Hailey, Rolando, Joe), "The Troublemaker", "The Ill-Puerto Rican", My suite mates (you know who you are!), D.L., "The Ill-Caucasian", "Blunted ones", Baby Demetri (your uncle loves ya!), R.S.P. (you assorted "Herbs"), LuLu and Shaun, "BLACKWORLD Crew", "SPA Crew", Omar (I miss you, yo!), Valentine (you*?!#@ bastard!), Jack and Ludwig (my partners in crime, Grime, and dropping dimes, quarters and nickels!), the A.I.M./EOP Posse - all across the board! Spyros, Alex, Do 321 Crew, Randy, Brandon, Marcus, Roman, Orlando, Joanne (you done did it!), Deysi, Vinnie, Pat, and the patron who ordered the Saul T. Nuts! Taa Dow!!!

Shaine (The Spreadking!)

CONGRATULATIONS
TO ALL
GRADUATES

opinions

WHO ARE THE REAL JEWS ? THE TRUTH

by Ha-Ban Shal Ha Ah-La-Ha-Yam

For a long time we have gone around practicing false beliefs and joining numerous religious cults and sects. Some African Americans have been calling themselves and have been called everything from nigger to modern-day Negro.

Prior to the second Punic War there wasn't a place called Africa. It was named so by the Roman general Leo Scipio Africanus. Everyone in that region conveniently became descendants of a Roman and now they call themselves by his surname. Since when does our birthplace determine our nationality? Don't be fooled, verily I say unto you, your nationality is determined by your ancestors. For example, if your great grand father was an Edomite (a term used to describe Caucasians in the Bible), you are an Edomite. Likewise, if you are a descendant of Ham, father of the dark races (Africans) excluding the Negroes, than you are a Hamite (African). The ancestry of Negroes, North American Indians, South American Indians, West Indians, and Mexican Indians is slightly different. Let's dispel the myths once and for all!

It is quite evident (if you are looking) that the true names and cultures that existed prior to the Euro-invasion of 1192 were those same names and cultures that the Holy Bible, the True Book of Books, describes. The names of countries and nations of people are that of the original founding forefathers.

Africa was originally called the land of Canaan, after the cursed son of Ham, son of Noah. Ham is the father of the dark races who brought a curse upon his son for witnessing his father Noah's nakedness (Gen. 9:22-29). The son of Noah who was ordained to rule and hold the blessings from God was called Shem. Shem's descendants are known as Semites; however, society would have you believe that they are called Semites or Semetic, which is a lie. The Negroes that were brought into slavery, from the coasts of Africa, and the Indians (excluding the East Indians coming from India) are the real Jews! The blood line from Shem is as follows: Shem is the forefather of Abraham, Abraham begat Isaac, and Isaac begat Jacob, who is called Israel, and Israel begat the twelve tribes of Israel. These are the men that God chose to be his special servants above all nations on the face of the earth (Deut. 7:6 and 14:2). God chose Isaac, not Ishmael; he chose Jacob, not his

melanin lacking brother Esau (the father of all Caucasians) to serve Him. This can be found in the book of Romans 9:7-13.

The God of the Bible recognizes only one nation of people, that is Israel and this can be read in the book of Amos 3:1-2 which reads, "Hear this word that the Lord hath spoken against thee, O children of Israel, against the whole family which I have brought up from the land of Egypt saying, 'You only have I known of all the families of the earth...'" The Lord states that the Bible is only given for the Israelites to read in Psalms 147:19-20 which reads, "He sheweth His word unto Jacob, His statues and judgments unto Israel. He hath not dealt so with any other nation: and as far as His judgments they have not known."

The Bible belongs only to the children Israel, but who are they today? Who are the real Jews that the Bible speaks about? In Acts 5:30, who are the people that God really sent His Son down as a sacrifice for the forgiveness of sins?

The Israelites are not from Africa, but they are the slaves that were sold into slavery there and "entreated evil for four hundred years" here in the modern day Babylon. The Israelites are from Jerusalem. They migrated into Africa after fleeing Greek persecution in 70 A.D. Historian Flavius Josephus explains that when the Greeks invaded Jerusalem it was destroyed and over one million Black Jews fled into Africa. Since then, the real Jews have never seen Jerusalem as a whole, meaning there are no Jews in Jerusalem. After losing the war waged against them in Africa by King Duhamie, who was confederate with the Arabs/Muslims, the Israelites were sold on the coasts of Africa to the Edomites. They were then brought to America and were held captive here. Why did this happen?

In the book of Deuteronomy, in the Bible, the entire history of the destruction of Jerusalem and the desolation of the Judeans, Jew for short, was prophesied by Moses. The people were penalized for disobeying the laws. There were more than 500 commandments as opposed to the 10 that churches preach. At any rate, they were told if they did not follow the laws a lifetime of curses would befall them. Some of the curses from Deuteronomy 28:16-68 are as follows and we will attempt to make some logical connections to whichever race of people it fits:

1. *verse 16: Cursed shall thou be in the*

land curse shall thou be in the field...

-Wherever you find a ghetto now, you will encounter the Israelites.

2. *verse 30: thou shalt betroth a wife, and another man shall lie with her...*

-During the 400 years of slavery, there was the ever so common case of the slave master raping our women thereby destroying our malefemale relationships.

3. *verse 32: thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them. . . there shall be no might in thine hands.*

-During our slavery, our children were stripped from us as they were being born and given unto the hands of strangers to raise in order to benefit the corporation of slavery. This destroyed our folklore and our national tradition.

4. *verse 37: thou shalt be an astonishment, a proverb, and a byword among all nations...*

-World wide, Black skin is often viewed as negative. In fact, darker skinned people in many cultures are looked at as inferiors.

5. *verse 48: thou shalt serve thine enemies which the Lord shall send against thee in hunger, and in thirst, and in nakedness, and in want of all things. . .*

-Here in America, we as a people have virtually nothing of our own as far as businesses. We must go to our oppressors for everything, even the right to change our names.

verse 5 cont. . . . and he shall put a yolk of iron around thy neck.

-This speaks for itself; during slavery, we were chained like animals.

6. *verse 49: The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand.*

-The Eagle represents the Edomites, who are all the Caucasians. This is proven in the book of Gen. 25:21-30, where it describes Esau, father of the Edomites (Gen. 36:43), and in the book of Obadiah 1:4 which reads, "The vision of Obadiah thus saith the Lord concerning Edom.... Though thou exalt thyself as the Eagle."

7. *verse 64: And the Lord shall scatter thee among all people from one end of the earth even unto the other; and there shall thou serve gods, which neither thou nor thy fathers have known, even of wood and stone.*

-Our dispersal was a great one. We were shipped all over the world into every nation. Every nation on this planet took

part in our enslavement. This is also described by King David, king of Israel, in the book of Psalms 83:4-8. David tells of every nation that has plotted against the real children of Israel. Those nations are the Edomites (Caucasians), the Hagarenes and Gebal (modern day Africans), the Moabites (modern day Chinese), the Amalekites (the impostor Jews), and the Ishmaelites (the modern day Muslims and Arabs).

8. *verse 68: "da bomb": And the Lord shall bring thee into Egypt again with ships by the way whereof I spake unto thee, thou shalt see it (Jerusalem) no more again: and there (Africa) ye shall be sold unto your enemies (the Edomites) for bondsmen and bond women, and no man shall buy you.*

-This obviously refers to the institution of slavery which was basically free and cruel labor.

In the book of Exodus 20:2 which reads, "I am the Lord thy God which have brought you out of the land of Egypt, out of the house of bondage", Egypt is an ancient Greek word which means bondage or slavery. When put into context, the Lord said he would bring us into slavery with ships. No other nation on this planet has been brought into slavery on ships as we have. The book of Acts 7:6 tells you that the Lords children, who are the Israelites Exodus 4:22, would be in a strange land in slavery for 400 years. Ecclesiastes 1:9 states that, "The thing which hath been, it is that which shall be; and that which is done is that which shall be done: there is no new thing under the sun." The Israelites that were in slavery for 400 years during the days of Moses are the same Jews that went into slavery here in the modern day Sodom and Gomorrah, the modern day Babylon, the modern day Egypt. We are the lost tribes of the Children Of Israel. So what now?

This world as we know it is going to end in less than 6 years. This fact can be found in the book of Hosea 6:1-2 which states, "Come, and let us return unto the Lord: for He hath torn and he will heal us; He hath smitten, and he will bind us up. After two days will he revive us:" the 2 Peter 3:8 tells you that one day with the Lord is a thousand years to us, hence the two years would denote the year 2000. However, Christ tells us in the book of Semitic 24:22 that, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

opinions

I'm on a Mission

by Ainsley A. Reynolds

I am on a mission to address some of the problems concerning Stony Brook's Black and Latino campus community and to advise a solution. During my time at Stony Brook (Fall '89 - Fall '93), there have been numerous changes, some positive and some negative.

Let me begin with the negative. The number and quality of campus events (parties, concerts, etc.) and the leadership of certain clubs and organizations have gone to hell!!! There are some people within our community who have used the vital resources (monies, etc.) of your clubs and organizations for their own personal gains. So as not to repeat last year's controversy in BLACKWORLD, I will refrain from naming those individuals because they know who they are. Some people will disagree, but they have that

right since they may not have been here as long as I have. It is up to those who are still here to make a change for the better.

Speaking on a positive note, there have been some changes for the better. Some of the clubs and organizations have excelled under new leadership (a few notables are AASO, Destiny Club, Black and LASO semi-formal committees, and Black Women's Weekend Committee). These organizations have been constantly on point. Also I would like to mention that there have been more education and inspirational events (speakers Khalid and Steve Cokely, the gospel concerts, poetry readings, and the various forums speaking about concerns of our community). A special shout goes out to the current BLACKWORLD staff for breathing the much needed life back into the paper that speaks for our community. A shout also

goes to Stacey McCloud and Co. for trying their best to bring Tokyo Joe to the way it was back in the days.

In conclusion, my brothers and sisters, in order to have a more fruitful and enjoyable college experience, you must do one simple thing; COMMUNICATE!!! Communicate on an individual, group, club, and organizational basis. Whenever you are on campus, say hello and introduce yourselves instead of the mean and dirty looks we sometimes give each other (something I personally have been accused of many times). In short, the more communication amongst ourselves (Black & Latino), the harder it will be for people not concerned with our well-being to gain entry into our organizations and cause problems. Through more open communication, the amount and quality of your

campus events will improve, which will make for a more enjoyable college experience. Take it from me, I know.

P.S. congrats to all graduating brothers & sisters (especially those who came in with me in '89, Stacy & Curtis "Playwright" Easley).

Good Luck to those brothers & sisters who still are at the Brook. Don't let anything stop you from obtaining your degree.

*Brothers & Sisters, boycott the graduation, it's traditional bullshit. Instead, attend the Destiny Award Dinner. After all, it is held especially for you.

Till There is Peace, Justice, and Freedom

The Big Ains-Man is OUT

Welcome to the Harry Chapin Apartment

by Maya Toure

Hi, I am a resident of Chapin and living here has been such a frustrating experience. The residents here do not have a voice that can be respected and heard because of the lack of organization, communication, and bonding. The people that live over here are mainly couples with and without children, single mothers with children, Health Science students, and graduate students.

First of all, I would like to tell you about the blizzard that occurred during the Fall semester. The electricity went out and the whole complex was without electricity, heat and lights for about three to four hours. My complaint is that we should not have to experience this inconvenience at all!!! Public Safety did not experience this loss of electricity, nor did the Hospital. Public Safety has a back-up generator, but we at Chapin do not. Public Safety is heavily funded. The Hospital gets millions of dollars for research. Students pay rent and are entitled to an emergency generator. Our welfare should be of the utmost importance to those in charge of issuing generators to different areas in this school. Dormitories and apartments

should be on the list of priorities.

Secondly, the residents are not given instruction on Emergency shelter. That is how unorganized the people in authority are. I know this to be a fact because I am a resident living here, and I have never been given instructions about it. When I asked about it, the person at the Chapin Office responded that he "didn't know."

A third point I'd like to make is the insufficient care given to upkeeping the area in which I live. During the snow season my doorway was always blocked with snow. Last winter there were two incidences in which I almost injured myself. If I had, I would be a millionaire today.

My fourth complaint is that there is minimum heat in the apartment, and my baby is always catching a cold and getting ear infections. When I complain, someone comes and takes her temperature and lies, saying that it is okay. The only time the heat is turned up is when someone calls the Heat Complaint Hot line.

In the fifth place, the people who made up most of the Chapin Housing rules must be on LSD. Each month they

come to inspect the apartment to make sure it is clean. The Building Coordinators are not fair in their inspection of students. They are often intimidated by their own superiors. There are not many Black people on staff. There is only one Black Building Coordinator. When my B.C. comes to my apartment, even if she is not inspecting, her little eyes are darting all over the place to find something wrong to report back to her boss. The Building Coordinators live in these apartments rent free. Their work duties include inspecting the apartments monthly and taking complaints about repairs. I have already addressed the monthly inspections. As far as the repairs go, they are usually efficient when it comes to reporting them, but it takes forever to have them made.

My sixth complaint is with the hiring practices of the office. A friend of mine applied for the position of Building Coordinator and was not given an interview until she complained. My friend is a Black woman. The position was given to a White woman whose husband is studying to be a doctor. It seems to me that the only Blacks hired are tokens.

My seventh and final complaint is that when you request something at Chapin, those in authority behave as if it is coming from their own pockets. An example would be getting your carpet cleaned. They act like they are doing you a favor, despite the fact that these rights come with your paid rent. The residents have no privacy because everyone in the Chapin Office has access to your room. We need locks on both bedroom doors and front doors.

I know that after reading this people will suggest that I move off campus. My response to that is to change the system at Chapin first. It must accommodate the students' needs and respect their rights. If it were not for the students, Chapin apartments and Stony Brook University would not exist. I am sick and tired of being given that "like it or lump it" attitude by people in authority. If you cannot be diplomatic, considerate, and respectful of students, you should not be in your position!!!

POWER TO THE PEOPLE

YEARS OF BLACKWORLD 20

*THE FOLLOWING PULLOUT
(PAGES 12-18) CONSISTS OF AR-
TICLES AND POETRY FROM
PAST ISSUES OF BLACKWORLD
FROM THE 1970's THROUGH THE
1990's.*

NAMIBIA: THE WAR GOES ON

"We fight and we talk, and we will talk while we are fighting."

Caribbean Perspective in an attempt to shed light on the rapid unfolding of events in the southern core of Africa, had an exclusive interview with Theo Ben Gurlab, Chief Representative of SWAPO Observer Office to the U.N., the following are excerpts taken from that interview: (Ed. Note: Reprinted with permission for BLACKWORLD readers.)

C.P. Could you tell us what is the current status of the 'Settlement Plan' put forward by the five western countries?

A. Yes, before I actually deal with the proposals for "settlement" of the Namibian question, originally formulated by the five western powers, (the U.S. of America, Britain, France, West Germany and Canada) I want to cast them in the context that existed in 1977 when they were first initiated. You had the U.S. with the election of Carter's administration in Washington. That was taken to be a new situation in the western world.

With Pres. Carter emphasizing human rights, the need for the United States to take leadership particularly in those areas in the Third World where, according to their conceptions, human rights were being denied to the majority of the people. Specifically, on the question of Namibia, the supposition was that something had to be done within the context of the UN, which has assumed direct responsibility over the question of Namibia. Within the context of the UN then, at that time, there were specific political and diplomatic legalities:

1.- The UN has been, and still is the direct legal responsible authority over Namibia;

2.- South Africa's presence in Namibia had been and is regarded by the entire international community as being illegal;

3.- the legitimacy of the saga of the Namibia people under the leadership of SWAPO had been recognized;

4.- legitimacy of SWAPO as the sole and authentic representative of the Namibian people has been equally recognized, and that the situation in Namibia the UN has endorsed and supported arm struggle as a legitimate means to the Namibian people to fight against illegal occupation of Namibia which the UN itself, remains committed to fight against.

Western Initiative

Western initiative therefore was predicated on these realities within the UN. The central element of "the western initiatives" was basing their



Sam Nujoma
President of SWAPO of Namibia

efforts on the resolution of the Security Council adopted in January 1976 which resolution, among other things called for the holding of elections in Namibia and that UN supervision be in control. But the resolution also has some salient elements which were actually pre-conditioned before the holding of such elections in Namibia under UN supervision and control. It called for total withdrawal of South Africa's illegal administration, for repealing of all the repressive laws and legislation, the release of Namibian patriots and political leaders that are incarcerated either in South Africa or in Namibia. In addition it called for the creation of conditions that would enable Namibians residing outside presently to return home which would lead to the establishment of necessary tranquility, climate of peace, that would enable the development of confidence within the Namibian people.

It is after the realization of these preconditions that elections were supposed to have been held in Namibia under international supervision and control.

A number of things transpired, generally, between January 1976 and by the following year around March when the western group led by the United States of America through the personage of Rev. Ambassador Andrew Young started to sell the idea of "western initiative" to SWAPO, to the African front-line countries and to the Organization of African Unity members generally.

From April 1977 through September 1978, SWAPO, on the other hand, with the assistance of the western five, (the countries that I have already mentioned) engaged in protracted and time consuming negotiations here in New York, in Africa and elsewhere in Europe. Essentially, the negotiations were supposed to involve the following:

It was recognized that there was a shooting war presently in Namibia. And that war is being fought by two principal parties; SWAPO, representing the Namibian people, and the illegal colonial regime of South Africa retaining colonialism in Namibia. And before elections are held in Namibia, it would only be necessarily logical for this war to be brought to an end. Therefore, the process called for a cease-fire agreement between SWAPO and South Africa. When a cease-fire is reached as a political position between these two parties, then it would start a process which will involve a UN peace-keeping force consisting of military components of about 7,500 troops. Seven battalions in all to be drawn from different UN member countries. And the civilian components that will actually oversee the running of elections themselves.

It will also involve a number of factors that were originally envisaged in Resolution 385, the one adopted in January 1976. That would be before the elections are held that South Africa should release Namibian political leaders. A process must be started that would lead finally to abolition of all the apartheid laws and legislations throughout the country. Creation of institutions that will ensure that the existing fascist police in Namibia are not used against the Namibian people and that the UN will ensure that this does not happen.

And that Namibians residing outside would, under UN supervision return into the country. This would involve a seven month period from the day of cease-fire up to three months. All the elements that I have mentioned should be satisfied. That is a ceasefire followed by the presence of UN and full deployment of UN authorized personnel both military and civilian components and withdrawal of South African forces, whatever their number, which is presently estimated to be more than (75,000) seventy five thousand. After these months South Africa is enjoined to withdraw its entire military infrastructure down to only (1,500) fifteen hundred troops - so called "residual forces" that will be restricted, based and monitored by the UN at two places - both in the northern part of Namibia. After that three month period, another four month

period will begin. This would be the period of electioneering which SWAPO will have to restructure its political machinery to fight elections, and generally it would be a period during which the UN civilian component will then be fully deployed for the purpose of ensuring that the elections are free and fair.

The western countries, formulated their proposals, (after having satisfied themselves through consultation with SWAPO, with South Africa, with the African Front-Line Countries and with different members of the Security Council). It was a private exercise of these western members of the Security Council, thus it was not until September 29, 1978 that the UN Security Council, itself, endorsed that western proposals now called "UN Plan" on the basis of which elections will be conducted in Namibia.

South Africa's Intentions

Shortly after the Security Council action in Resolution 435 in September 1979, South Africa came up with a series of objections and so-called problems. In retrospect we know the South Africans have never committed themselves seriously to agree to free and fair elections in Namibia, because that would certainly lead to a SWAPO victory. What have they been doing, and what are they now doing, to adopt what is called a two-track strategy? On the one hand they report to be participating with the UN to hold free and fair elections in Namibia, which is essentially their public relations gimmick; but actually, on the other hand, they have been engaged in a process on the ground in Namibia by working towards an Internal Settlement, or the Unilateral Declaration of Independence (UDI) outside the UN's supervision and control. With regards to these two tracks, one appearing to be cooperating with the UN, the other going alone. South Africa has been emphasizing the latter, thus, South Africa has started the process of creating one *fait accompli* one after another on the ground in Namibia starting with unilateral appointment of so-called "administrative generals" in 1977.

continued in the next issue

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OCTOBER 15, 1979

Gil Nobel Addresses AFS Students



Gil Nobel

By C. J. Mitchell

In a stimulating speech before more than 200 students, NBC's Gil Nobel spoke about the image of blacks in the media, the new breed of student, and the values of a changing society. Nobel, WNBC-TV talk-show host for "Like It Is," and weekend anchor of the evening news, was first of a possible line-up of guest speakers to appear in AFS 210: The Civil Rights Movement.

Gil Nobel began his journalism career reporting for radio station WLIB. In those days WLIB was a small white owned, but black oriented station in Harlem. WLIB was eventually sold to a group of

black investors that renamed the station WBSL-FM; a station rated this year by the broadcast industry as the top general market station in the New York area, a title that is given to stations with the highest audience "participation."

Nobel began his career in "the big time," at WNBC-TV 11 years ago during the Civil Rights Movement, when blacks were rioting and protesting against American policy.

In Nobel's view, blacks like himself were suddenly given jobs, not because they were liked, but because there were blacks willing to sit-in, riot, protest and even die so that others could be hired. For

these reasons, Nobel says he feels a "responsibility" to remain active in the Civil Rights Movement, a movement that Nobel says "began with students."

Students in the Movement

According to Nobel, it was students that wanted to change the attitudes in America. It began with civil rights for blacks, but as more people joined the struggle it moved into other areas, the Women's Movement, The Chicano Movement, the Hispanic Movement, U.S. foreign policy, and of course the Vietnamese War. Nobel went on to explain how college students have changed, "Today students have joined the 'me' generation," a situation he blames on the media's portrayal of super-heroes and super-jocks. He says that students are sleepers and have no true political perspective any more. "It was the students in the 1960's that worked for civil rights, that worked for a better penal system and worked for equality in educational benefits."

The Influence of the Media

Nobel also talked about the influence of the media on society. According to Nobel, there needs to be a healthier balance between people who control the media, and the people who watch the media, "...so that all opinion and perspective can be expressed freely

and openly. There is a cultural bias that exists in the media today... it perverts and clouds the view of the black experience so people cannot see well what is happening." In essence Nobel says that even the news is bias, and though you may see black anchors and reporters these people are not choosing what goes on in the news, "They are merely playing roles that have been pre-determined by producers and managers that know little about the black experience. Nobel's criticisms of the media come at a time when many other ethnic and racial groups have begun to question the validity of television's portrayal of life in America.

*"Students today
have joined the
'me' generation".*

Gil Nobel says his enemy is racism and invites everyone to join him in his battle to combat it, for in the world according to Gil Nobel, "you must be strong... if you don't complain, it merely corroborates what is being done; the world will only judge you by how you judge yourself."

Developments in AFS

A new library

More than 1,000 books were recently donated to the Africana Studies Program Library by Dr. and Mrs. Burghardt Turner. The library, soon to open on the second floor of the Social and Behavioral Sciences building, will be used as a type of "learning center" for black students.

Dr. Turner, a retired professor from Stony Brook's history department, says he felt there existed "... a need for 'Afro' students to have a sense of belonging, and to have a place where black faculty, graduate students and undergraduates could meet, relax, and feel comfortable." Dr. Turner also said that he hopes the books will give the AFS department a "Sense of recognition... it deserves."

Most of the books donated by the Turners, were once part of the Richard B. Moore collection, considered to be one of the largest and most impressive collections of black volumes in this country.

Richard B. Moore (1893-1978) was a "social reformer" in Harlem for more than 60 years, and was known throughout the country and

continued on page 8

A new location

Following a week of protest by students and faculty the Office of Budgets has finally announced to the Africana Studies Program (AFS), that the AFS budget is near completion, and will soon be released. The AFS Program had previously been without an operating budget.

The AFS Program is also moving to a new location where there will be more space for faculty offices, TA offices, classrooms, and a new AFS Library.

Both of these new developments involving the AFS program, came after last week's rally when students, faculty and administrators demanded that the Africana Studies Program be given an adequate budget, space for classrooms and offices, along with a computer that had been promised to the program by a previous administration.

The rally was sponsored by BFSAs, SAINTS, AIM, BSU, LASO, and several other minority oriented organizations and clubs. A spokesman for one of the groups said the University's refusal to supply AFS with the proper tools, could reduce AFS to a "phoney program."



ON THE INSIDE...

- The Africana Studies program will soon open a new library, that will serve as a "Learning Center." See story on page 3.
- Sociology faculty member, Paget Henry, writes about the aftermath of the coup in Grenada. Story on page 6.
- The President of BSU, Carlton Sprvill, talks about the past, and the future. See interview on page 2.
- Blackworld Sports, page 8.
- Voices is finally here, page 7.
- Amiri Baraka, activist poet and playwright, joins faculty of the Africana Studies Program. Story on page 3.

Life After Death

I watch them watching me
I hear their unspoken words
I laugh at them
I haven't lost my sense of reasoning,
stupid people...
I killed it.

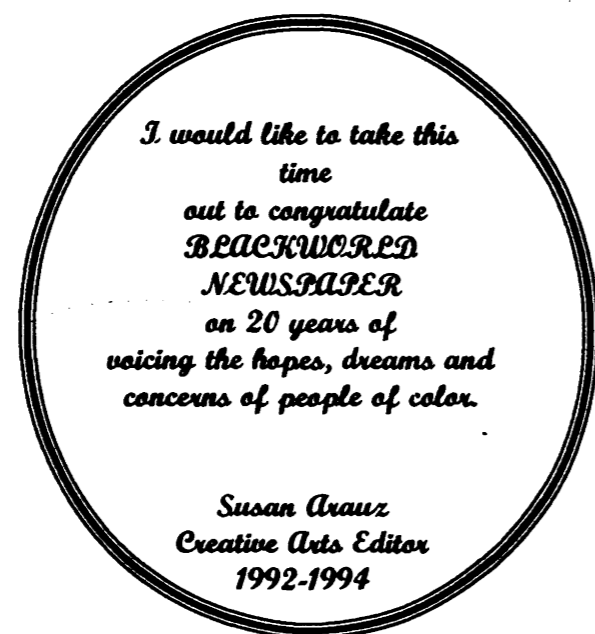
Momma fusses over my dress, trying to make up
for my lack of interest
---- there's something different about the way she walks,
the way she talks and smiles, since they came
for papa.

I'm afraid to look into her face, I'm afraid it won't
be there
I'm glad she's here I need her
now that I killed it.

It's ghost haunts me
It threatens to come back
Sometimes it seems almost alive;
like today...
People are singing, screaming and crying
around me.
it wants to strangle me
I'm choking
I am not afraid
I know it cannot hurt me, it cannot come
back
unless I look at the man's face in the coffin.

(1991)

Julian



Just - Us !

by
c b

He slumped
Lazily
In the corner
As the blue eyes of
Justice look on
Masturbating
Their external penises
Unmercifully sadistically
Upon his young virgin body
Until smoke filled orgasms
Are reached
Interjecting their Lead-filled sperm
Into his young soft body
Causing him to crumble into
An internal/external rapetory position

(1978)

Bones

My.. My.. My....
how fitting is it
that
NEW YORK
-- "the greatest city in
the world"
Was built on top
of African bones
Was the weight of
the work too
much?
Ya dig
Were there so much
lying
around that
their lies caused our
story ta die?
Ya dig!
I bet you do, but
if
they
did
they'd find
tons of bones
in New York alone
mixed with blood
-- an indigenous flood
twenty-four dollars
worth of beads
mis-planted seeds
Dig! Dig! Dig! Dig!
Underneath the sky-
scrapers
cement bright lights big
city
you'll find it
all
if u dig

Musa '93
(fka
Howdy)

mulatto is my name
i am just another destruction
for the black community.
i cause confusion, hatred,
and sometimes envy.

i often wonder myself where do i belong.

i am pale in the winter;
and yellow in the summer.
yet my soul is more African than these
bourgeois, middle class, uppity NegrOs.
my nose may not be as wide;
and my hair may not be as brittle;
yet my soul has so much rhythm,
that every time my heart beats,
you can hear the sounds of bongos,
and the blues of Billie Holiday.

my soul is so hip to the ghetto;
that park avenue is but a place of fantasy.
how dare you challenge me to my identity!
where do you come off calling me,
red bone, wanna-be, or nigga lover?
do you really believe you can understand me?
i believe it is because you don't understand,
is why you despise me.

i often wonder myself where do i belong.

are you jealous?
or is it that you are afraid?
it is often said we fear what we don't know.
do i threaten you?
or maybe just intimidate you?
See you have been told that because
I pass for the enemy I have it easy;
Easier than you could ever have it
even if you had one on your arms.
But always remember who taught you
to believe this in the first place...
It was the enemy, my brother.

CRYSTAL

(1992)

EMPTY PHRASES
the tissue deceives
it is thin
thinner than the reality --
thin fabric of our paper
lives marked
with the screams of
our hidden frustrations
going through the motions
of a grinning madness ...
at the final
act when the tissue
breaks
THEN the show begins

Vincent Odamtten

(1979)

The Games They Play
Fortunately it is not
serious. . . . is it?
sitting by the empty hearth
we attempt a union
we attempt a union
sisters smiling liquid eyes
reflecting brothers in dark silences
listening
we create a union
of remembrances, of hopes and present
pain, stretched beyond the threshold
give, receive, give, receive
Our songs of unity.

Sisters laughing shyly, brothers smiling
shyly
brothers in expectation, sisters in labour
take up your cloth, take it up
the drums are beating, take it up
beat the drums, beat the earth
with your feet, take it up
the heart for our drums
take it up, take it up
for we are trying
for we are trying
to create
to create
a Union.

Long Live Africa, Long Live All
Black Nations, L'Luta Continua

Peace Enyonam Agbley-Odamtten

(1981)

Likely Suspect! on the uptown tip

Why does it ALWAYS have to be my fault
I didn't do anything
Why am I caught
Is it the way I talk
Is it the way I dress
Is it the way I walk
Or is it my skin color that got me in this mess
It's not right
I'm hated because I'm not white
So what I'm young and Black
They're always pointing their finger
I say it's time to FIGHT BACK
My life is hard
From their point of view
I should be behind bars
While they're out free
Brain-washing, taking money
Raping women
But again they turn around
And point at me
They're the accusers
In reality they should be accused
Why am I the LIKELY SUSPECT
That will LOSE!

out

By: THE DON!
Afro in a wig

(1992)

This article was first
printed in
BLACKWORLD in No-
vember 1980.

'RAY-GUN' RAMPAGE

Ronald Reagan won by a landslide victory, becoming the 40th President of the United States of America on November 4, 1980.

Beset by skyrocketing inflation, loss of face internationally, due to the "Iran Crisis: American Held Hostages", Americans in search of a "redeemer" swept conservative Republican Ronald Reagan into the nation's highest elected office last week.

Needless to say many people were extremely disappointed by the victory of who they considered by far the greater of two or three evils. However, since there have been no charges by the incumbent President James "Jimmy" Carter, of poll rigging or any other election frauds, then the obvious decision of the American majority stands until 1984.

Reagan, who will be inaugurated into office in January, has already pro-

fessed his loyalty to the big business interest of this country. He has talked of lowering the minimum wage which would provide enough slave-labor wages to boost the profits of the corporate sector of the nation. In light of this he plans to reduce government regulation into the private lives of American citizens, and corporations.

Bruised by Vietnam, Watergate, Iran, not being able to go to the Olympics in Moscow, Americans who voted for Reagan, including such notable "Negro" leaders like Rev. Abernathy, might be willing to follow this former Hollywood cowboy star around the world to make America the economic and military might that it once was. The consequences for the Third World of a mighty military macabre following the greedy tune of monopoly business in their enthusiastic desire to make the world safe for the mockery of

capitalism is indeed a threat to their development.

Ronald Reagan, endorsed by that fun loving Klan, the unholy Klu Klux, told Blacks (before his victory) "not to label" him because of any past racial slurs, anti-social legislation passed by him while Governor of California, and other such irresponsible misdeeds. He is no "caricature" conservative, he is for real.

Then there are the rumors and nasty jokes such as "if Jamaica, Grenada, and Cuba thought they were in trouble before..." Klu Klux Klan feeling that now they have a license to leave their cages (terrorist camps), and run wild, recruiting on college campuses or in the White House for that matter.

Then there is the nagging notion that "vice"- President George Bush was former director of the CIA and what about that respectable historical superstition of

a president being assassinated every 20 years?

...and there is more. Such as, Ronald Reagan's three names are spelled with six letters, 666, the mark of the beast come judgement day. This of course has nothing to do with the fact that the movies Omen I and Omen II was shown the week before elections. Omen I being shown the night after the presidential debate. Last but not least is the longest running rumor of the 1984 doom; unfortunately George Orwell could not be reached.

On the real side (oh!), Blacks in America, or the world over, have no friend in "a high society", therefore be ever so vigilant during these years to come. Surely that Great African spirit within might be spurred to more awesome heights in the struggle for TRUE LIBERATION of mind, body, and soul against more aggressive odds.

This article was first
printed in
BLACKWORLD on No-
vember 16, 1979 in
Volume VIII, No. 11

Residence Life

NEW COMMITTEE TO REVIEW MINORITY CONCERNS

by Josephine Darby

The office of Residence Life has been the center of a lot of attention this semester. There have been scandals involving RHD's and of course the "tripling" problem. Some of the buildings are falling apart and others are infested with insects - Stage XII fits both categories.

In the midst of the already "confused" state of affairs in Residence Life, an office that has been called the most inefficient on the campus, a committee emerges to help eliminate some of these problems. The committee is the "Minority Concerns Committee" and is primarily interested in issues that affect the general welfare of resident minority students on campus.

The committee is a branch of residence life and is chaired by Roth quad director, Hamilton Banks. The committee met last Wednesday in Bill's Cafe in Mount College, where I interviewed Mr.

Banks and a few other members. I asked Banks about the purpose of this committee. He replied, "There was a need to address the minority student problems on campus so we formed a committee as a part of a task force within the department (residence life), to specifically address those needs. It was intended to be made up of people in the department who were interested in working on these kinds of priorities and also with other minority groups on campus."

Residence Life has come under attack by other minority groups that feel there are not enough minority student staff members in the dorms. Banks explained that, "In the past, most minorities have not felt a part of the campus community, (working with the legislature on the buildings) and let's face it, a lot of people have been chosen in the past by a popularity vote, and most minorities are not known around campus because they aren't usually involved in building activities. There-

fore, they don't get the support to get selected. We feel the possibilities now are much fairer but still, a lot of minorities are not concerned or aware that while this position may not provide much, it does look good on your resume when you need it." Banks went on to say that they need input from other groups on campus. "One of our main priorities for this year is to see that minority groups participate."

Other members of the committee are Virginia Acevedo, the secretary; Carolyn Buck, RHD of Gershwin College; and Ellen Shannon, RHD of Gershwin College. They went on to talk of their accomplishments last year and their goals and objectives for '79-'80. They say that so far they've set up orientation sessions for minority students interested in applying for RA/ MA positions, encouraged the Residence Life department to focus on issues of concern to the minority resident population, set up

professional and student staff training workshops and finally, hired more minority students for staff positions in the residence halls.

This year the committee plans to work closely with AIM, Africana Studies, and the office of disabled and the foreign students. The members of the committee also hope to initiate alternative programming in residence life, increase the bond between the various minority student groups, focus on problems faced by disabled students, form a support group, focus on issues of sexism, focus on problems faced by disabled students, form a support group for minority student staff concerns and set up an E.E.O. committee to educate, facilitate and protect the rights of students in regards to applying for student staff positions. The committee wants all groups to get involved, "Help them help us... We can't help the students if they don't help us help them."

Both of the articles on this page were first printed in BLACKWORLD on November 23, 1976 in Volume IV, No. IV.

ZIMBABWE- LIBERATION NOW!

by Reginald Ibe

The Angolan Revolution marked a turning point in the entire history and future turn of events in Southern Africa. It not only proved that South Africa was not the military power it has claimed to be, but also that nothing short of massive radical changes in South African politics will return peace and stability to that region of the world.

Since the Angolan crisis, African politics have taken on an increased nationalist vigor. Defiant Black youths have been massacred by the thousands in the Black ghettos of South Africa. The liberation war in Zimbabwe has forced the reality of majority rule on the white minority leadership. A threat of escalated warfare in Namibia with possible Angolan intervention is a fact today.

Several African nations have called for a joint military effort in Southern Africa. Nigeria's military leader, General Olusegun Obasanjo, recently declared, "I had always felt that I would have

achieved a life ambition the day I fight for the liberation of southern Africa." Millions of embittered youths across the African continent voice a readiness to make the supreme sacrifice anytime to restore the dignity of man in Southern Africa.

Whereas Zimbabwe and Namibia were the focus of the most recent U.S. diplomatic initiatives, the more potent arena of shameful racial violence, South Africa, was the target of the most recent United Nations deliberations. The Western powers succeeded in blocking moves to place sanctions against South Africa, but strong U.N. condemnations of South Africa's racial policies were produced.

Namibian nationalist forces, the South West African People's Organization (SWAPO), are helping Angola destroy the remnants of the Savimbi guerrillas who are fleeing to Namibia. In return, it is hoped that Angola would help the SWAPO guerrillas in their war against

South African forces in Namibia. According to a South African government release, the prospects of a major military confrontation in Southern Africa are very high. Most Africans believe that the question of majority rule in South Africa will be settled militarily as a joint African concern. Whereas African leaders do not advance a timetable for this, the trend of events in Southern Africa gives credibility to such beliefs. Long term or short term, the inevitability of war in Southern Africa is a fact we all have to live with.

Africa is not about to be partitioned into Western and Communist satellites. Whereas South Africa courts the West with its fairy tales of defending the free world and fighting communism, its fascist police state without any regard whatsoever for human rights and dignity. With an economy entirely dependent on Black African slave labor, South Africa would feature prominently among the world's poor nations, if she paid descent

wages to the Africans. European investments in South Africa have been steadily declining since the Angolan revolution, but U.S. investments are steadily taking their place.

The United States has the potential to avert the impending bloodshed in southern Africa. Continued U.S. patronage of apartheid South Africa will not only irreparably damage U.S.-African relations, but also drive African nations to communist war supplies. If President-elect Jimmy Carter is a leader for change, U.S.-African policy is an area for radical changes. In the long run, U.S. support for majority rule will not only score an ideological victory for the free world, but safeguard U.S. support for majority rule in South Africa as well. Active U.S. support for majority rule in South Africa was part of the Democratic Party platform on which Carter ran for election. To do otherwise would repeat the story of Angola in Pretoria someday.

SYMPOSIUM: *The Task Of Unity*

by M. Vilsaint C. Hewitt S. Hoon

"I don't hustle and you can't reggae," stated Ken Danna, (President of the Caribbean Club), at the height of the 'Symposium on Black Identity.' He was expressing the need for Black solidarity amongst all people of African descent. We must learn to understand one another's differences and unite on our commonalities. This was the focal point of the symposium sponsored by the Caribbean Club.

Caribbean Day, Nov. 18, of Black Week commenced with a gathering of faculty, students and representatives of Third World organizations. The list of guest speakers included: Edward King and Reginald Ibe, (African Student Union), Paget Henry, (Sociology Department), Professor Turner, (History Depart-

ment), Professor Vaughan, (Africana Studies Department), Emile Adams, (Asst. Director of Student Affairs), Herdi Micou, (Counseling Department), Randy Brown and Mwata Ben Nubin, (Black Students United), and Ken Danna, (Caribbean Club). The approach was sociological, historical, political and geared toward a grass roots audience. The symposium was long overdue, concluded Professor Turner. This was also the general consensus amongst those who attended. Our uniqueness, common ancestry, colonial experiences and western ideals were all discussed in order to arrive at the understanding of the different facets of Black identity as seen through the eyes of the symposium participants.

Donald Gillian, Acting S.A.S.U., (Student Association of the State Univer-

sity), Coordinator at Old Westbury, delivered an inspiring and enlightening oratory directed at the lack of representation of Black students at Stony Brook. His representation made one aware of apathy amongst students that prevents us from questioning the fact that the needs of Blacks at Stony Brook and elsewhere are not being fulfilled. Mr. Gillian urged and invited everyone to attend workshops at Old Westbury in order to acquaint us with some of the types of actions that are essential in order to unite for a common cause.

When the discussion was opened up to the attentive and responsive audience, Rody Dihigo and Barrington Brown expressed mixed feelings about the attitude that should be taken to overcome the particular obstacles that prevent the unification of Black people and other oppressed

Third World groups. On one hand existed a total humanitarian outlook and on the other hand, the primary emphasis was on self-preservation. Randy Brown, (B.S.U.), also stressed the idea of the 'divide and conquer' tactics utilized by the Western world. This is one of the processes that we are trying to reverse in order to achieve Black unity.

Donald Gillian from S.A.S.U., commended the Caribbean Club in their efforts to congregate with their fellow Blacks. Yet, this is the only the beginning. In order to ensure far reaching effects we must continue with this medium of communication coupled with positive action to actually consider ourselves, 'Black Students United,' only then can we form a cohesiveness amongst black students

PONTIAC BROTHERS: ##### WHO ARE THEY?

This article was first printed in BLACKWORLD in February 1981, in Volume XI, No. 11

The frame-up of the Pontiac Brothers is part of a campaign by the state to label all forms of Black rebellion as "criminal," while diverting attention from capitalism's criminal treatment of Black people.

Sixteen black men, the Pontiac Brothers, are now awaiting trial and facing the death penalty for the alleged killing of three white prison guards in the Pontiac Prison rebellion of July 22, 1978.

The trial for the first 10 of the Pontiac Brothers will begin as soon as jury selection has been completed. After two months, only four jurors have been selected.

The Pontiac Brothers case is the largest death penalty case since the slave rebellions. The case has wide significance for the Black Liberation Movement. It signals an increase in the vicious repression by the state not only against Black prisoners but against any Black rebellion. The Pontiac Brothers are being tried on statutes which call for the death penalty for any persons who conspire or participate in a mob action that results in the death of city or state officials. Thus, when rebellions like Miami or Chattanooga occur, the state can fabricate cases against community activists and other Black Liberation Movement fighters, railroading them to the electric chair.

Illinois prisons: Cruel and unusual punishment

Pontiac Prison, like most other prisons in Illinois, is located in a rural area, 100 miles from Chicago. Built in 1871 for 600 men, it now houses some 1,250 men. On the day of the rebellion, 2,000 men were held in the prison, two to a cell, a space smaller than a VW beetle.

Eighty-eight percent of the prison population is Black, with the vast majority of the inmates coming from Chicago. The vast majority of the guards come from the surrounding community, which is 98% white, meaning the guards have no experience with urban Blacks and other oppressed nationalities. Overcrowding, racist guards, as well as inadequate food, medical care, recreational facilities and job training, along with a temperature of 100 degrees in the cellblock at 10 a.m. all formed the basis for the rebellion.

At the height of the rebellion, 1,100 inmates were involved. The commissary, where inmates buy cigarettes, personal items and other goods at ever increasing prices, was burned to the ground. The laundry, which for six months prior to the rebellion had been cleaning only guards' clothes while prisoners had to clean theirs in the toilet, was also burned to the ground.

Conditions in the Illinois prisons had been so bad that six months prior to the rebellion, the Justice Department had charged in a suit that a sentence to a state prison was "cruel and unusual" punishment. The state had also been cited for the violation of the civil rights of prisoners and for discrimination against minority inmates.

The frame-up

Although Illinois Governor Thompson initially explained the cause of the rebellion as a spontaneous outburst due to overcrowding and under staffing, he later blamed it on a "conspiracy by Black gangs to take over the prison system." Chokew Lumumba, one of

the Pontiac Brothers' lawyers, explained the reversal: "... admitting the truth ... was not a feasible political position. What he (Governor Thompson) was admitting, to say that the rebellion was caused by conditions in the prison, was that three white men in the State of Illinois were killed due to his malfeasance..."

To assure that his campaign to blame "gangs" for the Pontiac rebellion got over, Thompson took Pontiac Prison over from the Department of Corrections and placed it directly under the Illinois Department of Law Enforcement (IDLE), which was directly accountable to the governor. IDLE was given the responsibility for both running Pontiac and conducting an investigation to prepare the case against inmates involved in the uprising.

During the investigation, which lasted eight months, the prison was placed on "deadlock." Week after week, the inmates were kept locked in their cells 24 hours a day. They were fed on paper plates and deprived of family visits, phone calls, showers, clean clothes, fresh bedding, medical care, toilet articles, soap, cigarettes, exercise, access to the law library, schooling, work or time for worship.

IDLE agents used the deadlock to subject inmates to lengthy interrogations and harassment. The deadlock was used to pressure prisoners to turn against each other.

Forty percent of present or former inmates were induced to act as state witnesses. In return, they were given parole, transfer to minimum security facilities or clemency. The authorities also paid out \$50,000 in new jobs, houses, travel money and, in some cases, new identities for those who cooperated.

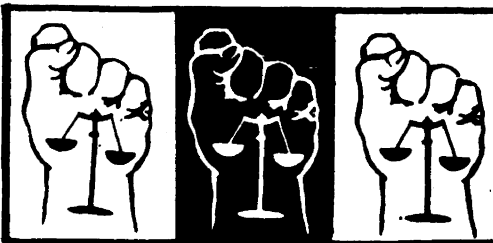
Subsequently administrative charges were brought against 67 inmates. Each was sentenced to a year in segregation and lost one year good time. All of these sentences were handed down with the state producing one witness.

On March 5, 1979, a grand jury returned indictments against 31 inmates. Seventeen black prisoners were charged with 15 counts of murder. This means that each of the 16 prisoners supposedly killed each guard five different ways. In accordance with the state's "gang" theory, three inmates were charged with conspiracy. One prisoner has since made a deal with the prosecutor to testify against the other 16 and had been severed from the case. If convicted of any one count of murder, the 16 Pontiac Brothers may die in the electric chair.

The indictments against the Pontiac Brothers is clearly a frame-up with evidence gained through bribery, torture and coercion. One of the state's witnesses, Ben Robinson, admitted publicly that he lied to get out to prison. Robinson also accused the state of pressuring him. "I gave the information because I was threatened," said Robinson. "The state said if I didn't testify, they'd make a case against me."

Racist trial judge

Not only are the Pontiac Brothers fighting a racist frame-up by the state, they are also faced with a racist trial judge, Benjamin K. Miller, a political crony of Governor Thompson. Miller has ruled in favor of the prosecution, enabling it to stack the jury with "death-qualified" jurors who support capital punishment. Over 400 defense motions have



already been denied though the trial hasn't even started.

Contrary to the wishes of the Pontiac Brothers' lawyers, who wanted each defendant tried separately, Miller has gone along with the prosecution and will try the prisoners in two groups, 10 and 6. This allows the state to present its most consistent witnesses first, making it more difficult for the defense to point out flaws and gaps in the state's case.

Ideological campaign

The frame-up of the Pontiac Brothers is part of an ideological campaign by the state and media to label all forms of Black rebellion as "criminal". Pre-trial publicity by Chicago's news media has tried hard to give credence to the state's contention that the rebellion was gang inspired, by trying to link the Pontiac Brothers to two Chicago street gangs, the Black Gangster Disciple Nation and the EL-RUKIN (formerly the Blackstone Rangers). The state hopes to take advantage of the Black community's concern about drugs and other criminal activity in order to get a sanction for the mass execution of the Pontiac Brothers.

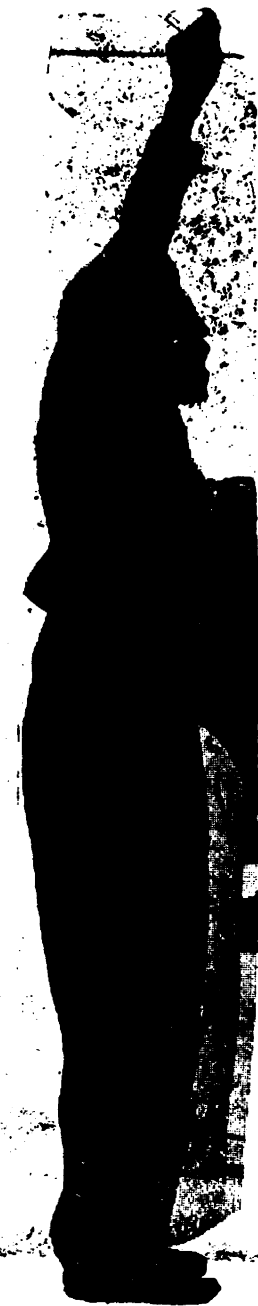
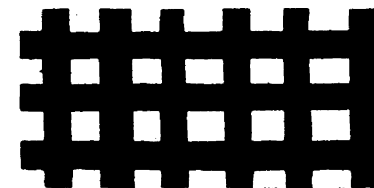
By trying to divert the focus of attention, the state wants to cover up the capitalist system's own criminal treatment of Black people. Today, Black men aged 17-24 have a 40% unemployment rate. It is this class and national oppression which results in "crimes", like robbery, or forces the youth to drugs. The famous Black prison leader George Jackson explained the basis of crime as "motivated by simple economic oppression, or the psychosocial effects of an economic system that was decadent 100 years ago."

As a result, one out of every four Black men in their 20's ends up in prison or on probation. In Illinois, 58% of the prison population is Black, even though Blacks make up only 11% of the state population. Similarly, while Blacks account for 12% of the U.S. population, they comprise 47% of the country's prisoners.

Support the Pontiac Brothers!

The frame-up of the Pontiac Brothers and the fabrication of the "gang" conspiracy is taking place amid the current atmosphere of right-wing racist terror against Blacks and other oppressed nationalities. The Pontiac Brothers have won broad support in the Black Liberation Movement, and in the coming months support will continue to grow as the true story of the Pontiac rebellion and Black oppression spreads across the country. Only through this broad education and support can the Pontiac Brothers be freed and a racist trial be turned into an indictment of the police, the courts, and the penal system maintained by the ruling class.

Free the Pontiac Brothers!



continuations

CONTINUED FROM PAGE 4

THE GREAT WHITE HOPE

that he never made publicly: to victimize African American and use them as a means of making the USA a police state.

Here I would like to introduce another factor which has been ignored by practically everyone in American politics: the First and Second Law of Thermodynamics. The First Law stated that matter/energy cannot be created or destroyed --- it can only be transformed. The Second Law of Thermodynamics says that matter/energy can be transformed in only one direction --- from available to unavailable, from structured to formless and chaotic.

In about two hundred years the industrialized nations have transformed fossil fuels which have been stored up over three billion years, into ashes, carbon

dioxide, nitrous oxide, and other by-products. It obviously cannot be reused. The corporate giants who want "growth" --- to use the quickly vanishing available energy--- use matter even faster, squandering the energy which is the only basis for life. At the same time they are worsening the greenhouse effect, threatening to make deserts out of farmland, melt the polar icecaps and flood all our coastal cities. Along with this they would resort to war, the most wasteful and useless human activity.

So how do we prepare to counter these threats to the survival of life on earth? First, we must realize that the liberation struggle of all diasporic Africans is a struggle we must fight in unity.

CONTINUED FROM PAGE 7

BLACK HOLE

F@K wit me (just kiddin). Natty Dreds, roots, culture and unity to the family-Swan and Dora, Dwight, Ira, Martin, Debra included. Tufi, Maxamillion, Ralph, Gil and all of the Haitian massive ki numero, ki numero, Number 1. FarRock Massive represent dis apparatus called Stony (damn they took my loot) Brook. Rob and woman, you know you're in da. Though I may not have known them by name, many pounds went around to the manz of the Buddha Clan, may the Black fists always come in touch in your midst. Dawana, you are a beautiful, earthy woman. I wish I'd met you sooner. It seems that your mind could have taught me a lot. Sister Chez, I just don't know da flow. Margaret, I hope to see you in da vicinity of F-Rock, maybe something can hapn. Keesha, where is dat mega sandwich you were suppose to make me? I will be accepting an I.O.U. O'Neill women, you know who you are. Thank you for putting up with me. I know you loved it. To Paula: maybe you'll win da next rice contest. Nguzi, your bowl will be returned, trust me. ha! ha! ha! Peace goes out to brothers like Jocelyn, Chill

Will (Full Circle) Marky Mark from St. Joes Where you at Black? Edwin, future Buisness manager represent with da money skills aight? Darren, succeed in all you do. Cool Joe, you shouldn't have chopped it down till you heard da sound. The time has come to notice all da new peeps on da campus. The Eithiopian tribe is well represented here. Dougy Doug, keep da love. You will be missed. Tarik (TK), DL is no more. Remember da vibes by reading BlackHole. Hartley, BlackHole is not 2-B-cont'd. And squad, enjoy your 4 long but swift years in dis piece. Smooth Ass Darcell, Kool Keith, Carey and company keep da legacy going on strong and long coz we all drink Guinness Stout beer and try to hit da rear on occassion. Last but never least I give a call from da yard to a quiet kid named Emile, da shadow behind da trigger. BLACKWORLD Staff, its been real to real. You can keep your long ass after hours executive straff meetings. Love, peace and happiness to you all.

DL wants to ask for forgiveness for all misspelled names, for those I forget to mention.

CONTINUED FROM PAGE 8

DARKER SHADE

various other departments are still teaching that "Columbus discovered America" type education that instills the idea that Europe is where everything originated. Until all people are included in history, we will never learn the truth. There needs to be an implementation of other civilizations, races, cultures languages in the curriculum. The Africana Studies program should be seen as just the start of things to come as far as multi culturalism goes. It is not yet a department but merely a program that offers limited courses on African and African American History, politics, and family. In fact, the program is always the first one to face budget cuts. There is not even a full time secretary to handle departmental affairs. University administrators are not yet attempting to turn the program into full departmental status like Political Science, History or Chemistry etc. departments.

Despite the few AFS courses offered, they remain more popular and interesting than those bullshit courses that teach lies. AFS 335, 337, 325, 239, 240 have filled lecture halls. There are more whites students than Black students or any other racial group in these courses. Students who take these courses are desperate to educate themselves and to broaden their knowledge. Losers like Cole, who, when he took the course, spent most of the time disrupting the class and being a selfish pig thereby preventing his fellow students from paying attention to the lecture, would have you believe that these courses "teach reactive racism". Many students will testify that these courses expanded their knowledge; they have become open minded, not narrow minded, ignorant, fools like Mr. Richard D. Cole.

The educational institution refused to change the current curriculum that deprives students, minorities as well as whites, of an equal education. The so called landmark case Brown vs. Board of Education (1954) was only a dream that America has attempted to turn into reality. In 1994 the school system still remains segregated with whites receiving an education of higher quality than minorities. Desegregation never took place and African Americans are still being miseducated. The educational ideologies that educational institutions were founded on remain the same and only the rich and wealthy get educated properly. Proving

that status still plays a major role in determining how well kids are educated, Jonathan Kozol, in his book Savage Inequalities, "...depicted what has been known for years by the victims of the educational system. It describes how America is committing an atrocity against its children. America only educates the rich. The educational institution rejects the poor. Kids are not given equal tools with which to compete in this society."

Educational institutions are robbing us of our money's worth. Universities like Stony Brook have become a corporation with the main goal being to make a profit rather than to stay with its purpose - to educate everyone equally. This university wants to be transformed into a "Division One school". This would mean that most of its funding would be generated from exploiting the talent of athletes. These athletes would never receive their fair share of the profits and the University would be on its way to changing from a state to a private institution.

The New York State Education Commissioner, Thomas Sobol, does not want to really change the curriculum because he has no intention of trashing "traditional" history. The traditional history that Dr. Sobol is talking about is the racist, sexist, Eurocentric curriculum that is being taught in the class room right now from kindergarten to college.

The Africana Studies program and other programs must be defended and improved. Students must force this University to turn the African Studies Program into a department with various degrees ranging from Bachelor of Arts degrees to Doctorate degrees. Furthermore, the educational system as a whole must change completely. It is not doing its task of equally educating everyone regardless of economic background, race, religion or ethnicity. African Americans will have no alternatives but to educate its children as W.E. B. Du Bois told us to do, to open our own schools and educate our dying young Black males. An example would be the Ujamma school which also incorporates minority teachers in helping boost our children's self esteem. The Ujamma school is attempting to save black youth and educate them, since the larger part of this society has failed to do so. These schools are very necessary if the current educational system is not reformed.

"He Will See You Through"

Gospel Extravaganza

by Ricardo Gray

During Black Womyn's Weekend, there was a Gospel Choir concert given by Stony Brook's Gospel Choir on Saturday, April 30th. Even though the weekend was filled with crazy fun, it seemed like the concert was the best kept secret around campus. As I went in to cover the affair, I knew to expect a good show from past experience. I was a member of the choir last semester. Even though the concert was supposed to start at six, the crowd was still ready to go an hour and fifteen minutes later. Besides 6pm equals to 7pm in CPT (Colored People Time).

The concert began with Devotion delivered by Curtis Luster; that got the audience ready to praise to the Most High. After Devotion, Gospel Choir President, Mr. Jonathan Walters apologized for the great delay and officially started the concert. Stony Brook Gospel Choir sang their first selection of songs and basically opened everyone up. If anyone was sleeping on our choir, they definitely woke up because the voices were strong. If that wasn't enough to get you up for the night, there was a gospel rap performed

by Curtis Luster. That pretty much had everyone boppin' up and down and diggin' the words and creativity of Curtis. Hey, he definitely got his point across in a way that every young person could relate to. One of the main reasons why there was such a long delay was because a few choirs didn't show up to the concert on time. In fact there was a group all the way from Virginia, so I guess we could excuse tardiness for the day. The group's name was Simply Praise and plain and simple they rocked the house. Something I noticed though was that the show was an incline. Each new choir rose to new heights with each song. There were other performances by Arise, Stony Brook's own FORTRESS, Curtis Brown and Aggregation, a solo by Lakiesha Whaley, Appointed and Anointed. All of whom poured in nice selections of songs. The main choir I remember besides Stony Brook's would have to be the Selwyn Rawls and the Eternal Light Community Singers. This choir was so good that when they started, every one was instantly moved. The whole choir was on point and

made sure that the audience heard and felt their message. Even the conductor had the crowd going with his comical acts on stage. He reminded me of Bernie Mack - but any way they were an excellent choir.

Finally Stony Brook came back on to close the concert and sent everyone home with the feeling of having praised the Lord in a joyous way. It's not many times that the the Gospel Choir gets to come together with great choirs to put on this kind of concert. I would like to personally thank, on behalf of the audience, Jonathan Walters, Sean Bollers and Susan Arauz (Concert Chairs), the Gospel Choir and the musicians for coming out and organizing the concert. Black Womyn's Weekend was a success, but to tell you the truth, I think it was the Gospel Concert and all the praising done there that brought the sun out from behind the clouds on Sunday. So big thanks for the the praising, he must have heard y'all.

Almost forgot to say thank you to Bishop Crone who was M.C., his family and all the guest choirs.

A Night of RHYTHM & BLUES at the End Of The Bridge

by Ricardo Gray

On April 26, 1994, the E.O.B Restaurant had a second music affair for R&B lovers. The first one was an evening of Jazz, which more than impressed the crowd, so the band, singers and sponsors of the affair decided to give the night another try. Instead of Jazz this night focused on Rhythm and Blues. The night started with the musical talents of the house band: Junod Etienne (piano/keyboard), Darrin Jenkins (bass), Darcell Crone (drums), Danny Young (lead guitar) and the vocal talents of Susan Arauz, Lakiesha Whaley, Carla Johnson and Gary Comer. No, that's not a typo, even Gary Comer of the Stony Brook basketball team revealed his vocal talent. He performed his own rendition of Heatwave's "Always and Forever". The audience sang along and the ladies in particular enjoyed Gary's performance!

When I think about the personification of soul and style, I think about Ms. Susan Arauz. Every time I hear her sing it makes me wonder how she got to be so good. Hours of practice, singing in the

choir, or maybe just natural talent. Which ever the case, her rendition of Prince//Me'lissa Morgan's "Do Me Baby" won the crowd over. Lakiesha Whaley and Carla Johnson each had beautiful performances, both singing songs by their favorite artists (Mariah Carey being Carla's and Toni Braxton, Lakeisha's). Neither were strangers to the stage with Lakiesha having recently appeared in the Alpha Lip Sync and Carla being a soloist in the Stony Brook Gospel Choir. Both deserve a big shout out for their performances and effort.

Finally we had a special guest performer from off-campus named Carl Martin. He came to the first EOB Jazz Nite and liked it, so he wanted to show his skillz when he heard about the R&B Nite. Singing "His Eye Is On the Sparrow" as performed in the movie "Sister Act 2" and INTRO's version of "Ribbon In the Sky"; he showed just that --- SKILLZ. All the performers and the musicians turned out another great night of performances to made the crowd leave saying, "Damn I didn't know they

were that good."

As the critic of the night I felt the performances were good but the food was a little overprice, but then admission was free and they had to get paid somehow. I would like to thank all the people who organized this night of R&B because African-Americans do not frequent E.O.B. Providing a venue for talented musicians and vocalists and allowing them to pay tribute to musical greats is encouraging brothas and sistas to set aside time to chill at E.O.B.. I even encourage other groups to organize night like these. You know, something like Latin or Caribbean night just to name some themes. Come on people, just use your heads, but don't come with any crap because the Stony Brook crowd has been known to dis weak sh--, well you know.

In all seriousness though, it's about time the people at E.O.B woke up and realized that it was time to give a different feel to the End Of the Bridge. A feel of soul, a feel of rhythm, you know - a feel of BLACKNESS.

Black is Beautiful

by La Keesha Tyler

The Third Annual Miss Africa Pageant took April 29th in the Union Auditorium where five dark and lovely sistas came to strut their stuff as they announced to the world the pride they have in their rich African heritage. The pageant gave the audience a taste of the African flavor feeding us delicious morsels of music, dance, fashions, and uplifting speeches. Africa was on the stage dancing ever so beautiful; giving the audience a dose of her charm and grace.

The show began with the customary singing of the Black National Anthem. The president of ASU (African Student Union), Sherry Ann Marshall then explained to the audience the history of ASU "ASU was established to promote the African culture and instill pride in those of African descent". She went on to say how Africa is not positively viewed by many, which stems from negative media coverage of the continent. She also gave thanks to those, especially Professor Vaughan, for making it possible for many speakers from Africa to lecture at Stony Brook.

Dwana Farrell, Kwamba Nkembe, and Lamine Michel Savanne

were the colorful commentators of the event and in their first appearance they explained to the audience the history of the ASU pageant which began in 1992. They also introduced the first guest, Susan Arauz who recited a thought-provoking poem. The African Drum group EBONY FIRE were then next to accompany the introduction of the contestants with their soulful beats. The contestants performed a cultural dance which delighted the audience.

It is after the dance that we met the esteemed judges; the fate of the contestants were in the hands of Gustavo Admu-John, Lucia Rusty, Wayne Blair, and James Noble. We were then introduced to the attractive and accomplished contestants; Chizoba Uzochukwu of Nigeria, Enynam Kwasi-Wuli of Ghana, Meron Girma representing Ethiopia, Rokhaya Cisse representing Senegal, and Mirama Yilla representing Sierra Leone. Each contestant was adorned in the fashions of their particular country. The audience marveled at the beautiful African attire.

We then were entertained by an Ethiopian dancer. Before the presentations of the contestant's talent, we were

reminded that while we are comfortably living here in America, our African brothers and sisters were in the middle of voting for the first time in 300 years.

"They've stolen everything from us but we still have the rhythm of our culture, so help me with the rhythm," remarked Yilla of Sierra Leone, who cites Alice Walker as her inspiration, as she moved into her dance. Miss Ethiopia, Girma, explained to the audience the importance of the New Year celebration which is famous for its exquisite festivities as she began her dance. Uzochukwu of Nigeria expressed to the audience the oneness felt by many all over Africa; "...our tongues and tribes may differ but in brotherhood, we are strong." Uzochukwu did a skit in which she requested that everyone "Help us build a strong nation where no man is oppressed". Miss Ghana, Wuli, enthralled the audience with a wonderful dance in which she was accompanied by a partner. For the finale, Cisse of Senegal received thunderous applause from the audience as she did a traditional and sensual cultural dance.

Members of ASU presented business wear as the MC explained to the audience that in neo-colonial times, a va-

riety of clothes were worn by indigenous workers. A scene in the workplace served as the background for this business scene as executives made deals while displaying their outfits. The business wear scene was followed by a performance of "Wind beneath my wings" sung by Cynthia Salvodon.

Next on the agenda was a presentation of casual wear by all the contestants. Ten lucky audience members received prizes in a raffle drawing following the casual wear scene. "We are a colorful and beautiful people and you're about to see some of this as we move into our evening wear scene," said the MC as members of ASU modeled evening wear.

Member of the African drumming group Ebony Fire, Robert Bass, explained to the audience some background on the tradition of drumming. Three dances that accompany the drumming are the Samba, the Jon Don, and the Chakilambe. When slaves were brought to Brazil, the national dance for Brazil was the Samba. The dance Jon Don was developed from the manner in which slaves

CONTINUED ON PAGE 27

Black Womyn's Weekend Fashion Show

by Carey Gray

They were strutting their stuff Thursday when the fashion show for the 19th edition of Black Womyn Weekend took center stage. The fashion show, which traditionally kicks off the festivities, proved to be a worthy opening event for a full weekend of activities. The well rehearsed models who practiced numerous nights each week for months were still jittery and anxious. They knew that they had to face a legendary Stony Brook which would accept nothing less than perfection. Expect to hear it from a Brook audience if you are not flawless. To their credit the models handled each scene with poise just like they had practiced.

The show, which was hosted by the smooth and charismatic Thierry Cazeau, started off nicely with the opening scene. In the scene, models wore complete black and accessorized with white masks and gloves. The lighting gave the scene a black light type of feel. When the modeling part of the scene was over, each member of the show was introduced. The second scene was called the Mannequin scene where casual clothes was the gear worn. In this scene each

group of models choreographed their own moves; some very creative moves and poses were executed. Next came the skin scene -- a.k.a beach wear -- where beach garb and flesh were on the menu. Although this scene did not get as raunchy as it could have a few people were brave enough to enter the stage in full gear and leave in barely nothing, to the delight of the crowd.

The final three scenes of the show were the hardest and most difficult to put together. It started with the center piece of the show. This scene was called the Queens Court. It came directly in the middle of the show and was the longest and most involved scene in the show. The idea behind it was a performance for Nefertiti by her subjects in ancient Egypt. In this scene the models wore lavish costumes that excited the crowd. The scene consisted of pinpoint moves and poses where the poses perfection was key. The scene came off magnificently. The ensuing scene was the Night club/Night wear scene. This scene had the clothes being modeled in a night club complete with a singer on top of the piano. In this scene there was everything from guys in expen-

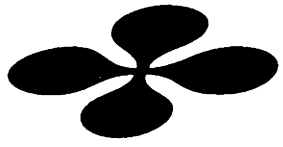
sive tuxes and smooth suits, to women in beautiful cocktail dresses. It had guys trying to steal a date, guys with no dates, guys carrying their dates in their arms. It had romance and style and was a very appealing scene. The finale was a scene in the future where the President of the United States is ----- a Black Woman. This scene was as well choreographed as the scenes that had preceded it. It featured a black woman president, hip secret service agents and a very well dressed audience.

The fashion show was not just fashion and modeling. There were acts in between the scenes that centered around the relationship between the black woman and her black man. Two poets: Lauristine Gomes and Errol Cockfield Jr. delivered poems dedicated to the relationship between the black man and woman. Gomes read two poems, "Together" which was about the unity of black men and woman and "Chronology of A Let Down" which was about the anguish of disappointment in many black relationships. Cockfield, a graduating senior, delivered a poem entitled "Insatiable" which documented the sexual relationship between man and

woman. They both received thunderous applause for their descriptive poetry.

Adajio Theater made another contribution to this years show. The play written and directed by Donnell Cumberbatch centered around black relationships and focused on HIV in the Black community. In the play a married man suddenly finds out he is HIV positive and does not know where he contracted it. This creates a lot of confusion and opens the door up for frank discussion about relationships within the play. The other non-fashion act was UMOJA, an African dance troupe, who captivated the audience with energized and explosive dance routines.

In the end it was a very good show that despite its extreme length kept a majority of the crowd until the end. The shows head coordinators and choreographers were Tamara Peters and Stacey Mcloud who should be commended for a very good job. The whole Black Weekend committee should also be praised. The models of the show should be applauded for their efforts in creating a great show.



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In Retrospect

I forgive you
For gold five-inch platform shoes
Pastel colored polyester
Hip huggers strangling ample derriers
And flaring out at the bottom
Thigh high skirts and gogo boots
Wooden beads and dashikis
Afro moons and fistel picks
Butterfly collars and patchwork jeans
Clingy turtle-necks and three quarter leather jackets
Fitted at the waist
'Cause dem da threads of
BLACK
Power-
Ful
Revolution!

Susan Arauz

now poem.

for us.

don't let them die out
all these old/ blk/ people
don't let them cop out
with their memories
of slavery / survival.

it is our

heritage.

u know. part / african.

part / negro.

part / slave

sit down with em brothas & sistuhs.

talk to em. listen to their

tales of victories / woes / sorrows.

listen to their blk/

myths.

record them talken their ago talk

for our tomorrows.

ask them about the songs of

births. the herbs

that cured

their aches.

the crazy /

niggers blowen

some crackers's cool.

the laughter

comen out of tears.

let them tell us of their juju years

so ours will be that much stronger.

Sonia Sanchez

Stimulus and Perception

Again and Again, just lightning in the Brain
Driving my Insane, Things'll never Change
Too slow is the flow, No one really Knows
Dreadlocks, Jerry curls, Afros.

Mentally Deranged, Who is to blame?
Who owns my pain? who built this frame?
I'll grow to withstand Blows, No one ever Knows
Dreadlocks, Jerry curls, Afros.

By: Ian

Profanities

i can t take

(what!)

it anymore

i am

(what!)

despair.

Pain

(what!)

is not how it

-the way i m feeling-

is spelled.

i don t know what

(what!)

to do with the hollow,

i

(what!)

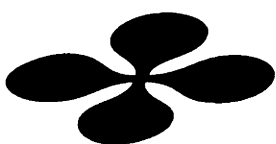
wish you were here.

i wish you were

here.

BY:

m



Jesus De Mio

Crown of thorns
Pressure on your brain
blood
dripping
from your
temples
Clouds your vision
Walking in the land of the living dead
Barren desert of cactus thorns
The sun beats down on your head
But all is Black
Barren land of cacti thorns
Outstretched hands
Razor sharp finger tips
Slice your wrists
Scar your face
Too late to hold you
in my arms
Surround you with my
self
Outstretched hands
Bear no resemblance to...

Oppression

Wide concrete paved streets
lined with high rises
Dime sized roaches flood my sink
And sometimes at night a bullet pierces the air
Leaving many to wonder
If the government's armed agents are them or us
Meanwhile...
Tortured bodies of bloody peasants line
dirt trodden roads
Decapitated for speaking too loud or not at all
Whether you walked upright or crawled
Pinochet's billy clubs smashed in your scalp
You gave birth to eight children
Only to watch six die
Four from dysentery two disappeared in the
night
Ensuring third world population decline
So we fled to inner cities of America
Where they cried of oppression
Under fear of police brutality
From their concrete palaces
Never knowing real pain or fear.
My grandmother buried five children
My grandfather died from the poison of a doctor's
needle
Leaving behind 12 children to be fed by one woman
As his brother fled government agents and his son
died under house arrest from starvation
While they sat in their concrete palaces and
cried about their oppression and economic woes
We died in the streets and were raped in the fields.
Welcome to my reality.
I still love you
Is it you?

by: fatima

The Game

Many start the game. The rules have been told and
retold for years. But still they cheat. Still
they change the rules.

They do not understand that, when they end the game, or
lose the game, or even win the game, that the
rules will remain, for the next group of players.

That is why, I do not play the game, or even like the
game. There are more losers than winners, and
more to lose, than there is to gain.

You can have it all; You can lose it all; risk it all;
give it all away.

Do not play the game. There is no score, only hearts
gained or hearts lost. There are no true
winners.

Everyone loses.... The Game.

James Mitchell

ALTERNATIVES

If I were to choose
between love and freedom,
I would rather have freedom,
for where it lacks,
Love dies a premature death.
If I were to choose
between the moon and the sun,
I would rather have the sun,
For its rays reveal
A long way ahead.
If I were to choose
between the river and the ocean,
For its vastness fills my heart.
If I were to choose
between dreams and consciousness,
I would rather have consciousness,
For dreams, unconscious,
may lead one astray.
If I were to choose
between fears and struggles,
I would rather have struggles,
For that's what leads to progress.
If I were to choose
between complacency and discontent,
I would rather have discontent,
For that's what gives birth to Art.

Farida Sarkar



For My Sister

Sister,
there is so much I want to tell you
about yourself
about myself
about ourselves about sisters

do you know all the power that you hold
to bewitch
bemoan
to be
in all your brownness
creamy
toasted
coffee
sweet sugar
molasses
beauty?
do you know?

my mother taught me
she told me
"never give way,
never take for granted -
always hold tight
cherish close
keep warm" and I listened.

she told me
"carry with you,
wear on your sleeve -
but always in your heart
in your mind
in your soul
share, but don't give away" and I understood.

she told me
"they will try to take -
in the light of morning
in the white of day
in the midafternoon
but
you are strong
you own the night
and the sun.
don't let them tear you down" and I didn't.

sister
daughter

wife
mother
friend

my sister

use your
blackwomanhearmeroarcauseI'macommin'roundthemountainpraisethelordI'llbetherecanyouhearitcanyoufeelit
iteatmyfatherfuckin'pussylickin'mm-mmgood
POWER

use it... in your eyes
your skin
your lips
your hair
your voice
your self

my sister

do you know the power that you hold
between your thighs
behind your eyes

do you know you gave birth to
breathed life in
and will die for
an entire species
called mankind...

do you know
THAT LOOE which suckled the souls of black folk
THAT STRENGTH which cradled the pyramid-dusted
THAT STUFF the "other" envies and denies, all the while sweatin'
your skin
your lips
your eyes
your hair
your breasts
your buttocks

your Grace.

do you know
my sister?

have you listened
my sister?

do you hear
my sister?

do you know?
do you know?
do you know?
will you do?

what will you do
my sister?

what will you do?

S.D.

canyoutasteitcanyoutasteitcanyoutaste



Point of Reference

What is your malfunction?
As you sit crouched
and waiting
the choices become
coming smaller
SLOWER/quicker
pouring around your
head they
close in.....
Not moving
when you should
have
leaves
you subjected to this
limited edition....
There should be no position to find
you in when
they don't see you
after having tried
through failure.

It's sad to say.-

that acrobatic cockroaches
that watched
the suckling of breast
in dark,rank
halls
of a ghetto heaven,
know that it ain't
about positions
not during
the real shit....
Oh yeah...maybe a drill, or
a struggle....or a
epic or revolution
but not

the real shit.....

Chronology of a Letdown

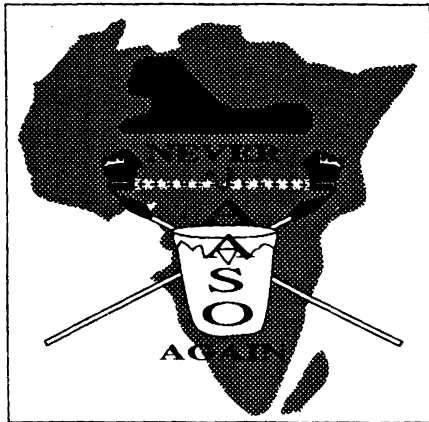
At 10 she got her period
At age 13 she wasn't a virgin no more
At 16 she fell in love
and was all ready to get married
Love, Love -- pretty sounding word
a new york cement flower created in island loins
being fooled with by fools with no intention
of even mentioning love
or drooling "I Love You" to the point of nausea
the pain, the loss, she had felt it all
15 times and not married yet
to one man.

"Man is he sweatin' you!"
At 19 a lot older, a bit wiser
a friend comes in many forms
a friend comes when you need him
a friend comes so you can go
a friend comes
hard as a lover
and he could tell you that
"It's over"
as easy as when "I Love You" jumped through his lips
But not him
cause damn -- summer's coming and you look good with a
tan
your man
your soulmate
or the 2nd rate substitute of both

You choose, you lose, got blues
and can any outsider really be blamed?
Life's lessons, I read the other day
will come in many forms until
they're taught
experience can't be bought
but Damn, it can be learned from
so why if you are not dumb
are you alone?

I have a bone to pick with you
whenever you come thru
we can discuss it
or I can just sit and really replay our movie in my mind
you were so kind
And the way you left
it would have been
easy to come back
But you're BLACK
and I don't fuck with oppressors that look like me
Thanx, but I'll reserve my hate for Whitey
Lauristine Gomes

rhapsodies



**REMEMBER, REBUILD
REMEMBER, REBUILD
REMEMBER, REBUILD
REMEMBER, REBUILD**

**AND ARISE!
AND ARISE!
AND ARISE!
AND ARISE!**

**AFRICAN-AMERICAN STUDENTS ORGANIZATION • STATE UNIVERSITY OF NEW YORK AT STONY BROOK
STUDENT UNION, POLITY SUITE 258 • STONY BROOK, NY 11794
(516) 632 - 3456**

AASO did not have a regular meeting this week because rapper and lecturer Chuck D was speaking for our Black History Extravaganza. Thank you to the people who came out and supported the event. There are a few things that Brothas and Sistas on campus should know about. The UJAMMA student foundation has started its Sis/Bro program once again. The Sis/Bro program is an attempt to give our students the support and welcoming that they deserve. Be a big brother or big sister to an incoming student. Be a role model, a friend and a resource person. Applications are available in the Uniti Cultural Center and in the Polity Suite (Union room 258).

**ALL POWER TO THE PEOPLE!
BLACK POWER TO BLACK PEOPLE!**

TURMOIL IN RWANDA

(Compiled from Newsday Reports)

by Errol Cockfield

According to Newsday reports, an estimated 100,000 people have been killed and 2 million driven from their homes in Rwanda's ethnic civil war. Human rights observers are calling the slaughters "catastrophic."

The fighting increased with the death of Rwandan President, Juvenal Habyarimana, in a suspicious airplane crash on April 6. Burundi President, Cyprien Ntaryamira, was also killed. The two leaders were returning from a peace summit in Tanzania when the "ethnic group" took the opportunity to increase attacks on government forces. The government forces are of the majority Hutu ethnic group, also known as Watusi in Swahili. The rebels call themselves the Rwandan army. The Tutsi make up 14% of Rwanda's population, and the Hutu make up an overwhelming 85%.

After mounted pressure from the United Nations and United States, the rebels announced a unilateral cease-fire on April 23, but they refuse to negotiate with government officials who had

planned to meet with them in northern Tanzania. They claim to have captured a large portion of Kigali and northern Rwanda. RPF secretary-general, Theogene Rudasingwa, the chief rebel spokesman, said that he doubts the government will comply with the cease-fire. It was called, he said, to stop the massacres, which have received widespread attention from the international community.

Consistent fighting has displaced thousand of Rwandans who are now attempting to flee to neighboring countries. Rwandan government forces shelled a stadium in Kigali which was filled with 8,500 refugees. Twenty-five were killed and 52 wounded. The stadium was supposed to have been a UN safe house.

Roving gangs wielding machetes have chopped thousands of people to death and looted the capital of Kigali. Corpses numbering in the thousands have been left to rot on the streets of the city. Most of the dead are Tutsis who were butchered by the Hutu gang members and Hutu government forces. Reports said that victims

have often paid to make their own deaths quick. Victims have also been those associated with the Rwandan Political Front and members of several opposing political parties. Over 4,000 foreigners were evacuated from Kigali, in response to the mass killings in various parts of Rwanda.

The United Nations Security Council, after numerous efforts to prompt negotiations between the two sides, voted unilaterally or remove 2,500 troops from Rwanda, leaving a small group of military personnel and civilians numbering 270. This move will reduce the amount of food and medicine that was previously being sent into Rwanda with convoys of armored vehicles. These vehicles have also served to evacuate people fearing for their lives. UN officials said more food will be sent in only if the violence decreases significantly.

The remaining UN group, under the leadership of General Romeo Dallaire, will act as mediators between the rebels and government officials. UN officials claim government forces had not com-

plied with requests that the Rwandan airport be turned over to neutral UN control. This has also caused the UN troops to be withdrawn. Human rights observers say that massacres are still continuing in southern towns. They believe that the UN's decision to pull out will undoubtedly cause more deaths than have already occurred.

The Hutu and Tutsi have been enemies since the Tutsi arrived in the region 500 years ago. The Tutsi's familiarity with warfare and their ownership of cattle catalyzed their dominance of the majority Hutu. In a 1963 rebel attack, 10,000 Tutsis were killed. Similar violence erupted in 1973 when many Hutu were murdered. A war began in 1990 when Tutsi led rebels attacked the Rwandan army from positions in Uganda.

The Tutsi say they are fighting to end corruption by establishing a democracy in Rwanda. Rwandan government officials say that the Tutsi would like to return Rwanda to the time when there was Tutsi minority rule. We pray for a resolve and an end to the killing.

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THE BLACK FAMILY

world trade, the triangular (Africa-New World-England) trade, the industrial revolution and the primitive accumulation of wealth responsible for U.S. and European world domination! The estimation of Africans that died in the middle passage and slavery is 50,000,000 (Du Bois), 300,000 (Toure). As modern slaves, Black People were chattel slaves, owned as property, by their masters. As property, Black people had no humanity, they were part of the means of production- tools and machines. Self consciousness was dangerous and history the dim analogy of religious parable. Education was outlawed, along with the Drum (witness the inherent politics of our art!). The U.S. constitution ruled us as being 3/5ths of a human being. The Dred Scott decision in 1859 said we had no rights the U.S. had to recognize!

The decline and enslaving of Africans and the colonization of Africa (and indeed of the third World) has made historic profound and tragic changes in the black family. The African family, even in its feudal development, and its placement of women as less powerful and subservient to men still maintained many essentials of its matriachial character. And the Black Queens, i.e. the Shebas, Nzingas, Aminas, Cleopatras, etc., attest to the prominent place of African women throughout history. Under western slavery, the Black family was legally destroyed. Children produced by slaves were property of the slave master to be dealt with by them as they desired. Families were routinely separated. Marriage between slaves was illegal (and to the slave masters, even slapstick "coon" comedy). This sacred union, for Blacks, became a subversive activity, only practiced "underground", (like the railroad that led to freedom), "Jumping the Broom" was the term adopted to slave marriages. A ceremony held in the forest surrounding the plantation became the means through which, even as slaves, Black people defied slave society, by declaring the continuing sanctity and sacredness with will

and self determination of the Black family.

Chattel slavery and the slave trade are the single most destructive assault on the Black family in the history of the world! Any working class family is weakened and dispersed by the negative pressures of capitalism. In the 19th century Marx and Engels showed how child labor and long work hours for parents, which leaves them less time to spend with their children, all contributed to the weakness of the English working class families. Consider that this class assault is added to by slavery and national oppression that follows it and still continues to this day. (In the U.S. we have been slaves 244 years and "free" only 127 years!)

It was the struggles of the African American slaves and anti slavery peoples that ended slavery and this should have marked a great positive step for the Black family toward stability and self determination. But Reconstruction was always partial and insincerely attempted. (There are "loopholes" and still unpracticed aspects of the 13th, 14th and 15th amendments, and Ralston-Purina and they got our 40 acres and a mule!) By 1876 Reconstruction had been destroyed (with the Hayes-Tilden compromise, repeal of civil rights bills, the installation of the racist fascist "Black Codes", the withdrawal of the Union armies, and the rise of the KKK). By the end of the century, segregation -U.S. Apartheid- was the law of the land (1896 Plessy vs Ferguson) ratified by Booker T. Washington.

Throughout our history in the U.S. the African-American people have struggled for freedom, equality, self determination and democracy! As a result of our struggle there are three distinct eras of African-American history. Periods in which our continuous struggle reached high peaks of upsurge were: the 19th century Anti-Slavery movement, the early 20th century Harlem Renaissance, the 50's -60's Civil Rights and Black Liberation Movements. American Apartheid did not

legally end until 1954 (Brown vs Board of Education) and you know the reality of that! I characterize the rising and falling motion of Black struggle as The Sisyphus Syndrome after the Greek myth of the man who was punished by the Gods by having to continuously roll a rock up a hill only to have it rolled back down on him at the end. As soon as we struggle, as in the three periods mentioned, the forces of reaction and white supremacy forcibly roll the rock back down on us, though hopefully not as far down as before. Langston Hughes called the phenomenon "White Backlash".

The nature or status of the Black family reflects almost directly the rise and fall of our national "fortunes" here in the U.S. When the African-American people are in periods of vigorous and progressive advance, through the focused intensification of our struggle, our lives are improved, even amidst the shouts and chants and marches and gunshots, and confrontations of the period. Compare the Black family, in its most recent period of self consciousness, unity and political focus (the 60's) with the condition of the Black family today. (For instance, the 1960's Black income was higher than since. See The Social and Economic Status of the Black Population, 1790-1798, U.S. Dept. of Commerce) When the upsurge comes to an end and the negative aspect of the Sisyphus Syndrome dominates, the fortunes, the structure, the political and economic conditions and the social stability of the Black family are under assault!

The condition of the Black family today is directly owed to the same state assault (corporate and class betrayal) that sent the Black liberation movement into decline. No one should have to be told that of the Black family, Black youth are under direct attack. Black youths are pushed out of schools, unemployed, stereotyped as public enemies and locked up, assaulted and killed by each other, racist civilians, and the police. The Black woman is triply oppressed by race, class

and gender while the Black man is oppressed by race and class. Economic exploitation and national, racial, and social oppression all affect African Americans.

To strengthen and stabilize the Black family it is necessary to strengthen and stabilize the whole of the Black Nation! The 1st focus must be political! The gaining, maintaining, and use of power. Without power, all progress would not come from self determination. Political organization is key in order to avoid dependence on others. The term Black Power was an important concept put forward in the 60's. But it became coopted by Black petty bourgeois politicians, including the Black Congressional Caucus, to mean electoral politics under the wing of the Dems or Reps.

Second, the Black family must be brought together as the conscious reproduction of the whole disposition of the various class and ideological forces in the Black nation. This united front, joining together all segments and sectors of the people, in the practical unity of our own self determination, is the strong political "kinship" necessary to reunite and strengthen our big national family.

We know also that the even larger Black family of the Pan African people must be brought together in the same manner. Both the OAU (Organization of African Unity) and OAAU (Organization of African-American Unity) must come together in order to see one African American Nation as well as one Africa and one Pan African family.

The largest family of all is the peoples of the world. And to all but those uninformed by history it should be known that, as quiet as it's kept, the largest Black family of all is the world population (Every human being on the planet is of African descent!). Even though quite a few of the chi'ren are backward and some even dangerous. But eventually, this is the largest challenge of family reorganization and reunification there is!

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BLACK IS BEAUTIFUL

marched with chains around their necks. Finally, the Chakilambe is a dance commemorating a fertility deity in which the soil is periodically fertilized. Ebony Fire charmed the audience with their mesmerizing beats. Additional members of the New York-based group include Director Sister Corinne, Lloyd Woodard and Abdul Malik.

We now have the opportunity to get a more personal look at the contestants as they present evening wear. Miss Sierra Leone is a 20-year-old nursing major who plans to receive a Ph.D in Nursing and eventually educate those in her homeland on the field. Miss Ethiopia is a 19-year-old freshman majoring in Sociology. She enjoys swimming and dancing in her spare time. Her motto in life is to strive for excellence and have confidence in yourself; mind and spirit. Miss Nigeria is a

freshman who enjoys mechanical drawing and writing poetry in her spare time. She believes involvement in social and educational activities is important as well as having knowledge of your roots. Miss Senegal is an ASU member majoring in chemistry. She runs track in her spare time and will represent Stony Brook in a 10,000 meter race. Miss Ghana was born in Accra and enjoys reading and writing in her spare time. She feels that it is essential to acquire knowledge of different cultures.

We now get to see the intellectual side of the contestants as the judges ask the interview questions. Miss Sierra Leone communicated to the audience the reasons Europeans colonized Sierra Leone: "The aim was to establish a society in Africa that would be much like the Western civilization". Miss Ethiopia de-

scribed for the audience the importance of the celebrations in Ethiopia; specifically the September 28th celebration. This celebration is in commemoration of the founding of the Holy cross: "People gather from all around. The highlight of the evening is when the preacher lights a bonfire in which everyone gathers around and dances". Miss Nigeria spoke of the historical event of the civil war where the east fought against the west. She also spoke on the agricultural wealth of the country. Miss Senegal explained to the audience the historical site in Senegal where slaves were held. She described the feeling she had upon visiting the site as "intense". Miss Ghana spoke of the five major tribes in her country and their importance in the development of the country's abundant natural resources of

cocoa, gold and diamonds.

We finally reach the much anticipated announcement of the new Miss ASU. Mariama Goba, Miss Sierra Leone and Miss Africa 1993-1994 bid farewell. Goba has accomplished a lot in her reign including attaining the position of president of ASU for the upcoming academic year. The second runner up was Miss Ethiopia. Miss Nigeria was first runner up. "The new Miss ASU for 1994-1995 is.....(drum roll) Miss Senegal," announced the MC.

"I hope to promote the African culture on campus as reigning Miss ASU," said Miriama Yilla excitedly.

"All the contestants here worked very hard and we are very thankful the audience came out to support ASU," said Frederick Boah Vice-president of ASU.

**HAVE A SAFE AND
HAPPY SUMMER!**



JAH GUIDE!