

BLACKWORLD

Published Bi-Weekly by Students from the State University of New York at Stony Brook

March 23, 1994

ONE NATION

Volume 29, Number 3

AFRICAN WOMEN



VANGUARD OF THE SOCIAL REVOLUTION

¿ QUE PASA ?

3/24/94 - Thursday - Career Womans Lunch. To be held in the Union Ballroom from 11-3.

3/25/94 - Friday - Last day of classes. Spring Break begins.

4/4/94 - Monday - Classes begin.

4/4/94 - Monday - FSA and SU&A Flea Market

4/4/94 - Monday - AASO's poetry reading in the Uniti Cultural Center at 7:00.

4/5/94 - Tuesday - Vendors in Fireside Lounge from 11-7pm. Panel Discussion in Fireside lounge after vendors leave. Topic: The Hebrew Isrealites vs. The Nation Of Islam.

4/6/94 - Wednesday - Black History Month Extravaganza in the Union Auditorium at 7:30 pm.

4/7/94 - Thursday - African-American Cultural Fest. Food, Music, and Vendors from 9-7pm.

4/7/94 - Thursday - ASU

will show a movie in Javits room 103 at 7:30 pm.

4/8/94 - Friday - Spades Tournament/Games night in the Uniti Cultural Center.

4/11/94 - Monday - Native North American Artists. To be held in the Union Art Gallery from 12-4. Will be held until 4/22.

4/13/94 - Wednesday - SAB Cultural event. To be held in the Fireside Lounge from 11:30- 3:30pm.

4/15/94 - Friday - CSO Weekend Fest. To be held in the Fireside Lounge from 9-5pm.

4/15/94 - Friday - CSO Cultural Show. To be held in the Union Auditorium from 5-10pm.

4/15/94 - Friday - CSO Party from 10-2am.

4/16/94 - Saturday - CSO Semiformal. To be held in the Student Union Ballroom from 7pm-2am.

NEWS BRIEFS

International News:

New York Times: March 9, 1994

"63 in South Africa Die in Train Wreck"

As reported by the New York Times, on March 8th, the commuter train in Natal, South Africa carrying approximately 800 exclusively Black passengers, derailed and 'jack-knifed' into a wooded gorge, killing 63 people and injuring 370 people. The train was going from the suburb of Cato Ridge to Durban, and it seems that there are more passengers trapped among the wreckage.

According to the surviving passengers, the train had accelerated extraordinarily before it derailed, and the rail road officials and some political parties speculate a sabotage by one of the groups opposing the first free election coming this April. The police, however, deny the possibility of sabotage and are investigating. Since last mid-December, there have been dozens of reports of bombing of railways, power pylons and African National Congress offices by mostly white separatists in the predominantly white Orange Free State and Transvaal.

Natal, however, is perhaps a battle ground between two political groups, the African National Congress

and the Inkatha Freedom Party.

International News:

Carib News: (week ending March 15, 1994)

"Election in Antigua and Barbada - A New Bird Replaces 'Old Bird' Prime Minister"

According to Carib News, in Antigua and Barbada the Antigua Labor Party (ALP), which has been in power since 1977, led for the first time by Lester Bird, is again ruling for another 5 years after beating the opponent United Progressive Party, led by Baldwin Spencer.

Lester Bird is the son of Vere Cornwall Bird Sr., the Prime Minister of the country whose party has dominated the country's politics for the past 50 years.

Antigua and Barbada have been called "the Bird Land" or "the Bird Dynasty", plagued with endless scandals and corruption over the year. Many of the 25,000 Antiguan and Barbadians who voted believe that the country's corruption during Vere Bird's ruling can be explained by his benevolent demeanor and declining enthusiasm over the years.

Now, Lester Bird is busy making promises to enforce a new economic program which will create about 9400

new jobs and to collect additional revenues to reduce foreign debt by 50 percent.

National News:

The New York Amsterdam News: March 19, 1994

"The President of United States came to call NY- 2000 at United Negro College Fund dinner"

President Clinton attended UNCF (United Negro College Fund) Golden Anniversary dinner on March 10. During the dinner, he gave a brief speech on his hope in seeing all Americans participate in the growth and development of the nation, as well as give strong support of education and of the UNCF.

President Clinton took pictures with 41 college presidents, signed autographs and chatted amicably with strangers as if they were acquaintances, according to the Amsterdam News.

Local News:

The New York Amsterdam News: March 12, 1994

"Actor Bill Duke Writes Book About

Civil Rights Events"

According to Amsterdam News, on Saturday, March 12, Bill Duke, an actor and a director, showed his face at Spikes Joint, with Spike Lee to present his newly published book, "Black Light; the African-American Hero".

Spikes Joint is a famous hip hop and props clothing store on Deklb Ave. in Brooklyn, NY. There were crowds overflowing to purchase the book and to get autographs from Bill Duke.

The book, "Black Light" represents 'cultural heroes covering various kinds of professionals, from art and literature to athletes, explorers, media performers and social activists' who contributed to the black community. Bill Duke also expressed in his book, "the need to present facts from our own perspective and to cease being the door mat for somebody else" and concluded with his motto, "True power is an individual's ability to move from failure to failure with no loss of enthusiasm" (Winston Churchill).

Publishing a small encyclopedia listing of historical events and people that have great influence on African-American societies and individuals has been Bill's dream.

**JOIN BLACKWORLD !
FOR MORE INFORMATION
CALL 632 - 6494**

Are Women of Color Celebrated in Women's History Month?

by Darren E. Roberts

March is a month which comes in like a lion but goes out like a lamb. However, March is also International Women's History Month. The purpose of Women's History Month is to acknowledge the importance of women and their contributions to global history. Unfortunately, women have suffered the economic, political, and social hardships of a world controlled by men. However, there are growing concerns women of color have raised in regard to the plight of colored women. Although White women are faced with sexism in the work place, they do not experience what African American women encounter on a daily basis such as institutional racism and sexism.

Women from European ancestry have embraced feminism not as an ideology which loathes men but an ideology which brings women together and teaches their importance in a male ruled society. In traditional European societies, women were subjected to the whims of their male counterparts. Although Euro-

pean women were socialized to be submissive to men, African societies were egalitarian. Men and women were not only valued equally in African households, motherhood was thought of to be honorable among Africans. During the African slave trade African women were valued more than African men among Arabs, Africans, and European slave traders.

African American women worked hard in the fields alongside Black men during slavery. She raised the slave owner's children and managed his household as well as her own. After slavery, African American women worked in the homes of White families and were determined to uplift their family as well as their race.

During my viewing of the Women's History Month calendar I came under the understanding that there was only one scheduled event that concerned African American women. The only program which was on the calendar was sponsored by Delta Sigma Theta (an African American sorority). The program was called Warrior Mask.

I interviewed the programmer of the International Women's History calendar, Connie Kopleman. When I asked Kopleman the reason as to why there was such a small representation of African, Latin, Asian and Middle Eastern women she replied, "I think that some of these programs are going on without them being on the calendar. For the simple reason that I need to get this information to the printer by the end of December and when everybody is rushing to go home for Christmas vacation they don't want to think about the spring. So then, [at] the last minute I [contact] all the clubs and sororities, reminding them of Women's History Month and to plan something and sometimes they call me."

Although Kopleman stated that the response of clubs and organizations has been better this year, I expressed to her that even though many students are in a hurry before the winter intersession, it is still important for returning and transfer students to be aware that minority women programs are on campus. I also asked her about the lack of minority women's courses being offered in the Women's

History program. She replied, "What makes you think that there isn't something in there about women of color."

As an African American male student I noticed that the only courses being offered by the women's studies program are mostly geared towards women of European extraction. I would like to be taught the hardships as well as the contributions of African sisters and colored women in history. The only course which is cross listed with the Women Studies program is African American Women's Literature, which is taught by the Director of Africana Studies, Dr. Floris Cash.

It is imperative for African women to know their history and struggle in a nation which has declared war on her brother, sister, mother and father. You have been enslaved, raped and battered by a cruel and unjust institution, yet you still survive. You have bore many great men and women like Ramses, Malcolm, Harriet Tubman and Sojourner Truth. African American women you shall always be the strength of our essence.

STUDENT POLITY ASSOCIATION

Spring Elections

April 18 & 19

Those interested in running for:

President

Vice President

Secretary

Senior Rep

Junior Rep

Sophomore Rep

USSA Representative

SASU Delegate

Pick up your petitions Monday, March 21, 1994 in the Polity Suite 258, Student Union

PETITION PROCESS ENDS FRIDAY, APRIL 8.

ASSATA!!!

by Marcy Jimenez

She was born in New York Joanne Chesimard on July 16, 1947. She spent most of her childhood in Wilmington, North Carolina with her grandparents. This was during the Jim Crow era, a time of legal segregation in the South. Therefore, many of her early ideas were based on the racist education she received there, one that is so typically American. She did not spend her early years with a sense of what her Black people and their Black struggle was about. When she returned to New York to finish her schooling, she met sophisticated intellectual Black men and women who taught her to love her African heritage and African people. Armed with a new Black education and a growing Black consciousness she became an activist and soon a revolutionary. She joined the Black Panther Political Party immersing and dedicating herself wholly to the militant Black struggle against racist domination. Refusing the self-hating, self-defeating slave identity that America had given her she flung off her slave name. Joanne Chesimard became Assata Shakur, she who struggles. Her involvement in the Black Panther Party and their militant stance against White domination and oppression in America made her one of the many targets of the United States COINTELPRO operation. Under siege she was forced to go underground and suffer the life of a fugitive. Once captured she was subjected to degrading, inhuman treatment in the United States court and prison systems. She escaped. This powerful Black woman liberationist presently lives in Havana, Cuba with her daughter Kayuka as a political refugee.

Shakur's revolutionary education began at Manhattan Community College. Upon entering the school she became

involved with an organization called the Black Panther Party soon followed. Immediately



Golden Drums. It was here that she learned that there were other African American heroes and heroines besides George Washington Carver and Harriet Tubman. She reveled in her history and culture and wanted to give that education to the African community.

She joined the BPP after returning from a trip to San Francisco where she met the west coast brothers and sisters of the organization. She loved what they were about and she embraced their love and dedication to Black people. Her involvement with the Black Panther Political

Party soon followed. Immediately upon returning to New York, she became a Black Panther. Her life was irreversibly changed. She did not realize that the United States government would shortly have a file with her name on it. The government and media propaganda portrayed the BPP as angry, militant Black men and women with guns who just might blow up at any second. During Assata Shakur's time with the BPP she worked on a children's breakfast program in the city's poorer communities. She worked with City University of New York (CUNY) students to institute multi-cultural programs. The

Black Panthers saw these programs as opportunities to provide the community with the education and tools that would be necessary for them to end their open oppression.

The United States created and instituted a sophisticated program to infiltrate and destroy the Black Panther Party. It was called the Counter Intelligence Program, more widely known as COINTELPRO. Its major strategy and function was to divide and conquer. Sadly enough COINTELPRO found some success within the Panthers. Party dissension on a national level grew until finally the East and West Coast affiliates broke all ties. Huey Newton started expelling long standing members of the party. Assata was becoming disgusted with what the organization had turned into and promptly left. She remained on good terms with them.

After she left, she noticed that she was being followed often, and her phone made strange noises. Eventually allegations followed. Assata Shakur was accused of bank robbery, armed robbery, kidnapping and eventually the murder of a New Jersey for "aiding and abetting" in the shooting of a cop. She was apprehended and spent years in prison without having been convicted. After many brutal years in the United States judicial system Assata Shakur escaped. She was given political asylum in 1984 by the Cuban Government.

Assata Shakur is not simply a revolutionary Black heroine, but the embodiment of strength, courage, womanhood and Blackness. We must not only remember the name and deeds of this sister. We must remember ourselves and in doing so we evoke the spirit of Assata, the spirit of "She Who Struggles."

RACE RELATIONS AT STONY BROOK

by Errol Cockfield

The Union Fireside Lounge became another battleground for tension on Tuesday, March 15th, in what was hoped to be a productive panel discussion on multi-culturalism but soon became a shouting match between students, faculty and administrators.

The forum, hosted by the Student Polity Association Senate, intended to address the topic, "What makes us multi-cultural?" Dozens of students were in attendance, crowding even into the hallway outside of the lounge.

This came just weeks after African-American students lashed out at Richard Cole, Statesman Editor-in-Chief, for his "Against the Tide" column, which many consider racist; and the President of the African-American Students Organization, Maurice Douglas, was issued a death threat on the office door of

BLACKWORLD newspaper.

The panelists included Richard Cole, Vice President for Student Affairs, Fred Preston, AIM Counselor and graduate student, Sean Joe, H Quad Director, Sharon Della, Chairman of Affirmative Action, Gary Matthews, Chairman of the Interfaith Center, Rabbi Joe Topek, English Professor, Dr. Stephen Spector, and Chairman of the Diversity Council and History Professor, Joel Rosenthal.

Moderated by Polity Secretary Tricia Stuart, the discussion began with a talk on multi-culturalism. However, the format was soon interrupted when Cole said multi-culturalism at USB "openly acts to teach racism."

Cole then accused Polity of mis-managing funds allocated to student clubs and organizations and accused the Africana Studies Program and Prof. Floris Cash, specifically, of teaching racism in

classes.

The shouting match began and Stuart was forced many times to call for order.

"What do you mean by that," shouted Africana Studies Professor Amiri Baraka, after quickly approaching the open mic, "You can't accuse us of being racist and then skip down [the] rosy path." He challenged Cole to prove his statements. Prof. Baraka had brought his AFS class to participate in the forum. He said AFS had called a similar forum to address these issues two weeks before, but it was not well attended.

Preston replied, "I'm not here to participate in the Richard Cole show." Cole has the right to his opinion under the laws of free speech, he said.

The problems students have with Cole's column, said Sean Joe, is indicative of the need for more African-Ameri-

can students to join the staff of Statesman.

Maurice Douglas (president of AASO) took the opportunity to confront administrators over the handling of the death threat against him. He was upset that Public Safety knew of the threat against his life but didn't inform him. He had to be told by another student, he said. Public Safety could not be reached for comment.

He also contacted Matthews' office about the issue, but his call was never returned. Matthews said, "His complaint was filed with Public Safety. I am not Public Safety."

Student Loretta Schaeffer, like many other students, questioned the panel on the reasons speakers like Khalid Muhammad were allowed to speak at USB.

"They have the right to," said Topek.

Women, Race and Class

by Shawanna Quick

Women, Race & Class by Angela Davis can easily be described as an extraordinarily factual as well as entertaining book. It completely depicts the troubles, hardship and turmoil faced by women as they struggled throughout history to gain the rights, respect and equal treatment deserved to them. The book devotes special attention to the dual oppression placed upon Black women as they fight for both racial and gender equality.

Angela Davis was born on June 26, 1944 in Birmingham Alabama. She became a very powerful and militant Black activist who devoted her life to uplifting the lives of her fellow African American brothers and sisters. She became an instructor in Los Angeles teaching Black philosophy and aesthetics along with many courses in women's studies. From 1970 to 1972, Angela Davis served a prison sentence for conspiracy. In 1980, she ran an unsuccessful campaign as a candidate for Vice President of the U.S. under the communist ticket.

Her book gives it's reader an overall feel for the different perspectives and positions of the Women's movement. White women were more inclined to fight for their right to vote after the Emancipation Proclamation. They felt that Black men were being placed above them by

gaining the right to vote while they were still unable to partake in electoral practices. Therefore, the force behind the white women's struggle for electoral power was driven by the Emancipation Proclamation.

Unfortunately, in both struggles, Black women were caught in a difficult situation. They were firstly discriminated against in the Black Liberation Movement for being women. They were thereafter discriminated against in the Women's Liberation Movement for being Black. Within the anti-slavery movement, Black women were forced to learn to actively challenge male supremacy. In addition, White women perceived Black women as being inferior economically, socially and politically. After the abolishment of slavery, Black women worked as domestic workers such as cooks and maids; work which white women considered to be degrading.

Davis points out that according to the pioneering women abolitionist Sarah and Angelina Grimke of South Carolina, there was a strong linkage between slavery and the oppression of women. In 1838, Sarah Grimke's *The Equality of the Sexes and the Condition of Women* was the first analysis of the unequal treatment women received. She debated the idea that the sexes were unequal by the command of God and stressed that "whatever is right for man is right for women." The

Grimke sisters did not view the fight for Women's Liberation as being more important than the fight for Black Liberation or vice versa; instead, they realized the fact that until Black people as a whole received freedom, women, Black as well as white, would never receive their freedom.

Davis vividly captures the importance of the contribution to the Women's Movement put forth by Sojourner Truth. At the 1851 Women's Convention in Akron, Ohio, Truth was the only Black woman in attendance and "... had done what not one of her timid white sisters were capable of doing." In response to the notion that it was ridiculous for women to even want to vote, Truth gave a profound speech which stirred up much passion, empathy and hostility. After rolling up her sleeves to reveal her muscle, she said "Look at me! Look at my arm. I have ploughed, and planted, and gathered into barns ... And ain't I a woman? I could work as much and eat as much as a man-- when I could get it-- and bear lash as well! And ain't I a woman?"

Sojourner Truth took it upon herself to defeat the idea that women were inferior to men. Considering the fact that not many women were compelled to speak up at these meetings, Truth's voice of "rolling thunder" received much applause.

Frederick Douglass also gave

great support to women's rights and is seen by Davis as being responsible for officially introducing the issue of women's rights to the Black Liberation Movement. He published an editorial in his newspaper, "The North Star" named "The Right of Women". His editorial was considered to be "quite radical for the times".

Many women of the Women's Liberation Movement gained the experience and the power needed to make the movement successful. As women abolitionist in the Black Liberation Movement, they gained knowledge on how to raise funds, conduct meetings and gain support. These women were primarily connected to the anti-slavery movement as the wives or mothers of the men who led and participated in the movement. Women quickly began to dispute the sexism inflicted upon them by gaining political experience and accumulating political power as women abolitionists. In reality, the anti-slavery movement could not have been possible without the help and input of the many women involved up front and behind the scenes.

This month, Women's History Month is the time for us to look back and give thanks to all our sisters, both black and white, who have paved the way and making it possible for women to be seen as the leaders, fighters and the mothers of the land we really are.

Female Slavery

by Pamela Joseph

The view that Black women have a strong sexual desire was nourished by the conditions under which slave women lived and worked. One other aspect present in female slavery was the practice of networking.

Southerners dictated that respectable white women should wear layers of clothing that didn't expose their legs or arms in public. On large plantations with absentee owners, some women had clothes so tattered that they were almost naked. Sometimes the nature of their work caused them to expose themselves. For instance, the work that slaves did on rice plantations required them to work in water. Female slaves had their dresses pulled up around their hips, thus exposing their legs and thighs. Many female field hands worked with their dresses or skirts pinned up to keep them out of mud and dirt, house servants pulled up their skirts to wash and wax the floors.

These displays of half dressed Black women fed white male notions of their promiscuity. Even the usually objective Frederick Olmstead, the famous

Northern architect, had trouble avoiding the issue of slave women's sexuality. He observed slave women repairing a road on a South Carolina plantation with their course gray skirts around their waists. He described them as being sly, sensual, and shameless.

The condition under which the slave women worked and lived helped imprint the "Jezebel" image in the white mind. The stereotypical myth of "Jezebel" is one in which the Black woman is seen as being not only promiscuous, but also as a woman who would trade her body in for something in return. Because of the warm climate in Africa, Black women dressed accordingly. When the Englishmen went to Africa to buy slaves, they mistook their semi-nudity for lewdness and described the women as being "fiery", "warm", and "hot."

Some female slaves used their looks and bodies to trade for favors, silks, satin, and jewelry. Solomon Northup, a kidnapped slave, was imprisoned in a slave pen with a woman who "entertained an extravagantly high opinion of her own attractions." Northup was stunned when she haughtily stated that she expected,

upon arrival in New Orleans to be bought by a "wealthy gentleman of good taste." The idea that freedom could be bought or that they could ease the burdens of slavery using their bodies was understandable. However, when slave women did this, they only continued to perpetuate the white man's image of "Jezebel."

The stereotypical myth of the Southern "Mammy" is the flip side of the "Jezebel" myth. She is the woman who can do anything and do it better than anyone else. She is completely dedicated to the white family, especially to their children. She is the house servant who was given complete charge and also served as friend and advisor.

In the long run, "Mammy" was perceived by the Southerners as being a positive representation of the ideal slave-woman. For others, "Mammy" symbolized race and sex relations at their best. She was Black and female. However, in reality, as well as in mythology, both Black people and white women were ultimately subjugated by white males.

Female bonding and networking started with slavery. The majority of the slave women were put together to work

and were in one another's company the most of the day. This meant that they ate, worked, and shared their sorrows together. These women had the same kind of responsibilities and problems and, as a result, developed a strong bond.

Slave women developed their own female culture, their own way of doing things. Rather than being diminished, their sense of womanhood was enhanced and their bonds to one another made stronger. Female slave domestic work sealed the bonds of womanhood that started in the fields or other work places. They sometimes worked long after their return from the fields. This "double duty" enabled them to interact with each other.

Black women also developed some appreciation of one another's skills and talents because on any given plantation so much time was spent together. This intimacy enabled them to establish the criteria with which to rank and order themselves. The female network had an emotional support that was there when a child or husband was sold or ran away. These relationships helped structure the female slave community.

BLACKWORLD

"KNOW THYSELF"

ALIYYAH ABDUR-RAHMAN
Editor-in-Chief

TAMARA BLAIN
Managing Editor

LAURISTINE GOMES
Production Manager

DONALD LAHENS
Business Manager

JACKIE HOWELL
Layout Editor

ANEU GREENE
LAKEESHA TYLER
Copy Editors

CHARLES VALEMBRUN
Photography Editor

SUSAN ARAUZ
Creative Arts Editor

MARIE CHEN
Secretary

SABINE JOSEPH
Office Manager

GINA CHAVEZ
Typist

CONTRIBUTING STAFF

- AFS 233
- FERNANDO TIRADO
- K.A.S.O. (A.S.U.)
- C.E.D. (L.A.S.O.)
- RUSTY
- IHA JARRETTE
- DWIGHT KENYATTA BARTLEY
- DR. LENORA PULANI
- LLOYD ABRAHAMS
- SUSAN DECARAVA
- JOCELYN POLONY
- MAURICE "SALIH" DOUGLAS
- ERROL A. COCKFIELD JR.
- AUDRE LORDE
- DWIGHT BROWN

The opinions and views expressed are not necessarily those shared by the Editorial staff. Articles, Viewpoints, Personals and Poetry should be submitted to STUDENT UNION Rm072, or our Polity Mailbox. Some articles may be edited for length and for grammar. Advertising policy does not necessarily reflect editorial policy. Editorials are the opinions of the majority of the Blackworld staff.

**WE ARE
ONE
NATION!**

EDITORIAL

Welcome Sistas and Brothas to this third issue of BLACKWORLD. As we all know, March is the month that The Establishment has so graciously given us to celebrate women's history. Let us examine a few facts that will help us to put this "holiday month" into perspective. European societies are patriarchal, placing emphasis on and giving authority to men. Afrikan societies were the first to be matriarchal, paying homage to and exalting the great contributions of women. Lost in this strange land, many of us Afrikans-in-Amerikkka have accepted ideals which are foreign to our heritage. Afrikan men have been conditioned to allow, and even participate in, the disrespecting of Afrikan women. Afrikan women have been objectified so much that we are now accessories to the crimes. Worse, most of us don't even view our situation as a problem. We can now, in the 90's, just turn on BET to see the sickness of our race. If it's not a sista shaking her half-naked ass in front of the camera, we are accosted with the image of some gyrating R&B singer singing to a crowd of preteen girls about bumping and grinding, usually while thrusting his groin into their faces. In the face of all this, The Man decides to give women a fair shake by creating a "Women's History Month."

Intelligent Original people, please wake up to the farce being perpetu-

ated. Let us open our third eyes and see that Afrikan women are systematically left out of Women's History Month. We are being played for narrow-minded fools, once again. Having realized the implications behind the month, let us make a concerted effort to use this month for a just cause--the rebuilding of the Afrikan family. Since the Afrikan woman was the mother of all civilizations, she has to be acknowledged as the base of the family. Without her, no beautiful Afrikan sons and daughters will ever be born. Without her, no Afrikan man will ever find food for his hungry yearnings to be whole. Without her, no true sisterhood can be found to share in the joys and pains of existence. With this in heart, our nation can rise to end physical and mental abuse, forced marriages and random divorce, and restrictions from political and public life that have been placed upon women. Our Afrikan values must be traced and restored so that dignity and justice can develop in an atmosphere of mutual love and respect. It may sound vague or even romantic, but the realities we are faced with show us that there is no other solution. Black men are missing in action, physically and spiritually. BLACKWORLD has an executive board of ten women and just two men! African women need to have their counterparts at

their sides in love and in struggle. We are all a family, and if one member is missing or treated unfairly, the whole unit will suffer.

Sistas, take the first step by releasing our men from the chains we put on them. Stop trying to make men who will commit out of boys who only hit and run. Don't manipulate good men in efforts to gain material things because our dignity must come first. Stop trying to sample the food on your sista's platter because it may make you vomit! And don't call our brothas "niggas" because their souls are too sacred for that. Even when they do it to themselves, we must step in and demand that the name calling be stopped. Brothas, know that a man is measured by the way he treats a woman. That "bitch" is somebody's daughter, sister, or mother, so don't use her body in ways that you wouldn't want done to your mother, sister, or daughter. Claim your kids! Nothing is worse than unwanted children making more unwanted children who want nothing from life. Our children are like gold, and more precious to us than that. How can we move on, if we see ourselves as "niggas", "bitches", and bastards who "should've never been born?" Our unions are the most important. Let us develop them. Let the family be together. Harambee!

A CLARIFICATION OF TORAH DOCTRINE

*Issued By
The Central Rabbinical Congress Of The U.S.A and Canada*

As the Middle East "peace process" enters its final stages, internecine disputes among organized Jewry concerning its desirability have reached fever pitch. It has reached a point that not only is it a political dilemma, but also taken on the nature of an infringement of religious principles. Many Orthodox leaders, Rabbinical groups, as well as Israel's religious political parties have entered the fray, issuing fiery statements condemning the current negotiations. Mass protests, geared to elicit maximum media coverage, continue to be staged to create the impression that Torah Jews stand united in their desire to thwart the ceding of land to the Palestinians.

These declarations (although somewhat motivated by coalition politics) have created the impression that Torah Jewry and militant Israeli nationalism are inherently linked, with each pursuing identical agenda.

Nothing Could Be Further From The

Truth! Judaism And Zionism Are Mutually Exclusive!

Torah Jewry sees its exile from the Holy and as the result of a Divine decree. The land was given to us according to G-D's will, and when our sins accumulated we were exiled from it. This exile is first and foremost a spiritual state cannot and (as the Talmud teaches) must not be remedied by temporal means. Until G-D chooses to end history as we know it, redeeming us by miraculous acts, we are commanded by Him to live as co-operative, law abiding and patriotic citizens in our countries of residence. Accordingly, the Jewish people have no "claim" to the Holy Land at present. They have no right to conquer or to rule over it.

Our sense of outrage over the falsification of basic Jewish doctrine was heightened when a recent newspaper advertisement proclaimed "The Biblical claims to the historic land of Israel are as valid today as the were 3,500 years ago". To Torah Jews this statement is absurd, heretical and dangerously provocative.

(It is especially ironic that Zion-

ism which bases its ideology upon "Biblical claims to the land", ignores all other Biblical commandments. Indeed, the government it spawned is infamous for its anti-religious practices and persecution of its religious citizens.)

Clearly, the creation of the State of Israel in 1948 was in no way a fulfillment of the Jewish people's millennial long yearning for Redemption. It was forcefully denounced by all Jewish Rabbinical leaders.

The doctrine of constantly leading the Jewish people into confrontations with the nations of the world is the dogma of Zionism not of the Holy Torah. We are commanded by G-D to live in dignity and piety wherever Providence has so ordained.

Therefore, we declare that the Zionist State of Israel is not the legitimate representative of our people. Our position on the ceding of land is quite simple: Any sovereignty over the Holy Land before the Messianic Epoch is sinful and sure to lead to tragedy. And it is certainly absurd to sacrifice even one human life for this illegitimate state.

SISTA TA SISTA: WOMB POWER

by Aliyyah Abdur'Rahman

In Genesis of the Bible we read that Eve emerged from the rib (womb) of Adam. Yet, we know that in all creation, human or otherwise, the agent of life and creation is the woman. In Genesis we read that as punishment for eating the apple and tempting Adam with it (a metaphor for Adam taking Eve sexually) Eve was "cursed" with pain in childbirth and was made a slave to Adam. Eve, as all women thereafter, became the supposed vessel of sin, conceiving and giving birth in sin. This is the absurd and backward origin story of the European. One that despises human creation and perpetuation, calling it sin. One that objectifies, enslaves, demoralizes and hates the woman as the creative and healing agent of humankind. One that introduces human bondage into the human condition as a natural and God-sanctioned system.

For many of my own years, though raised Muslim and thus having a somewhat different cultural origin story, I have resented being a woman. It seemed to me that being a woman made me vulnerable to the horrid abuses that run soul-deep. It made me a secondary citizen in most cultures on this earth. It left with me representations and duties that catered to an unhealthy, unnatural, power-gorged notion of European (and Europeanized) manhood and patriarchy. It snatched my body and made it communal, physical and sexual property, though not my own. It meant that I would never be able to appreciate the virtues of Black womanhood, nor benefit from them. But no longer!!!

I have tired of having my body stolen for the purposes of man's pleasure. I have tired of having my body, with its beautiful landscape like earth and trees, used to sell each and every capitalist trinket. I have tired of twice being enslaved, once for my womanhood and then for my Blackness. I have tired of the female community that aids in the patriarchal crippling of women. I have tired of hearing my attributes maligned. I have tired of having children crammed into and stolen from my womb. I have tired of having my body and soul caves invaded and raided by men and male society. I have tired of rape. I have tired of witnessing the rape of my sister, earth. I have tired of the powerlessness I have been fed. I have tired of

the Caucasian madness and society which abhors creation. I have tired of religions, institutions, laws and social codes which give possession of my womb to men. I have tired of being a slave, a service-woman, a maid, a toy, a trinket.

SISTAS, THE TIME HAS COME!!!

No longer can we accept the role that this society has designed for Black women. We live in a culture, in a country, in a world which knows by its instinct that the only real power is the power to create.

All attempts to degrade, oppress, and eliminate women are in fact attempts at stealing the power that is stored in her womb, in the sacred places of her soul.

We have been taught that women are the weaker sex. However, in traditional Afrakan societies, the woman is responsible for the agricultural, economic and human development of her nation. Her society

rests wholly in the knowledge and faith that she has the strength to sustain. Biology teaches us that without Mollerian Duct Inhibitor and testosterone present in the fetus, regardless of the Y chromosome, the natural tendency of the body is the formation of the female. A womb is thus formed. If our Creator has granted it and traditional indigenous societies recognize it, then we must know, sistas, that we are essential for the formation and function of the human being, for the formation and function of the home and thus, for the formation and function of the nation.

As we endeavor to rebuild, restore, and replenish the Afrakan in us, many Black women tend to place the Black man ahead of themselves. We place his history, his struggles, his sufferings, his endeavors before our own. No! No! NO!!! The health of this nation rests on us. As mothers, not only do we bring life, but foster it. That is, every male and female child born, learns first from and thus shares the nature of its mother. Any culture in which the woman is degraded, ravaged, abused, and made to hate herself, is a culture of people who share those exact qualities. Know this.

As for that beloved Black man of ours... He is responsible for 93% of all crimes committed within our communities. Our sons die at the hands of other

CONTINUED ON PAGE 22



BLACK HOLE

Where da respect at?

Nuff respect due to the Blackwoman - Let's take a moment, a sec, a piece of the time, a pause for a cause dat's mighty worthy. Silence for a minute as we remember the Queens, the loves, soulmates, our better halves. My girl, our women. "I'll do anything for you." Don't try to block it out, we all remember. From this species we received the support needed to go on, move on and grow on. But so long,

is how it always ends.

Hugs, kisses, licks, sucks, and pecks. Do you remember the person that kept you calm, never alarmed? She got control of the rage

within our hearts, our brains, "relax honey, you not goin insane." "I'm not?" Soothe, caress, affection. Yeah, dat feels good. Remember it all. You and me, all flava chocolates, always to build, never to fall. But wait --- what do I see Plump Hip Ass and Tits. PHAT and all dat. I gotta hit it. Of course I love her tonite when the evening goes right and the mood and mind hi-lites. On to the next its time to stretch; parts out of proportion. Here's another. "Yo my man, my brotha, you want some of dis?" She look mad good, style wild with all the piles stacked accordingly. I know you heard the talk the gossip, the negative. "Men ain't shit" Why? Why you always falling asleep? Please don't hit me no more. When you

gonna get a job? Why you looking at her? Millions of others. I'm out! Where's da love? It was never there. But it was. Respect. I know its hard at times, but its a neccessity, a purpose, a value. "But look what she got on." "So wut black? She got it like dat." "I heard she doin mad bro's. You heard? Word and what else? Ahhh, she's a bitch, a ho. A trick takes em a like a fix." "Chill wit da garbage!!!"

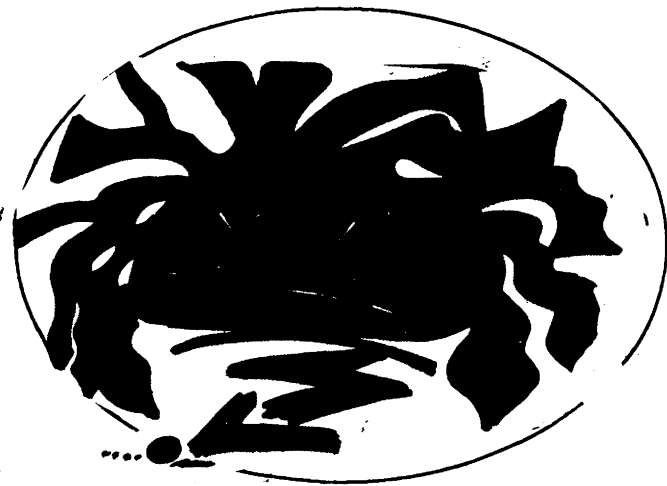
Mothers, grandmothers, sisters, aunts, cousins and the all, forgive us for we know not wut we say think or do. We forget whose bellies we were big

chillin in for a comfortable 9 months, who raised and loved us, baked us from scratch. I guess all I'm tryin to say is Nuff respect due to the Blackwoman. It's well deserved but never gotten. Only the signs of the times will tell it all.

DL-

P.S. - I apologize for the short words of BlackHole in this issue, but when it comes to the essence of the beautiful Black woman, it is a complex and undecipherable ecosystem I wish not to dip my mind in or penetrate.

Bounces



**TO PLACE AN
ADVERTISEMENT
IN
BLACKWORLD
CALL**



632-6494



No More Mistreatment of the Black Women.

by Jocelyn Polony

I often wondered why society and why we Black men fail to respect, and protect, our women the way we ought to. Considering the rape of our women by the oppressor, and the struggle Black females have endured, I thought we as Black men would be in the fore front protecting our mothers, sisters, wives and daughters, from the evils of this male-dominated society. Instead, we are key participants in the oppression of women, including our Black women.

What has led to the degradation of our women by the opposite sex? To create a concrete response, we must look at what prompted our behavior. Due to the loss of our culture, our religion, and our language, we have forgotten the existence of our women. Let's look at history for a minute. The women, overall, have been viewed as "second class" citizens, in other words, "inferior" to men. The fear of men losing power and women gaining or sharing power has set the tone for sexist ideology. Our enslavement by the European sexist culture has instilled a brutal mentality within us. In addition, the loss of knowledge of self and self love, that our oppressors deprived us of, has distorted the Black man's sense of reality. The refusal to properly educate our men, has forced us to emulate the oppressor. We began to treat our women in the manner in which they dominate and oppress their women. Our women have been transformed from "Mothers of civilization" to "bitches, whores, sluts, hoes", and other derogatory words.

We Black men have shown a complete lack of respect for our women. Politically, socially, and in every aspect of life we have mistreated them. Let's take a look at our most recent progressive era, the 60's, and let's focus on the Black power movement, specifically the Black Panther Party. The Panthers were the most militant of all radical groups. They vowed to change the conditions of Black people. The Panthers had a ten points plan. They believed that Black people had the right to, and should physically defend themselves against anyone who physically attacked them, including the police. They actively observed the police in their handling of Blacks in an effort to reduce police brutality. They organized community support programs and sponsored free breakfast for the children of their communities.

The failure of the Panthers can be analyzed by observing the reasons for the party and the ten points plan crumbling. Not only internal struggle within the party, but also the mistreatment of women aided in the destruction of the

party. The Panthers fear of femininity and the effeminization of the political party resembled the same power structure they were fighting against. In the same way that White America excluded their women in government, the hierarchy of the [Black Panther] party was heading towards similar practices. They mistreated the women within the group for the same reason. Instead of working collectively with the women of the party, they used them as sex objects, as one famous Panther Stokeley Carmichael stated "The only place that a woman has in the revolution is on her back," meaning that the Panthers only viewed their women as being good for only one thing, to be "on their backs" while the males fulfill their sexual desire. The failure of the Panthers to include and appreciate the importance of the Black women played an integral part in the demise of the Party.

The degradation of our women did not stop then. It continued through the 70's 80's and is at its peak in 90's. Black men have completely disrespected their sisters. The majority of our women are single parents. After we impregnate them, we leave our children fatherless. Some of us have ran out on our families, relieving ourselves of the responsibilities of providing for our families. Despite all this nonsense, the Black women have managed to survive. They are mothers, and at the same time, they try to be the absent fathers that are not men enough to take care of their sons and daughters. Black women still remain strong despite all the humiliations they have faced.

We not only have become shadow fathers, but we are also active participants in the oppression of our women. We have given our women new identities to further degrade them and make them feel low. We now refer to them as "bitches, hoes, tricks," and we have treated them like "shit," just to "bust a nut" and after that we leave them and "fuck" them all. We even go as far as degrading them publicly. We degrade them through our songs, videos and many other ways. The music industry is one primary example. Various groups and artists have shown no respect for our women. In the lyrics of these songs, women are referred to as "bitches" (that is the new name we have been accustomed to using, including myself). In the videos, we show them "butt naked" so that they can "shake their asses" and degrade themselves. Not only men are guilty in the degradation of women, but also women themselves. Some are volunteers in the diminishing the image of themselves and their sisters. The fact that sisters take

CONTINUED ON PAGE 22

FULL CIRCLE

EMASCULATOR

by Wilfred St. Felix

"We submit that in reality Black women, domineering or not, have not had the power in this male-dominated culture to effect a coup against anyone's manhood—in spite of their off-cited economic "advantage" over the Black male. A matriarchal system is one in which power rests firmly in the hands of women. We suggest that whatever economic power may accrue to Black women by way of the few employment escape valves permitted them by the oppressing group for their own insidious reasons, this power is really illusory and should not be taken at face value".

Jean Carey Bond and Patricia Perry,
The Black Women, an Anthology

This month being Women's History Month, I felt that it was time that we, as African American men and women, addressed the growing problem of misogyny (hatred of women) in our communities. This growing hatred of women is becoming increasingly prevalent in our language (slang), our music, and in our general behavior. We are constantly referring to our women as bitches, hoes, and tricks. Femininity is equated with weakness. As a result, men who are perceived as less "masculine" and more "feminine" in turn become the "bitches" and the "tricks". Why is this the case? Were we always this sort of "absolutist" people when it came to the assigning of societal roles?

In Toni Cade's essay, "On the issue of roles", it would appear that the African-American male has fallen into a trap. We, essentially, have bought into the "roles" that Europeans had originally set for themselves. In terms of societal functioning, it appears that the restrictive terms "masculine" and "feminine" did not take on the same meaning that they now take in western society. According to Cade, "prior to the European obsession

of property as a basis for social organization, and prior to the introduction of Christianity, a religion fraught with male anxiety and vilification (blackening the character) of women, communities (in African societies) were [egalitarian] and cooperative. The woman was neither subordinate nor dominant, but a sharer in policymaking and privileges, [she] had mobility and opportunity and dignity." In other words, the notions and preconceptions that we now have about women being cunning and devious and "void[s] waiting to be filled" are not our own. These notions and ideas were imposed upon us by our oppressors. As asserted by Cade, "There is nothing to indicate that the African women, who ran the marketplace, who built dams, who engaged in international commerce and diplomacy, who sat on thrones, who donned armor to wage battle against European invaders and the corrupt chieftains who engaged in the slave trade, who were consulted as equals in the affairs of state (nothing to indicate that they were turning their men into faggots), were victims of penis envy, or any such nonsense.

The hostility that young African-American males today are feeling towards their female counterparts is the result of the adoption of norms and values that were not intended for them. When the African-American female falls short of the expectations dictated by the values and the norms she is seen as a "strident bitch, a ball breaker, a castrator".

In a world of "us vs. them", the last thing a Black man wants to think of is his woman as a "castrator". Historically, castration has always been equated with emasculation. And, emasculation is synonymous with impotence. Emasculation also implies the absence of virility. And, in some instances, implies effeminacy.

THE TRUTH SAYER

Join the war
against
ignorance.
Join
BLACKWORLD

OPINIONS

The Remedy For Racial Propaganda

By Armon S Cummings

Since there seems to be a rise in racial propaganda, I feel it is necessary to take a look at a few basic facts from the "other" perspective. If you are offended by this article, maybe you need to do some independent research on human history and development, from both African and European perspectives. Then we could sit down and deal with issues for what they really are instead of writing material to provoke racial tension.

The most recent evidence, data, and research indicates that the human race originated in Africa. One of the oldest fossils recovered was in the Olduvai Gorge in Africa, which was found to be close to four million years old. That means that Africans have been on the planet longer than any other group of people. An African was the Mother of all humanity. Think about that. If you are human, you originated from African genes. Africans were the first people on the earth (yet, we are referred to as the third world). The very essence of life began with Africans. The concept of civilization began with Africans. Africans are the alpha and the omega. Under the guidance of the Almighty Creator, the natural laws of order in which man is supposed to live by, were sent to Africans. Were these laws manifested by the brain of a being who evolved out of a genetic soup that resulted after the mixture of cosmic gases triggered by the vibrations of the "Big Bang". That's quite a theory.

For all historians, psychologists, sociologists, anthropologists, reverends, priests, rabbis, ministers and journalist,

could you please answer this question: who on this earth has struggled longer than the African? What can you tell an African about "survival of the fittest" when life itself started with Africans. Even after the colonization and exploitation of Africa, the institution of chattel slavery, the Transatlantic Slave Trade, the process of dehumanization, miseducation, the AIDS conspiracy, etc. the African still exists. White supremist have been extremely vigorous in their many attempts and methods used to destroy the African. But guess what? The African is so powerful, that through love and love alone, the African could dismiss the white race off of the face of the earth, but he doesn't want to do that.

Thousands of years ago, all of the people of the planet were brown skinned or African. At a certain point in history, a distinctive group of Africans were forced out of Africa and migrated north around the Caucus Mountains and due to the harsh conditions of the environment, they adapted, and lost their skin pigment and original features (which explains the origin of Caucasian people). Perhaps, God cursed a certain group of people (the dwellers of Canaan) with leprosy, which caused their skin to turn white. Or maybe it could have been a mad African scientist (Yacub) who possessed the knowledge of genetics, and grafted another man to rule the world. No matter the theory you choose to believe, one thing remains the same; each theory indicates the beginning of the white race.

From the human calendar, the white race is just a infant. When a child is

born, he must be guided, nurtured, and taught to eat, speak, behave, and live, or else he or she will be wild or uncivilized. (Now is this racist or is this true, and regardless of who it offends, the truth should always be told) If we look throughout history we can see that the white man in power has behaved like a wild and uncivilized child. He has never been disciplined for the crimes he has committed against humanity and now he has become a greedy, selfish, spoiled brat. Just like a child, whatever he sees, he wants and even if he can't have it he will say "its mine". Tell me, how can you own land? How can you own water? How can you own people? Is ownership as easy as saying "its mine?" Think about that. Whites have incorporated this mind set into the mainstream and have made it a way of life. If you had nothing to eat for five days and then you found yourself in front of a smorgasbord, what would happen? That's how Europeans were with the rest of the world.

Anything that is not in harmony with the continuation of life or is in opposition to life, is against God's will. The opposite of life is death. If you spell "live" backwards you get "evil". Whites in positions of power have displayed very little respect for the living or life in general. Why do I say this? Why have Whites used technology to created so many things (guns, missiles, bombs, chemicals, diseases,) that destroy the living? The White race has killed more people than any other racial group. They have killed Africans, Asians, Native Americans, Latinos, Muslims, Jews, Christians, and other Europe-

ans in enormous quantities. They have annihilated entire species of animals and fish. They have polluted the land on which we live, the air in which we breath, the water that we drink, and the food that we eat. They have the power to feed the world, yet millions die of starvation. Let me make this point clear, EVIL DOES NOT DWELL EXCLUSIVELY WITH ONE COLOR OR RACE, but whites have demonstrated how to be evil. Now, evil lingers in the souls of all peoples and anybody who supports a system which deprives other human beings the right to live life in accordance with the laws of nature, is as evil as the devil himself.

Being that we attend an institute of higher learning, let me ask a few more questions of the general population. Why should Native Americans and African Americans pledge allegiance to the flag that symbolizes the destruction of their culture, heritage, and history? What does the Statue of Liberty really symbolize? Where were most Whites prior to the tenth century? Why aren't we taught about the caveman, the Canaanites, the Edomites? Why do we study "modern" European history, what were Europeans like prior to 1500? Who made the dog man's best friend and why? Why do White people sun tan and at the same time dislike people who have natural color? Why do so many rock groups use the symbols, lyrics, and signs of the devil? When Armageddon starts, who is going to represent the righteous? The victim or the victimizer? The slave or the slave master? The oppressed or the oppressor? Check yourself.

IN RESPONSE TO RACIST RHETORIC

by Lloyd Abrahams

It should be no surprise to the elite student body (those blessed with common sense) that the racist and biased writing of Richard Cole would be allowed on the Stony Brook University campus. We know that Richard Cole's father is a professor of Sociology, a man who definitely knows the social, mental, and spiritual repercussions his son's writings will produce. It should suffice to say that Richard Cole's wording in his articles has instigated a response from which is Cole's undenied intention. My response is not one that many learned will want to internalize (don't know what this means?.... go ask Richard Cole's father) or deal with mentally. Richard Cole's "Current Affair" style of writing is very telling of where he probably gets his ideas for controversial writing. This "Editor" writes with facts and truths. However, he pieces these fact and truths together in a manner

that which will produce a sequence of resonant images and ideas in a readers mind. This sequence of resonant thoughts move inclines an unsuspecting reader (naivete vs. hatred) to formulate conclusions that are racist and biased in favor of a "seeming underdog".

Our seeming underdog in this case is the "white, straight, healthy" male. Now, we all know how very vulnerable and underlie the M16, F16, F14 tomcat, mx missile toting Caucasian male is. How very disac'vantaged they are today.

Richard, it seems to me that there is a flaw in your reasoning that de facto discrimination against Caucasian males (let's not mix race with nationality) arises from multi-cultural organizations stating that they are multi-cultural and doing multi-cultural things. A heavily melanated person doesn't need an organization to say, "hey, I'm Asian!" All one has to do is look with their eyes. Multi-culturalism

deals with cultures not skin colors. A Caucasian male doesn't have to go far to be reassured that this country is run by many others such as himself. More than any other minority, male shareholder. The president is a Caucasian male and so were almost all preceding presidents. Cole's writing wreaks of power structure phobias.

It is not Black people or Asian people or any people of color or poor white people that control the factors that lead them to seek aid from the powers that be (which includes the Board of Education). It is the elite group of elders and businessmen who run the show. And most of them are Caucasian males. So what exactly is your point Richard? If you have a quarrel with the way things are, take it to them. Why don't you ask your father to write a thesis on the validity of your claims, Richard, and send it to all the Congress and all 51 governors and the

president. You see, Richard, most of those people are Caucasian males, and I'm sure it's in their interests to keep it that way.

The commotion stirred up by Richard Cole's writing leaves one question open: Did this exchange of information add any new dimensions to the problem solving of racism? To this I answer no and ask another question. Was Cole's writing purposely intent on creating a racially tense environment here on U.S.B. campus? Does the name Hitler ring a bell, Richard? RICHARD COLE JEWISH NAZI WRITER???

No hand-me-downs needed, Richard. People of melanin have always been hard workers. It's the main reason they were enslaved by Jewish Funded Slave Runners. Lighten-up Rich, there is lots of love to go around. Or maybe that's your real fear?

CREATIVE ARTS

PROFILE ON KATHRYN M. ERVIN: GUEST DIRECTOR FOR "ON STRIVERS ROW"

by Keith Walker

The Stony Brook Theater Department did something different in February and March. They featured a Black production, with an all Black cast, directed by a Black woman. Abram Hill's "On Striver's Row" is a comedy about the up and coming Black society of the thirties and forties. It was directed by Guest Artist, Kathryn M. Ervin.

I had the pleasure of speaking with her. Invited by Farleigh Richmond of the Stony Brook Theater Department, Ervin traveled from California State University at San Bernardino, where she is currently an Associate Professor in the

Department of Theater Arts. She received her Bachelors in Fine Arts at Wayne State University in Detroit, Michigan and her Masters in Fine Arts at Illinois State University. She has also served on the faculty staff at Illinois State, Bradley University, and Michigan State.

She chose to do this play at Stony Brook because the play takes place in Harlem, and Stony Brook, being on Long Island, is not very far from that area of New York City. I asked her how her research for the production went. She explained that she felt very excited about

it. She felt that being so close to Harlem was a big advantage because she could

my instructions being that they don't have formal training," she explained. She also

the "director" type. "You know the 'my way or no way' kind of person." I asked her if she could be tyrannic at times. She said simply, "no."

She continued to speak about women in the theatrical arts working as directors. We talked about Debbie Allen, director of "A Different World", and Leslie Harris, co-director, writer, and producer of "Just Another Girl On The IRT". She is happy that there are women who are visible in this field and that it opens doors for other women who aspire to direct. She also spoke of how in New York, it is a little looser in terms of acceptance of female directors.

Some of the other plays she directed are: The Amen Corner, Spell #7, Death And The King's Horsemen, TI-Jean And His Brother, and Wedding Band. Her talents are not limited to direct-



Scene from ON STRIVERS ROW where Ravena (played by Sue-Ann Messam) and Ed (played by Eugene Daniels) dance at the Van Striver party.

actually see where the scenes were supposed to have taken place. She actually chose this play because of the school's proximity to Harlem.

Even though we had only conversed briefly, I could tell that Ervin was very excited about the entire project. Aside from the treacherous weather she was enjoying her stay in New York. We spoke about working with the student cast members, and she had nothing but good things to say. "These guys are great. Many of them are not theater majors and that is good because they are more receptive to

said that she runs her productions in a very laid back manner instead of being so structured, in terms of authority. She said that the production was a collaborative effort and that she relied on and respects the opinions of her staff.

I asked her about being a Black woman in a profession dominated by white males. She replied, "many times people think that because I am a woman that I am temperamental. They think that there would always be a problem with authority in terms of no one taking me seriously." She explained that she tries not to be like

ing. She has also acted on film and stage. Her last work was a one woman show called Smiles which she performed at San Bernardino. The courses Ervin teaches are: Creative Drama In the Classroom, Children's Theater, African American Theater and Drama, Introduction to Theater, Directing, and Acting. With all of her activities, including working on a book, she also finds time to raise her six year old daughter. I asked her if we could look forward to seeing anything from her on the big screen. She said, "who knows, I might get lucky one day."

CONTRIBUTE!

BLACKWORLD IS ACCEPTING SUBMISSIONS FOR UPCOMING ISSUES. ALL POETRY, LETTERS, OPINIONS, DRAWINGS, PHOTOGRAPHS, SHORT STORIES, AND ARTICLES CAN BE BROUGHT TO THE BLACKWORLD OFFICE (rm. 072 in the Student Union).

Rappers De Lite

Big shout out going to the newest member of the "Flava Show" crew. He goes by the name of D.J. Tom La roc. He teams up with D.J. Rob O to bring more flava to the show. The Flava Show airs every other Sunday at 12-2 a.m., so stay tuned in. Once again the rap war is on as the weather starts to break. True hip hop fans know that the best hip hop music comes out in the spring and summer months. There will be alot of fat albums about to drop, so stay tuned.

Congratulations to Diggable Planets for winning a grammy award for best new rap artist. Dr. Dre also snatched up an award for best rap single. The song was titled "Let me ride" which featured Snoop singing the chorus "Ridin in my 64". Perpersonally I hate award shows because the real hip hop artists never win. Look out for the new Gangstarr album, titled "Hard to Earn". It is out in the stores now, so I suggest that you pick it up as soon as

possible. Snoop was in town last week, and I heard that the Dogg Pound ripped Trafalga Square out in Queens last week. The westcoast is trying to represent, something to think about?

The Flava Show Best Of The Rest For February 1994

1. Best Album - Tribe Called Quest- Midnight Maurauders
2. Best Single- Nas- "The world is your's"
3. Best video- Snoop- Gin and Juice
- 4 Quote of the month- "C.R.E.A.M."- Cash Rules Everything Around Me (W u Tang Slang)
5. Metaphor of the month- Nas- " It aint hard to tell I Kick a skill like Shaquile holds a pill, vocabluary spills I'm ill.

Top 5 singles

1. Gangstar- Mass Appeal
- 2 Nas- It aint Hard to Tell
3. Das efx- Baknafex (remix)
4. Blackmoon- U da man (Remix)
5. Musa- The Rhythm

Albums about to drop in the near future

1. KMD- "Black Bastards"- Elektra- April 94
2. Nas- "Illmatic"- Sony- April 94
3. Nice and Smooth- "It aint over yet" - Def Jam- April 94
4. Heavy D- "I got nuthin but love"- MCA Uptown May 94
5. Bigge Smalls- May 94

Shows on WUSB 90.1 F.M.

1. The Flava Show- Sunday 12 - 2a.m. / Hip Hop

2. Romantic Journey- Tuesday 11- 12p.m. / Slow Jams
3. The Message - Thursday 9- 10p.m. / In depth interview concerning Afro Americans
4. NST. - Thursday 10- 12p.m. / Dancehall Reggae
5. Club USB- Friday 12 - a.m. / Hip Hop

P.S. This message goes out to all true hip hop fans on campus or off the yard. Check it out, if you have any lyrical skills on the mic, or if you can D.J. (Mix records and not transform scratch) submit a tape of your skills and leave it in The WUSB studio office in my mailbox. If the tape is flava, we will Invite you up to The Flava Show to kick a freestyle or show your mixing skills on the 1 and 2 (Turntables)

Peace Rusty 94

PAPERWORKS

by Daniel L. Hartley

The University Art Gallery, located in the Staller Center for the Arts, is holding an art exhibit entitled "PaperWorks". Eleven different artists are featured in this display of craftsmanship, sculpting, and art.

The first piece that I viewed was "Beginning Black and White" (1993) by George Sugarman. Acrylic on paper was used to create this piece. Sugarman says that this particular sculpture is "meant to be 'read' from left to right." "Kick"(1992) is an abstract, three dimensional work, which seems to change shape with every blink of an eye.

The style of Marcia Widenor is quite interesting. "Cupboard for Winter Solstice" (1993) is primarily made of wood, handmade flax paper, and string. These materials are used in all of her artwork on display in this exhibit. Widenor makes the paper herself, and describes the process as " seductive and mysterious". The flax paper gives her works a natural and earthy tone. "Cupboard for a Prairie Ghost" (1994) and "A Table for Winter Shadows" (1994) enhance the continuity in theme and style.

Coco Gordon is an artist with a unique style. In the piece "Toast to Life

Without Primal Forests, A Picnic"(1989-1994) there is a hanging yellow hammock composed of paper on cloth. On the ground, there is a picnic blanket with brilliant colors and two glasses toasting.

The work of Lesli Koppelman Ross "draws heavily on Jewish tradition". This can be seen by closely examining the piece "Mother's Arms Chair". Many arms extend from the chair, cradling and holding a young child. There are papers and photos beneath the chair, which suggest Jewish influence.

The most fascinating piece in the exhibit was "New York Metamorphosis" (1993-94) by Peter Kooa. This work mimicked the architectural wonders of New York City. The buildings are arranged in the form of a dinosaur, each a brilliantly colored replica of those buildings. Kooa states that "thousands of buildings have been combined to form a cohesive structure with a life of its own." Created totally out of rag paper, Kooa makes a spectacular "portrait of the city".

Other artists in the exhibit include Jane Ingram Allen, Phyllis Bilick, Seens Donneson, Mary Leto, Virginia Maksymowicz, and Allen Moore. "PaperWorks" is on exhibit now through April 16.

Regatta Reporter



Please Support
The Regatta Reporter

Sponsor Tee Shirts

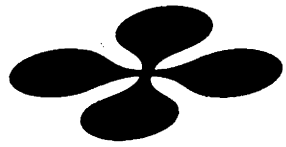
Take out Advertisements

Provide Services or
Supplies
Thanks

Please
Only Photo Ready Work Accepted
Only Copies. Work will be filed

FOR MORE INFORMATION
Call Kirk at 632-6893
call Nat at 632-2842

Co-Sponsored by BLACKWORLD



r
h
a
p
s
o
d
i
e
s

For Sistas

Thank heaven for little girls
who can be taught to
revere their temples without thinking the size of their butt
determines their worth
who can be taught that
their bodies are not one of the barricades
their men should be tearing down in their struggle against oppression
who can be told that
maternal instincts do not kick in at ten years old
even though you're one helluva mama in the world of pretend
who can be reminded that
their shit is not gold-
en credit cards allowing passage to the world and its riches

because

Hell knows no fury like a woman
who suspects that Black entertainment has become
nothing more than butts and titties bouncing to a bass line
who wonders which sister was gigglin' and being cute
when the terms bitch and ho
snuck past and fell into every day use
who watches her sisters confide in and trust men
while neglecting an unraveling sisterhood
that has been reduced to male bashing sessions and exchanging ADVIL every month
who has to dodge the stampede of sisters
afflicted with hallucinations of prince charmings
and are therefore stalking future doctors, lawyers, accountants...

So, If

It's a woman's prerogative to change her mind
then the...

It's really nice to meet you
That really looks good on you
I heard a lot of girls are after your man

*Who is this hooker?
She looks stank*

I'll ride your man into the sunset if you so much as blink
You know you can tell me anything *Ooh, wait till everybody hears this*
...Is a fascinating Jeckyl & Hyde isn't it?

How 'bout this for a switch?

You do not have to like me
but you can at least
respect me
You do not have to be honest with me
but you can at least
be true to yourself

After all
I
am
you
And I don't like how you've been treating yourself lately
or looking at yourself
or talking to yourself
It's making me feel paranoid and bitter and cynical and alone
Didn't you hear that
A people are judged by their women
And you?
You come from a long line of
Wise, strong, nurturing women
so
take a closer look at who you've been lying to lately
because
my sister,
I see right through you.

Susan Arauz

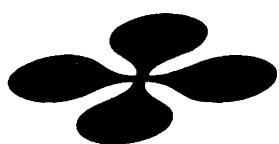


Aziza is a quiet name.

i think about names
as i watch Aziza
seat herself
by a window of dark glass
watching leaves fall
from dead branches.

i suspect they call to her
for Aziza is falling, falling.

by: m



I ain't Winnie

i ain't you Winnie.
da taste uh not livin
up 2 ya high moral standards
lies heavy on my tongue
as gall

bein compelled
2 stand and fight
and 2 be chaste
and have no otha but Nelson,
ain't somethin
i could
do.
i admit to this willingly, not forced.

27 years
9,855 days
uh waitin.
jesus coulda come back
faster than Nelson did!

and so last night
when a black
man i love
spit out dat i was unloyal
i had to spring to my defense like a grasshoppa
zippin thru wet
dewy grass.

i love one man
and i love many men.
the feelin of a
strong
Black
man
pressin me close enuf
for my damp dark skin 2 be
suctioned against his
is one
dat leaves me not wantin
2 wait for one
man. for 27 days and surely not 27 years.

if you
tell me of how strong
Winnie is/was
i will agree
and give her. . . her propers
but
i ain't Winnie.

i am
strong
liberated
and sometimes
cold and bitter, much like day old coffee grinds.
but my bitterness
has/will never lessen
my desire 2 be close
wid many men
no matta how many nails is spit out.
i ain't tuff enuff 2 live widout my men.
and maybe

i ain't Winnie
but afta learnin
and lovin
and bein
wid myself
i wanna always be held.
and the bars and confines
uh orlando and brandfort
ain't
what i want
holdin me.

after
bein spit upon by men
eagerly waitin
2 crush my
ribs unda
their heavy boots after work
i'd just as soon
stay free
and wid many men
than banned
and wid tears
burnin my eyes like vinegar
waitin
hopin
prayin
for one man 2 come home.

so i ain't Winnie
but
you can't/cause it ain't fair if you do
call me
a niggah slut
just because
i love men
and
i ain't Winnie.

Lauristine Gomes

**SOME WOMEN WAIT FOR SOMETHING
TO CHANGE AND NOTHING
DOES CHANGE
SO WHEN CHANGE
THEMSELVES.**

**--FROM POEM SEASONS BY
AUDRE LORDE**



ARAUZ

A CELEBRATION OF OUR SISTAS



Collage by
LaKeesha Tyler and Jackie Howell

EUGEEYNE X SPEAKS: The Woman in Islam

by M.T.

The woman in Islam, as viewed by Western women, is an oppressed woman. She is a woman forced to wear what seems to be a uniform in which she has to hide her beauty. She is a woman who is basically her husband's property, his servant, to be used for his pleasure and for the purpose of bearing children. She is a woman who is not even allowed to have a husband for herself and instead must share with other women. This is why Islam is not appealing to the Western woman.

This was the main issue addressed at the AASO sponsored forum on March 10th at which Sister Eugeeyne X spoke. She is a member of the Nation of Islam who is trying to dispel the false Western notion that Islam, the religion, oppresses women. She explained firstly that the Black Western woman, having these false ideas about the treatment of women in Islam, have no intention of ever allowing themselves to be oppressed again. Therefore, they are not turning to Islam.

She continued to say that it is not the religion which oppresses women but rather man, who always manipulates the word of Allah to suit his own purposes, who oppresses women. It is man, who always turns the word of God for his own benefit, and sometimes to suit his perversions, who oppresses women. The Black woman in Islam is "the mother of civilization and co-creator with God." Thus being so, she is to be protected and taken care of. Males are to provide her with "the environment, peace and contentment needed for her to do her work as co-creator with God." Those who do not adhere to these teachings cannot call themselves true Muslims.

The audience was told that when the Prophet Muhammad (S.A.S) came to teach what he had learned, there were already cultures which hated and oppressed women. Religion is such that its practices take on the aspects of the culture which has adopted it. This is why there are women-hating societies of Muslim peoples. We, who were at the forum, were made to understand how there are Mus-

lims who will degrade women, abuse them, and treat them how our white masters treated us. But this behavior does not come from Islam but rather from their culture. Clitorectomies, women being forbidden to drive cars, being forbidden to testify in court, is cultural and definitely not a part of Islam.

Polygamy, the sister informed us, was intended to be a "temporary solution for social difficulties, social ills." If there had been a war, and a certain society had lost many men, a man could have many wives in order to insure the survival of that society. It was not intended as an ongoing practice. In Islam, she continued, "one woman-one man is the ideal relationship in the eyes of Allah." What has happened is that man has taken this societal remedy and abused it to suit himself.

Sister Eugeeyne X has a husband, children, and a career. This is welcomed in Islam. She related to the audience that Elijah Muhammad taught "25% of women would not want to take on a traditional role, while 75% would

want to be wives, mothers." Yet, even the 75% were encouraged, and are still encouraged, to advance themselves. She also talked about how women, being "the embodiment of God's creative side", is such that she must express her "divine creativity."

Sister Eugeeyne X called upon all of the sisters and brothers to think for themselves, never to allow another person to interpret God's word for them. We were called to be "sophisticated enough to know when you're being indoctrinated with another man's ways of thinking." She called upon us to remember that Black women are the first teachers of both Black men and women. The female influence on human life is almost exclusive for the first seven years. It is therefore permanently stamped on our minds. "We must grow a knowledge of the secret chamber called the womb," appreciate it's God-power, understand it's importance. Most importantly, we must elevate the Black woman so that she can elevate the Black nation. As-Salamu Alaikum.

Fannie Lou Hamer

by Natasha Christopher

Fannie Lou Hamer was and is an important African-American woman who should be remembered for her continuous struggle for the liberation of her people. Her parents were sharecroppers and she was the youngest child in her family. At age six, she began picking cotton and was attending school for about four months out of the school year. She finally dropped out of school in the third grade and cut corn stalks to help her family make a living.

In 1944 she got married and remained on the plantation until 1962. The reason for her leaving the plantation was because of her attempt to vote. She decided to vote because she wanted to help make positive changes for her people. She got the chance at a mass meeting, in which, the preacher asked the congregation who would go down to the courthouse the next day and vote. Eighteen members went down to the courthouse the next day and they were all arrested. The reason for their arrest was because the "police said the bus was painted the wrong color- he said it

was too yellow."

When she returned home, Mr. Marlow, the plantation owner, aware of what she had done, told her to withdraw her name and if she didn't she would have to leave. She left the same night. She left the plantation and found shelter at a friend's house.

Mrs. Hamer believed that Black people should no longer ignore the fact that America is not the "... land of the free and the home of the brave." After her first mass meeting, she continued to work on voter registration from that day on. In 1964, with the help of Fannie Lou Hamer, 63,000 Black people from Mississippi registered into the Freedom Democratic Party at the National Convention. They organized their own precinct meetings because the white people in the party locked the doors on them or moved the meetings. In other words, the whites prevented them from attending the legal meetings which was necessary in order to pursue candidates on their (the Black people's) behalf. At their meetings across the states they elected representatives to attend the National Democratic

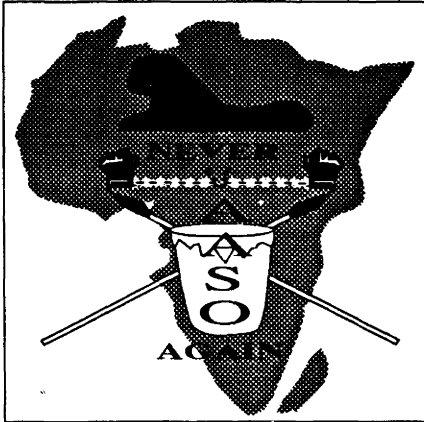
Convention in Atlantic City.

Mrs. Hamer, leader of the Mississippi Freedom Democratic Party (MFDP), was on the ballot, along with three other MFDP candidates to be sent to Atlantic City. The purpose of going to the convention was to get the MFDP delegation seated at the convention instead of white Mississippians. The outcome of the convention was that they granted only two seats to the MFDP which represented "token rights, on the back row, the same as [they] got in Mississippi."

At the convention, one reporter asked Mrs. Hamer if she was seeking equality with the white man. "No", she said. "What would I look like fighting for equality with the white man? I don't want to go down that low. I want true democracy that'll raise me and that white man up. . . raise America up." Fannie Lou Hamer was a prominent figure in the protracted fight for civil rights. She had two main obstacles in preventing her from fighting for her people. One was that she was black and the other was that she was a woman. There are numerous classifica-

tions put on men and women which label certain jobs based on gender and race. Many probably said that her place should have been in the house rather than the courthouse, but this did not hinder her constant struggle in the hope of uplifting and liberating her Black race. Her struggle for Black liberation made her "a worldwide symbol of Black heroism, or revolutionary Black womanhood, a warm and always human symbol of the power struggle against hardship, adversity, terror and the living realities of the Mississippi Delta."

Fannie Lou Hamer's suggestion to her people was that "We have to build our own power. We have to win every single political office we can, where we have a majority of Black people . . . The question for Black people is not, when is the white man going to give us our rights, or when is he going to give us good education for our children, or when is he going to give us jobs- if the white man gives you anything - just remember when he gets ready he will take it right back. We have to take for ourselves."



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

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

AASO Meets Wednesday Nights at 9:30 pm in U.C.C.

AASO met Wednesday March 16th. Our first priority was to finish the planning of AASO week(4/4 - 4/8)

Monday:Poetry reading in the Uniti Cultural Center

Tuesday: Panel discussion in the Fireside Lounge. Vendors from 11-7pm.

Wednesday: Black History Month Extravaganza - Union Auditorium

Thursday: Food, Vendors, Music - Union Fireside Lounge. Movie at 7:30pm in Javits

Friday: Spades Tournament/Games Night

Next, we talked about Eugeenye X, who spoke in the auditorium last week. We also had feedback on the panel discussion. People are concerned about the African-American Male and people thought that some problems are self-hatred, lack of hope, and lack of positive role models. There are many more problems facing not only the African-American man but also the African-American woman. We must work to find solutions. One of many steps is communication. Get Involved. PEACE.

COME TO AASO WEEK!

AASO WEEK STARTS MONDAY, APRIL 4.

MONDAY

POETRY READING IN THE UNITI CULTURAL CENTER AT 7:00

TUESDAY

VENDORS IN THE FIRESIDE LOUNGE FROM 11-7PM. PANEL DISCUSSION IN FIRESIDE LOUNGE AFTER VENDORS LEAVE. TOPIC: "THE HEBREW ISREALITES VS. THE NATION OF ISLAM"

WEDNESDAY

BLACK HISTORY MONTH EXTRAVAGANZA IN THE UNION AUDITORIUM AT 7:30 PM

THURSDAY

AFRICAN-AMERICAN CULTURAL FEST. FOOD, MUSIC, AND VENDORS FROM 9-7PM ASU WILL SHOW A MOVIE IN JAVITS ROOM 103 AT 7:30 PM.

FRIDAY

SPADES TOURNAMENT/GAMES NIGHT IN THE UNITI CULTURAL CENTER

This Way For Black Empowerment MR. PRESIDENT, PUT DEMOCRACY FIRST!



by Dr. Lenora Fulani

Last month, nearly a year after Bill Clinton became president of the United States, the Washington Post became the first (and so far, the only) member of the mainstream media to point out the Clinton administration's betrayal of African democracy movements in general, and the Zairian democracy movement in particular. In an editorial that went beyond the now common condemnation of the 27-year-old CIA-installed dictatorship of Mobutu Sese Seko, the Post underscored the role the administration is playing in keeping the dictator in power in Africa's second largest nation.

"Last month the American, French and Belgian diplomats approached Mr. Mobutu and Prime Minister [Etienne] Tshisekedi and asked the two men to set aside their differences and form a new coalition government," read the Post editorial. "Mr. Tshisekedi, who wants Mr. Mobutu out, denounced the trilateral proposal as capitulation to a corrupt dictator... Mr. Tshisekedi is right to be disappointed, especially with an administra-

tion that promised better."

Having robbed his country blind for the past three decades while making himself into the fifth richest man in the world, Mobutu seems ready and willing to drag the Zairian people down into the endless horrors with 71% of the vote by the Sovereign National Conference. Mobutu's ongoing sabotage of Tshisekedi's efforts to democratize the country have produced truly apocalyptic conditions in Zaire.

Bubonic plague, long since eradicated from the country, has reappeared in northeastern Zaire. Hospitals and clinics, repeatedly looted by the Mobutu regimes's soldiers, have no medicine to fight the plague, nor the epidemics of measles, cholera and tuberculosis which threaten millions more. To make matters worse, the disease has broken out in an area already devastated by ethnic group. 9,000 people have lost their lives and 500,000 have been driven from their homes as a result of this violence.

meanwhile, the economy continues its rapid decline. Most Zairians are unemployed (schools were shut down years ago) as Mobutu has left mines, mills and factories to rot while he continues to finance his lavish lifestyle and his private army through the clandestine sale of Zaire's mineral wealth. Millions of Zairians are reduced to bartering: an egg for an aspirin.

Instead of supporting Zaire's unarmed democratic leadership in its standoff with Mobutu, the Clinton Administration has insisted, as the Washington Post noted, that the democratic opposition sit down and try to "resolve their

differences" with the dictator. For Clinton, Mobutu continues to have a "role" to play in Zaire.

what "role" is Mobutu playing? He has blocked the transitional government from functioning by surrounding government buildings with tanks and even holding members of the parliament hostage without food, water or medicine for three days. The political impasse caused by his clinging to power serves Clinton's goal of blocking an independent and popular leader (not one created by the international financial establishment) until he can find someone more to his liking.

Through hardly a radical, Tshisekedi is the most popular political leader in Zaire. Clinton's disregard for the hard-won democratic institutions of the Zairian people - their constitution, their parliament and their popular prime minister - reveals an extraordinarily (and extraordinarily racist) bias against politics and political activity by the Zairian people. Clinton wants a technocratic "solution" brokered by supposedly non-political outside players (like the U.S. State Department!) which are not accountable to the Zairian people. Politics and democracy are, apparently, good enough for white people but not for Africans.

What has been the result of these forced "negotiations" between Mobutu and the democracy forces? To appease Mobutu, the transitional parliament was enlarged to include the deputies from Mobutu's defunct, one-party National Assembly -- a change that gives that gives Mobutu's clique a slim majority and puts them in a position to try to "legally" oust Tshisekedi by pulling off a vote of "no

confidence" against his government.

Countering these Clinton - supported moves against African democracy are the Zairian people and their allies here in the United States. Back in 1987 Tshisekedi reached out for support to independent Black leaders in the United States. I've been organizing humanitarian aid, and a people-to-people connection between the Zairian people and the American Capitol Hill to make Congress --- particularly the Congressional Black Caucus --- aware of what was going on in Zaire and the to do something about it. At my urging, the Rainbow Lobby successfully lobbied for the introduction of a bill cutting off military aid to Mobutu, which passed in 1990.

Representative Donald Payne (D-NJ), the senior CBC member on the African Subcommittee, has taken the lead in this session of Congress, introducing House Resolution 128 which "urges President Clinton to pressure Mobutu to leave Zaire" and recommends a variety of severe sanctions to press this point.

It's important to note that H.R. 128, which has the support of almost all the members of the CBC, is directed not toward the likes of George Bush --- whose personal friendship with Mobutu goes back to his days as CIA director --- but to Bill Clinton, a Democrat who owes narrow presidential victory to the African American electorate and who promised us a new era of support for democracy in Africa. We must keep the pressure on our elected officials --- particularly the CBC --- to make sure they keep the heat on President Clinton to put democracy, not 30 years of U.S. backed corruption, first.

STUDENT POLITY ASSOCIATION

SPA TV IS NOW ACCEPTING APPLICATIONS FOR THE FOLLOWING POSITIONS

- ⊙ CHIEF ENGINEER
- ⊙ CHIEF EDITOR
- ⊙ NEWS DIRECTOR
- ⊙ CAMPUS NEWS PRODUCER
- ⊙ ENTERTAINMENT DIRECTOR
- ⊙ ASSISTANT ART DIRECTOR
- ⊙ DIGITAL AD PRODUCER (EXPERIENCED AMIGA USERS)-
- ⊙ ASSISTANT EDITOR
- ⊙ TRAINING DIRECTOR
- ⊙ RESEARCH DIRECTOR
- ⊙ MAKE-UP ARTIST
- ⊙ STAFF WRITERS

**APPLICATIONS ARE AVAILABLE AT THE
POLITY OFFICE.**

FOR MORE INFORMATION CALL 632 - 6460.

**GET
INVOLVED
TODAY!**

TRUE FACTS

“I always talk about a continuing legacy that’s been going on since the beginning of time since we are supposed to be the first people on earth. It’s that this is just a continuation of the strength that Africans have had in all walks of life. That has built a certain fortitude that makes us do more than exist--we triumphantly survive. The dances are a reflection of that survival. We can get out there and dance, because we’ve been doing it for a very long time. Alvin Ailey was part of that lineage and now I stand on his shoulders to continue it.”

Judith Jamison
Artistic Director of the
Alvin Ailey Dance Theater

“If we build a society without exploitation of one human being by another, then of course women will have to be free in that society.”

Teodora Gomes

by Lloyd Abrahams

Social researchers and epidemiologists, as well as their major institutions and the general public, have been slow to address the racial and ethnic aspects of the AIDS epidemic.

While most persons believe that AIDS is a disease that does not discriminate against its hosts, evidence is mounting to suggest that this is not so. Whether measured by categories associated with major routes of infection, age level, gender, or by diminished length of survival, Blacks and Hispanics are disproportionately affected by AIDS.

A disproportionate number of persons with AIDS have been Blacks and Hispanics. After reading the Mortality Morbidity Weekly Reports by the Center for Disease Control (1986b 35:421-24), it can be easily determined that members of minority groups survive for a shorter period after being diagnosed as having AIDS than do whites with the disease. The dominant image of the disease has been that it primarily affects (white) gays; secondary images have been of transmission among individuals of unspecified race by sharing intravenous drug-injection equipment or by heterosexual intercourse. One consequence of the neglect of the differential racial impact of AIDS has been a lack of programs to allocate extra resources to AIDS-related efforts of medical institutions, health education, or community groups in minority communities. Craig Harris of the National Coalition of Black Lesbians and Gays cites an important factor in AIDS spreading in a book by G. Weston (1986) AIDS in the Black community. *Black/Out* (1(2):13-15). Little mobilization by minority communities or organizations to come to grips with AIDS has undoubtedly been furthered by the fact that Black and Hispanic gays were more stigmatized and less organized than white gays before the advent of the epidemic, and by the hostility of many minority institutions and leaders to intravenous (I-V) drug users.

In order to understand the individual, community, and group reactions to AIDS among members of different races, it is helpful to present a model of "race" and the dynamics surrounding "race". This model goes beyond the common view of minorities as deprived and subordinated, and, thus, as less able than whites to protect themselves against the epidemic, while recognizing that Blacks and Hispanics are indeed subjected to relations of dominance and inequality that leave them with lower levels of material resources and of formal education than whites. It also goes beyond the "social pathology" model that holds that, in reaction to deprivation and subordination (and perhaps for other reasons as well), many minority race members take up behaviors or lifestyles (such as I-V drug use) that are ultimately harmful both to these individuals and to their communities. In addition to deprivation, subordination, and pathology, however, minorities are constantly developing resources and dynamics of

their own that aid their individual and collective struggles for survival, dignity, and happiness. These involve developing grapevines to carry information, networks to help each other, and even formal organizations to formulate and achieve specific goals. In the context of AIDS, these contradictory aspects of racial relation-

immunosuppression caused by HIV leads to other medical conditions or diseases, such as lymphadenopathy (can you say that-- lymphadenopathy), which are not per se diagnostic of AIDS. ARC itself is sometimes fatal. In addition, a book written by R. Stoneburner, P. Guigli, and A. Kristal (1986), entitled *Increasing Mor-*

genetic reason why HIV is more likely to survive in, thrive in, or lead to disease in Blacks or Hispanics rather than non-Hispanic whites."

However, it is surprising to know that Blacks and Hispanics have a lower T-4 cell count than do "non-Hispanic" whites, and significantly so. Through independent research, it should also be possible to find out that condoms are not an effective method for prevention of transmission of this deadly virus. "How so??" is the question that might commonly appear, answered appropriately - condoms are riddled with tiny, microscopic holes that occur naturally in latex. Testing by scientists have found that the smallest of these are 2X to 10X larger than the HIV virus (a virus being the smallest known microorganism to man). This information may be dismissed as bull, but, it is factual. Why this information is not circulated with the free condoms available at most social service establishments is a question that may be answered by medical professionals with fatal risk to their own health (CIA, FBI, SNIPERS ANONYMOUS, etc.).

This data raises more questions than answers in hopes that it will provoke others to conduct the research needed to analyze these issues more carefully and adequately. Although the data presented about the impact of AIDS show that the epidemic has affected thousands of Blacks and Hispanics, there has been little organized Black or Hispanic response to this writing. The major Black and Hispanic institutions have done little or nothing, and there has been no grass-roots flowering of new AIDS-related organizations in minority communities. In the past couple of years, indeed, something new has occurred, such as the New York Council of Churches' Minority AIDS Task Force; the Minority AIDS Project in Los Angeles; the Kupuna Network in Chicago; and the Third World AIDS Advisory Task Force, Black Coalition on AIDS, and Latino Coalition on AIDS/SIDA Education and Action in San Francisco.

Blacks and Hispanics are more likely than whites to get AIDS. This is true among gays, among IV drug users, among heterosexual partners, and among children.

Although the findings on risk behaviors and risk reduction are not conclusive, there is considerable evidence that Blacks have been at least as likely as whites to attempt to reduce their risk. In particular, in spite of all the difficulties they face, many IV drug users have cut back on behaviors that put them and others at risk.

Some suggestions that would help halt the widespread epidemic among minorities:

1. Target AIDS Education at Minority Groups.
2. Strengthen and Increase the Medical Care Available to Minorities.
3. Further Research is Needed to Clarify the Myths surrounding AIDS.

GENOCIDE OR GODSEND?

ships lead to contradictory and somewhat confusing facts. For example, rather than simply finding that Black and Hispanic I-V drug users are more likely than white users to engage in behaviors that transmit the virus that causes AIDS, or that they are less likely to know enough to protect themselves, it is factual that minorities know more about issues that depend upon knowledge carried by street grapevines, but are less likely to know about subjects recently promulgated in professional channels. Likewise, although Blacks or Hispanics are more likely to engage in some risky behaviors, they are less likely to engage in others.

AIDS, the Acquired Immune Deficiency Syndrome, is an infectious disease caused by the Human Immunodeficiency Virus (HIV). This virus disables the immune system by killing the T-4 cells, thus, enabling infections that normally are controllable to overcome control and, ultimately, kill the patient. HIV can also infect cells in the brain and cause a severe dementia (this is not widely known by the public). Many thousands of people are believed to have AIDS Related Complex (ARC), in which serious

tality in IV Drug Users, suggests that there is growing evidence that the rapid increases in tuberculosis, pneumonia, and endocarditis cases among I-V drug users may be due to HIV infection. In 1987, over 90% of adults diagnosed with AIDS had been gay men, I-V drug users and 61% of pediatric cases were children of bisexual men or I-V drug users. In central Africa, where statistics are limited but where AIDS has claimed thousands of lives, there is strong evidence that the major mechanism spreading the disease has been heterosexual activity.

Almost all prominent medical literature profess that when discussing the issue of AIDS among minorities, it is important to stress that, so far, there is no evidence that race is a biological risk factor for vulnerability to AIDS. Samuel R. Friedman (1988), in an article entitled *An Overview of Current AIDS Prevention Efforts Aimed at IV Drug Users* (in the *Journal of Drug Issues*), wrote: "That is, in spite of the fact that greatly disproportionate numbers of Blacks and Hispanics have developed AIDS, we have no reason to believe that there is any

South Africa Today

by La Keesha Tyler

The South African elections will be taking place at the end of April 1994. After decades of denying the vote to Blacks, Coloreds, and Asians, everyone of voting age will have the right to do so. According to Dr. Sindiwe Mogana, author and public information officer for the United Nations (and guest speaker at Stonybrook), this does not mean that everyone who is eligible will vote. People in South Africa have no history of participation in democracy. Previously, democracy in South Africa has been based on skin color and limited to the White political elite. The White South Africans know how to govern (based on the exclusion of Black Africans). They have the skills to gather supporting votes. Black South Africans, having been excluded from the democratic process, do not have as much knowledge of the democratic process. This serious disadvantage can be resolved by voter education. This process, Mogana believes, will most likely take many decades.

Although these major political developments generate hope, there also are reasons to be concerned about the future of one of the most important countries in the African continent. While the African National Congress (ANC) and National parties that have dominated for four decades actively prepare for the April elections, other minor political parties and organizations have expressed discontent with the forthcoming democratic elections. These political parties and organizations that represent various ethnic groups may not participate in the elections. This raises good reason for concern. The critical question we must address is whether we should be optimistic about the future of South Africa. Do we have good reason to expect political conflict and even possibly civil war? These are some of the questions raised by the guest speaker.

As a part of the Black History Month Celebration, Dr. Sindiwe Mogana came in to share her thoughts on the status of South Africa. She is currently working in the Public Information Office of the United Nations and she is the author of three books. Dr. Mogana joined us to speak on the current political and constitutional development in South Africa to illustrate how the free elections in April will effect South Africa itself as well as the neighboring regions. To illustrate this, Dr. Mogana began the lecture with an analogy saying "when South Africa sneezes, the rest of the sub-continent catches pneumonia."

Dr. Mogana is a striking woman with prominent cheekbones and skin so smooth, it belies her age. Dr. Mogana has spent most of her life in South Africa. She feels the way a lot of people feel, when talking about South Africa, "...very few of us, deep down, really believe that apart-

heid might, one day, would not be there." Mogana feels apprehensive about the end of apartheid, likening it to "...a National lobotomy that has left them (South Africans) with no tongue of their own." Mogana went on to say that the very fact that the structure of apartheid is no longer there gives us reason "...to at least hope."

Mogana cited elder statesman Nelson Mandela as an example of the lack of experience Black South Africans have with voting. Mandela is a very educated man and slated by many to be the next

status (as a consequence of economic sanctions) also contributed to the problem in South Africa. These conditions prompted the South African government to pay attention to the people's needs.

Despite rather vigorous attempts on the part of the government to reduce the Black population, it only grew. There was a growing problem of a shortage in skilled labor. Education for Black Africans was of very poor quality. They were given an education that readied them for manual labor only. In other words, Afri-

c a n s

instability leads to fewer foreign investments. Investors will not put money into an unstable country which means less money for the people of South Africa.

In addition, there is the problem of division of parties. The government must find an effective way to create a sense of unity among all South Africans.

We must not assume that once the elections take place, the political, social, and economical situation in South Africa will be improved. Africana studies professor, Dr. Vaughan, inquired on the issue of the turmoil between the White and the various Black ethnic groups in South Africa. The question was addressed as to how the constitutional development and politics will resolve some of these tensions. Mogana referred to the transitional constitution as the solution to this problem. Those who fought the struggle from inside South Africa would like to be a part of the new government. This transitional constitution is in place to ensure that there is a feeling of equal participation for all. The government in place has the finances, the political experience, and bureaucracy in place. The ANC has none of this. The transitional constitution is there to balance this out.

Mogana is a bit weary of how things have been lately in South Africa. When the person who oppresses you says "Gee, I made a mistake, I should not have oppressed you so long...Let's get together now and we'll work things out. Should we believe that this person has your good at heart? What heart? You ask yourself. What kind of heart is it that oppressed you for so long and then one day just changes?" Mogana also raised the question on how South African president De Klerk, after killing, oppressing and damaging so many people all of a sudden changes and is awarded the Nobel Peace Prize.

Someone in the audience asked the question whether a Black government will be capable of running the government given the lack of experience and cultural diversity. Mogana said that South Africa can perhaps look at neighboring countries and learn from their mistakes. It has occurred elsewhere that people of diverse language and ethnicity ran a government with every one's best interest in mind.

The last thought we were left with was that we must realize that the Black peoples of Africa are capable of running a government. Africa is a continent occupied by various groups of people. "A Nigerian is not necessarily a Kenyan. Each country has money thus far to maintain some semblance of sanity. Most of them are black. In other words, you don't need white skin to be able to maintain a semblance of sanity in a country. Tanzania, Kenya, and Nigeria were run by Blacks despite their legacy of being ravaged by colonialism."

"We must not assume that once the elections take place, the political, social, and economical situation in South Africa will be improved."

president.

Ironically, he was never given the opportunity to vote. He is running against people who are well-grounded in the political process. Will Mandela's popularity actually be reflected in the ballot box?

Mogana further addressed the issue of voting again, explaining that she has never voted before, "What will I be voting for? What will I be doing? What will it mean? What does my vote count for if everyone knows who is going to be in power?" This is a time in South Africa of "mammoth implication historically. This is a peculiar time in the history of my country. A time we have long dreamt of."

Mogana gave a brief account of apartheid in South Africa. Political struggle and constitutional evolution of South Africa did not begin with the release of Mandela from political prison in 1992. The Union of South Africa was formed in 1910 and the ANC was formed in 1912. These were peaceful organizations that struggled for equal rights for Black Africans. It wasn't until the 1970's when Black Africans protested the biased education system in the Soweto uprising, that the national community captured the governments attention. This uprising paved the way for other groups to raise their voices against the South African government. The economy's depressed

were purposely given an education that was designed to make them not succeed beyond impoverished levels. To make matters worse, Black Africans pay taxes to educate Whites and have to pay for their own children's education as well. This led to a shortage of skilled labor. Fifty percent of Africans were not only unemployed but unemployable. Another problem that contributed to the shortage of skilled labor took place in the 1970's when a large number of whites left the country as the income for white skilled labor increased. Such a high unemployment rate created a challenge for those running the country.

There are a number of issues which the new government must address since this is a time of desperate need. "South Africa has never been in such a difficult economic situation. The new government has to try to create some stability. The government must put people to work and build homes." says Mogana. "We are facing the end of the 20th century and still, there are homes without electricity, plumbing and bathrooms. People still have no choice but to pay rent for these terrible houses."

Another problem that plagues South Africa is violence. Violence adds to the instability of the country. This

AFRICAN STUDENT UNION

ASU's meeting was held on March 17th at 9:00 pm in the Uniti Cultural Center. Our discussion consisted of suggestions for a possible speaker and social with another club. For Easter, ASU will be raising funds by selling candy (Easter bunnies) for our 3rd Annual Miss Africa Pageant. The rest of the discussion was about our upcoming pageant, which will be held on April 29th in the Union Auditorium. Each member of the club will be an active participant in preparing for the pageant. Judges for the pageant are still being decided upon along with who will be the MC's and what exhibition acts will be featured.

DRUG TRAFFICKING IN HAITI

by Jennifer Masse

The "Grassroots Movement" in Haiti has been undermined by the United States vested interest in maintaining its status quo, which is the de-stabilization of the world's first Black independent country. Although, the Haitian people have attempted to change the pending "psychological war", the CIA and the American government have made it nearly impossible for the Haitians' to overcome. Like the presidents preceding him, President Clinton has publicly voiced his support of restoring democracy in Haiti, but

we have seen no evidence of this. With suspicion surrounding the ousting of Haiti's first democratic president, Aristide, questions have arisen about whether the United States is really committed to stopping the drug trade in Haiti and whether the United States Government may actually be involved in drug trafficking.

The nature of the relationship between the coup d'etat that sent Aristide into exile and the CIA is questionable. The "moving force" in the ousting has been completely blurred, and the CIA has created a pseudo-front in order to maintain Haiti as a "transshipment" point.

Aristide could no longer serve as president because he was a threat to this operation, therefore the United States called for Aristide's ousting and replaced him with General Raoul Cedras, a "puppet" for the United States.

Opposition has increasingly escalated toward this newly established coup d'etat. Despite all of the evidence and opposition, the United States has done nothing substantial to restore Aristide back to power. If we continue to allow the United States to afflict harm, and control in Haiti we will ultimately destroy any chance of Haiti reestablishing its demo-

cratic government. Aristide was Haiti's "Martin Luther King" and now like the Blacks of America long ago, the Haitians are being oppressed. Hence, we must rise to counter attack this opposition or Haiti will be left with a "fate worse than death".

Haiti once served as a role model for other Black countries, and now is being used by the United States as a tool to undermine the development and success of all Black countries. If we submit to this abuse the United States will succeed in extinguishing our war on oppression.

CONTINUED FROM PAGE 7

SISTA TA SISTA

sons. Our people are kept high and thus out of commission due to other sons. Our women are destroyed physically, spiritually, psychologically, sexually and even culturally by those other sons. Our communities are being held hostage by this angry, reckless, displaced, dispossessed Afrakan male. To cater to his ego, his agenda, his desire, his manhood is to further destroy ourselves. We cannot.

Afrakan men have stood at our Afrakan shores as middlemen who aided in the enslavement of our own babies, our women, our men, our kings, our priestesses, our elders for centuries, and they continue to do so in this wicked Babylon we call America. The European could not destroy Afrakan souls, Afrakan psyches, Afrakan morals, Afrakan culture nor could he remove Afrakans from this earth without the strength and assistance of the Black man. And the Black man in America has become the weapon used to destroy us. All one needs to do is to listen to the lyrics of gangsta rap, the so-called voice

of Urban Black reality, to hear what the American Black man thinks of himself, his woman and his nation. All one has to do is travel to our own neighborhoods and remember the youth destroyed by the White man's pistol in the Black man's hand. All one has to do is watch television and our own backyards to see Black women pimped by the media with the Black man holding the whip. He was not watching our backs when Massa was kidnapping, breeding, whipping, raping us then and he's not watching our backs now. If he had been in the spirit and piety of his ancient self, the Afrakan man would have died before allowing (and aiding in) what has become of Afrakans in America and throughout our Diaspora. Our sacred warrior has turned against us.

Sistas and Brothas, I have often come to you begging you to close your eyes and turn inward, to seek your Creator and thus find yourselves. I have begged you to abandon Western thinking, Western morals, Western realities, Western culture and aspirations. Let alone this enemy of ours! I have begged you to recall who you are through your own ancestral memories. I have begged you to begin building our nation morally, structurally, culturally, institutionally, in all ways that a nation needs. And I beg you now to stare at yourselves, your histories,

your processes and restore the Blackness in you. And my sistas you are the chosen creative and corrective force of not only our people, but all people of which you are the mother. The weight is doubly on you, on us, as the Creator has put it there.

SURVIVE BLACK PEOPLE!!! SURVIVE THAT WE MAY RESURRECT!!!
In Love and in Struggle,
HETEP!

CONTINUED FROM PAGE 8

DARKER SHADE

their clothes off in videos just "to get props" is ludicrous! These sisters are giving bad names to other women. These particular females lack self respect and self esteem. In order to build up their self esteem, they feel a need to do whatever it takes to uplift their status, without considering what they are doing to themselves in the process.

Black men have become accustomed to using derogatory remarks when speaking with and referring to their women. These slurs have become part of our vocabulary. We men no longer address our sisters with proper and respect-

ful names. The fact that a woman wears a tight skirt and likes to dance does not mean that she is a ho. As we move to the next century, we as Black man must cease the mistreatment of our sisters. It is a known fact that the Black woman is the mother of all civilizations, and the backbone of all mankind. Let us treat our ribs with dignity and respect. Black men we must be wise and recognize. Lift your head up for a moment to see what is going on. Wake up and take a stand for your sisters. We men must accept the Black women for their worthiness. Without them we would be nothing. We have mothers, daughters, sisters that are affected by our behavior. Let us change our mentality. We must put the challenge before us to respect, protect, and no matter what never neglect them. Our women deserve to be put up on a pedestal, and be crowned as our queens. My Black women, stay strong; do not lose faith in my fellow brothers. Forgive us for all the things we have put you through. (I dedicate this article first of all to my mom, my savior, my guidance Celimene "Tante Ce". Second of all to my Nubian queens here at Stony Brook, and to all strong Black women all over the world. I, speaking in the name of my fellow brothers, vow to no longer mistreat you, Black women. Peace and One Love.)

STATEMENT FROM MALIK SIGMA PSI FRATERNITY INC.

The brothers of Malik Sigma Psi Fraternity incorporated are writing this letter to respond to Richard Cole's allegations against our organization and ask that you print this letter in its entirety so that we may be able to address Mr. Cole's public references to the fraternity.

On February 21, 1994, the editor-in-chief of the Statesman made libelous and unfounded allegations against Malik Sigma Psi, and displayed irresponsible journalism as well as a complete abuse of his position as editor of the campus publication. He states "I was told that Malik Sigma Psi, a Black fraternity, had told their pledges to 'show that white boy'". This rumor is utterly ridiculous and is nothing more than hearsay. More importantly where is your proof and who is your source? Why has this person taken steps to wrongfully defame the character of the fraternity? Your editor passes off unreliable gossip as factual information and furthers his mistake by implying that our brothers keyed his car.

Mr. Cole flatters himself by assuming that he would be target of Malik pledges, while at the same time he also uses a public forum to erroneously discredit the brotherhood. Any reader of this garbage that lacks critical thinking skill, and the ability to recognize the transparency of his writings will accept these falsehoods as the "truth". The acceptance of Cole's accusation will lead to the unjust characterization of Malik as a racist and malicious organization. Dick Cole is certainly entitled to his viewpoints and the right to express those ideas, however, does his right to free speech give him the jurisdiction to malign individuals, organizations, and entire ethnic groups? He is an illustrious example of free speech gone astray, for he has transformed this universal principle into "Free Babble". Print facts and opinions, not gossip and propaganda! Mr. Cole has allowed his simpleminded utterances to leave the boundaries of ethical journalism and enter the grimy realm of libel and slander.

The brothers of Malik, as well as many other students, staff, and campus organizations are aware that Mr. Cole utilizes not enlightenment and insight in his writings but sheer ignorance instead. Those familiar with Malik Sigma Psi, its philosophy, ideology, and work here at Stony Brook know that the implications made by Dick Cole are flimsy and lame. Racism is not a tenet of Malik, nor is verbal or physical harassment. Mr. Cole has no personal knowledge of the fraternity or its principles and is oblivious to the enduring and positive relationship Malik Sigma Psi had maintained with the Stony Brook community. Our organization began to establish roots here long before Cole attended Stony Brook and we will be here long after he has taken his poisonous mentality elsewhere. Malik aims to continue affecting positive change within the Black and Latino communities and to interact in an upright fashion with all peoples.

But more important than the reputation of Malik is the dire need to rebut Mr. Cole's blatant racist propaganda. We of Malik see his writings as insulting, arrogant, ignorant and of course bigoted. Throughout the birth and demise of the The Stony Brook Review (a conservative publication sponsored by Cole and others), Mr. Cole along with Ary Rosenbaum, launched vicious propaganda attacks on the African-American community, Multiculturalism, The AFS department and it's

chairperson Dr. Floris Cash. These attacks have rested on a weak and unstable foundation of assumptions, stereotypes, racism, non-existent scholarship and flawed and immature reasoning. Upon Mr. Cole's appointment as Editor-in-Chief of the Statesman, a new medium for his views had been seized.

In Richard's greedy quest for fame he has amassed a large collection of works that can only be seen as intolerant. The citations are too numerous to detail fully and would encompass many pages, but to get a sour sample of his prejudiced mentality, consider the following examples of Cole's racist notions:

1. In *Against the Tide*, Richard Cole labels inner city students ("inner city" is a euphemism or code word for African-Americans and Latinos) as academic underachievers and argues that these students lack the intellectual capabilities necessary to excel at Stony Brook. He also claims that there exists a correlation between inner city students and certain types of crime on campus. The assumptions are injurious and are totally devoid of reason and sound research. Cole adds insult to injury by stating that this same inner city element would "pillage" the Three Village area.

How did Cole arrive at these invalid conclusions? Where is the data and evidence to support these racist and elitist notions? And if data and research prove these theories correct then the real question is why is that? If Mr. Cole really wants to address the issues of pillaging, let him investigate the global plunder committed by the western European powers and the United States of America! During several centuries of colonialism and imperialism.

2. In the Stony Brook Review, a now defunct publication, Cole claimed that Black people persistently strive to obtain "victim status" and special privileges because of the fact that Africans were brutally enslaved for several centuries. He attacks Affirmative Action measures and race-based scholarships. This intolerable lack of sensitivity to the plight of our African predecessors makes a mockery of the suffering Black people experienced during the days of Chattel slavery and ignores the political, economic and social inequity of today that is a direct result of that savage and barbarous institution. Mr. Cole, alone and with many other European Americans, feel that the ills of slavery vanished upon the issuance of the Emancipation Proclamation, but the reality of the situation shows otherwise.

The America south was in a quasi-apartheid state up until the abolition of The Jim Crow laws eliminating segregation based on color. That was roughly only thirty years ago! During the civil rights struggle of that era, those whites that strongly now, segregation forever." What do the political conservatives of today want to "conserve"? We hope Mr. Cole that you are not naive enough to believe that when slavery was abolished, that Africans were also granted equal access to power and wealth? Do

you think attitudes, morals and notions that rationalized and justified the subjugation of others for centuries simply dissipate in a relatively short period of time because of legislation? Another question to consider is what happens when those who have prejudices and rely on stereotypes assume leadership positions in our nations government, businesses, universities and judicial system? Many gains have been made in the African-American struggle to repair, rebuild and develop it's community, but much more work remains to be done.

During World War Two loyal American citizens of Japanese descent that resided on the west coast of the U.S. were humiliated and wrongfully incarcerated in concentration camps similar to those utilized by the Nazis. Many lost their homes and businesses and were treated poorly by a country that they called

home. Many years after, these same persons sued for reparations and won. Now why is it that many white Americans cry about equal opportunity scholarships awarded to Blacks and other "minorities"? Was it not the unpaid prosperity of this colossal nation? To some significant degree the foundations of the economic and

political powerhouse we call America rest solidly upon the broken backs of the African (not to mention other peoples devoured by the phenomenon of colonialism).

Therefore reparations for this injustice in the form of scholarships and other affirmative action measures cannot be seen as much to ask! How does Mr. Cole propose to address the legacies bestowed upon the nation by the inhuman system of chattel slavery?

As far as the conservative views of Mr. Cole (a self-proclaimed Conservative) on Multiculturalism and the Africana Studies Department are concerned, we fail to see the motivations behind his and other's attacks on these institutions. He has repeatedly called them "divisive" and detrimental to the quality of university academics. How is this so? Curriculum inclusion and African studies can only serve to enhance the educational system by truly bringing the spirit of free debate and inquiry to a system that has perpetuated the examination of American society from the dominant perspective. Anyone that comprehends how society and education are inter-related realize that education can be considered a tool used to uphold the status quo! Therefore a study of the African experience both in the U.S. and across the globe, through an African perspective should be deemed necessary. Americans should view African studies and multiculturalism as an alternative vantage point to the mainstream interpretation of history. They should not be perceived as threats to rewrite history, but should be recognized as a chance for African-Americans to inject their historical, sociological, psychological, and political theories into the realm of higher studies. Differing analyses of our nations history

may lend us some insight into understanding the nature of the social, economic, and political conditions that surround us today. The division Cole speaks of has existed already for some time now and is endemic to the very structure of America. Could it be that this division spoken of is the result of students gaining consciousness and recognizing racism and racism when they see it? Because issues of race are controversial should we abandon their study for the sake of a impotent and feigned sense of American "unity" and the desire by many to not "rock the boat". Race relations are perhaps one of the most important issues of our day and will have to be addressed sooner or later. Mr. Cole exposes his stinging hypocrisy by criticizing the need for and the creation of the curriculum of inclusion and Africana studies, while tenaciously clinging to his right to freedom of speech, and expression.

The brotherhood of Malik Sigma Psi fraternity incorporated was created on May 13, 1977 in an attempt to combat miseducation on college campuses and to promote the study of African and Latino culture and history. With this in mind, it is no surprise that we wholeheartedly endorse the AFS department and multiculturalism. We live in a nation that does not have one monolithic culture that is representative of the vast myriad of peoples that call themselves Americans, but rather a varied population complete with differing experiences and realities that should be reflected in our education system.

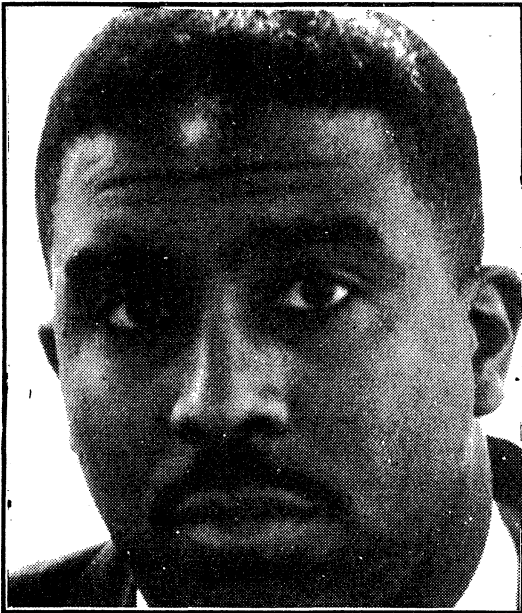
In conclusion, Malik Sigma Psi makes this public repudiation of Mr. Cole's ludicrous accusations and confidently deny any of the activities maliciously connected to us in *Against The Tide*. Unfortunately Mr. Cole as well as other idiots are protected by the constitutional right to free speech and are allowed to fully exercise that right, but slander and character assassination we refuse to tolerate.

It is with equal conviction that we also advocate the resignation of Richard Cole from his position as Editor-in-Chief of the Statesman. He has clearly abused the position given to him and has used the newspaper as a tool for his own purposes: the spread of racist and conservative ideology. Using the pages of the Statesman, Cole has passed his own insecurities and complexes off as legitimate journalism and has attempted to whip up race hysteria. Additionally he has succeeded in insulting the dignity and character of the African in America.

At this time Malik Sigma Psi fraternity incorporated calls upon the African and Latino community to diligently study both the curriculum offered to you, and your own heritage and history. The fallacies of Richard Cole's writings will be exposed as members of the "minority" student body excel in their respective disciplines and become the new leaders of a community that is desperately in need of help! Let it also be known that not every white person is a racist, but there are racists that are white, as well as black, yellow and brown. Know that racism is definitely alive and well in our global community, but exercise caution so as not to perpetuate the same disease we are combating. When racism does surface, as it does all too often (Richards Cole as case and point), respond swiftly and decisively and on the perpetrator's own terms!

FORWARDS EVER, BACKWARDS NEVER!

"Our organization began to establish roots here long before Cole attended Stony Brook and will be here long after."



BLACKWORLD/Charles Valentin

Stressoir Altemis

DID YOU KNOW

THAT *STRESSOIR ALTEMIS*, THE EXECUTIVE DIRECTOR OF POLITY, HANDED IN HIS RESIGNATION EFFECTIVE APRIL 30, 1994?

HOW DO YOU FEEL?

DON'T YOU THINK THAT THE CAMPUS COMMUNITY WILL SUFFER IF *STRESS* LEAVES? IF YOU'VE BEEN SATISFIED AND HAPPY WITH *STRESS*' PERFORMANCE DURING HIS YEARS AS DIRECTOR, PLEASE BRING IN THE FORM BELOW TO THE COUNCIL OF POLITY SENATORS. THEY

ARE LOCATED IN THE POLITY SUITE ROOM 258 IN THE STUDENT UNION. THE FORMS CAN BE DROPPED OFF AT THE SECRETARY'S DESK.

REMEMBER

IT IS UP TO THE COUNCIL TO ACCEPT HIS RESIGNATION ON BEHALF OF THE STUDENTS. WE THE STUDENTS HAVE THE POWER TO INFLUENCE THE COUNCIL.

HOW WILL THE BLACK AND LATINO COMMUNITY BE STIGMATIZED BY HIS ABSENCE?

AS A YOUNG BLACK EDUCATED MAN, *STRESS* IDENTIFIED WITH AND FOUGHT FOR THE INTERESTS OF STUDENT GROUPS . NOW LET'S SHOW HIM OUR APPRECIATION BY FIGHTING TO KEEP HIM AT STONY BROOK.

EVERYONE MAKE SURE TO BRING IN THESE LETTERS. IF YOU DON'T ACT NOW DON'T BOTHER TO COMPLAIN LATER!

Dear Council of Polity Senator member,
Please do not accept the resignation of Stressoir Altemis.

NAME _____

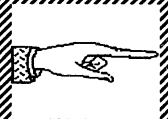
ADDRESS _____

PHONE NUMBER _____

ID NUMBER _____

SIGNATURE _____ DATE _____

BLACKWORLD NOSTALGIA



The article on the following page was first printed in **BLACKWORLD** on November 12, 1992 in Volume 26, Number 3.

The System

Should we be turbulent or tolerant?

by Solomon Moor

Before I begin, I will like to first give thanks to Allah for creating the original people, that's you Black man and woman, in his image and after his likeness. I would also like to express thanks and appreciation to A ♣ A, for putting together a question that will allow us, the contestants, to get to the root of the subject. And if not the root, it will allow us to uncover some earth, digging in the right direction towards the root. And lastly, I would like to send a warm welcome to the judges, contestants and guests.

The System Should we be turbulent or tolerant? [Question mark]

Before we can even answer the question: The System Should we be turbulent or tolerant, we first must define some things, we have to give some things meaning. So we can better understand the question and choose the right option. The System. What is the System? Who is the System? And where did the System come from?

The Random House Dictionary, defines the word SYSTEM to mean—the structure of society, business, politics, etc.

It defines Turbulent to mean—violently disturbed or agitated or to cause disturbance or disorder.

It deciphers Tolerant to mean— A liberal spirit towards opinions and practices that differ from ones own or The power to endure or resist discomfort, hardship, the action of a drug, poison, etc.

Let us put it all together. We must understand and agree that the choosing of either approach, whether it be the non-violent approach—Tolerance— or the violent approach—Turbulence— is all contingent upon the System's behavior towards us. Now it's time to put the system on a scale and weigh our reality under the that system.

Brothers and Sisters, before you and I were born, our forefathers and mothers had their own communal system of governance or self-rule in what is termed Africa and lands throughout the earth. Communal systems of governance that existed thousands of years before the white man's existence.

But this reality of mastering ones own destiny would soon change because Caucasians were preparing to explore the New World. When they came to these shores, as the story goes, we were there to welcome them. They settled amongst us. And we clothed and taught them survival skills on how to adapt to a new geographical environment. After they mastered our teachings, their relationship towards us changed. They became arrogant and hostile. They wanted land to expand and they wanted us off of the land. At this point, an ideology was needed to produce this effect. The settlers, then began to generate lies to justify their land encroachments. They said we were devils, savages, jungle bunnies best suited for the wild. They said they came to give us souls—in order to reform us from a wretched life of bestiality. It was racist ideologies like these that said we had no lease nor right to property. But they did not stop there, they when as far as killing native populations of color wholesale. Where ever the white man went and found the Black, the Brown and Yellow peoples of the earth, he slaughtered them wholesale. Devilishment was their history, culture, religion, psychology, values, behavior and more concretely their system in relationship to us. I, therefore judge this system, Guilty of practicing wickedness no better known as White Supremacy. White Supremacy is nothing other than what you bourgeois intellectuals code as Institutionalized Racism, today. In fact, institutionalized racism in meaning is white. Institutionalized, separating the 'l i z and e d' gives you institutions which are those areas in society that involves people activities such as economics, education, entertainment, labor, law, politics, religion, sex and war. And 'Racism' as referring to those persons who collectively use political and economic power to oppress. And since Caucasians collectively hold the most power in America, they fulfill the true meaning of the word more than Blacks.

How do we fight such a system? With faith, truth and oneness. Let me say this, that, that non-violent approach is dead and gone. Tolerance has produced to many damn Uncle Tom's. Why should you tolerate or endure wickedness from another. I say fight with those that fight with you. That song, "We shall overcome" is dead and gone. And if

you damn Negroes and Uncle Tom's don't wake up—you too will be dead and gone. And gone with the wind.

If we are going to pick up the violent approach than sing a song that will inspire us to uproot and destroy anything that gets in our way. Sing a song of Freedom, Justice, Equality and land. In turbulence, I don't want you to think, that I'm only suggesting weapons of war alone. Use you mind, tongue and pen. Disrupt their intellectual, religious, social, political and economic circles with truth. And if we are going to eradicate the ideological fallacy of these institutions, all we need is truth. But if we are attacked, violently by the author of lies, wickedness and hypocrisy, then let the insurrection begin.

In closing, the Any Means Necessary would be to fulfill the prophecy that is written in the FBI File on Malcolm X. But first allow me to read to you what is written. It says:

Malcolm and the American State

For maximum effectiveness of the Counterintelligence Program, and to prevent wasted effort, long-range goals are being set.

1. Prevent the coalition of militant black nationalist groups. In unity there is strength; a truism that is no less valid for all its triteness. An effective coalition of black nationalist groups might be the first step toward a real "Mau" in America, the beginning of a true black revolution.

2. Prevent the rise of a "Messiah" who could unify, and electrify, the militant black nationalist movement. Malcolm X might have been such a "Messiah"; he is the martyr of the movement today. Martin Luther King, Stokely Carmichael and

Elijah Muhammad all aspire to this position. Elijah Muhammad is less of a threat because of his age. King could be a very real contender for this position should he abandon his supposed "obedience" to "white, liberal doctrines" (nonviolence) and embrace black nationalism.

— F B I
m e m o r a n d u m ,
March 4, 1968

To fulfill this prophecy, we must insure the coalition of Militant Black Nationalist groups. In unity and strength, we must organize an effective coalition of Black Nationalist groups to bring about a first real "Mau" in America, the beginning of a true Black revolution.

This will create the condition right for the rise of a "Messiah" who will unify and electrify the Militant Black Nationalist movement. After this there will be no more turbulence, you will have to redefine that term, there will be nothing other than a true Black Revolution: An action that is bloody... based on land, knows no compromise, overturns, uproots and destroys what ever gets in its way. Thank you.

QUOTE

"How do we fight such a system? With faith, truth and oneness... Use you mind, tongue and pen... Disrupt their intellectual, religious, social, political and economic circles with truth. And if we are going to eradicate the ideological fallacy of these institutions, all we need is truth. But if we are attacked, violently by the author of lies, wickedness and hypocrisy, then let the insurrection begin..."

Stony Brook

en

ACCION

March 24, 1994

The Latino supplement to BLACKWORLD newspaper

Vol II, no. 6

The Role of Latinas in Today's Society *Homemaker vs. Working Mother*

by Marilyn Ramirez

Today's Latina has many more opportunities open to them than their mothers, despite the fact that they come from a culture dominated by machismo. In the past, they were locked into the roles of mother and homemaker. Now many are achieving success outside the home as well by incorporating the roles of homemaker, mother and working woman.

Latinas today have many role models within the public sector that are visible to us all. In New York City there are several Latinas holding key positions in politics and business. Jacqueline Rivera is the Assistant Treasurer of Chemical Bank. She began as manager of Chemical's Latino market division. Ninfa Segarra is the Deputy Mayor in the new Guiliani Administration. She is an accomplished attorney as well as the mother of two. Daisy Exposito was the producer of *Visiones*, a TV show geared to Latinos in

New York and discussing important issues in the Latino community.

In order for Latinas to be successful today we must incorporate into our lives four qualities. These qualities are independence, education, commitment to hard work, and self-confidence. These qualities are vital for Latinas to continue the progress we have already made.

Latinas must be independent. We must face reality. In order to achieve we must do it ourselves. No one will do anything for us. If you want something you need to set a goal and work towards it. Our future is in our own hands.

Independence in Latinas breaks many traditional roles. No longer must we depend on our families for everything or on a man. We should be our own person. Don't be locked into being something that you're not happy with.

Education is important to Latinas

because it is a source of empowerment. Education will open our minds to new ideas and perspectives. It also will give us better chances for success in the workplace. It gives us more opportunities and more career choices. With these choices and opportunities we prosper financially as well as socially. We can continue to achieve a higher socioeconomic status.

Hard work is a quality that is central to our success. We must be willing to go beyond the boundaries and to give instead of one hundred percent, we must give one hundred and ten percent. Latinas have two strikes against them. They are a double minority, they are minorities both in gender and in race.

Today Latinas must be willing to work harder. Especially if they want to raise a family. With the problems of our society raising a family becomes more and more difficult. If we intend to have

a career outside the home and raise a family we must be committed to our goals and to their achievement.

Most of all Latinas must have a strong sense of self-confidence. We must know that our dreams can become a reality. We must continue to tell ourselves that success is out there. But most of all we must know that our goals can be achieved and that success is within our reach.

Role models are those who inspire us to grow as individuals and teach us to achieve greater results. They can be the women who stays home, and cares for her children as well. These role models are our mothers, aunts and sisters. Once we have achieved success, we must remember that we have a responsibility to future generations and to our community to be the next generation of role models.

All in All, Still Celebrating 150 Years of Independence!

by D. M. Abreu

The Dominican Republic is a small country located in the Caribbean Sea. The early 19th century saw the Dominican people struggling for independence—not only against Spain and France, but also the Haitians with whom they share the island of Hispaniola. It's history has been marred by violence and civil war.

In 1492, Columbus landed on Quisqueya which he named Hispaniola and left his brother in charge. His brother established the first city of the new world, Santo Domingo. France's wars with Spain eventually divided Hispaniola, the right half belonging to Spain (Dominican Republic) and the left to France (Haiti).

The Dominican Republic has faced many economic difficulties. The problems with the economy started when the island was divided and the French side prospered.

In a slave revolt in the early 1800's, Haiti expelled all colonial influence and took over the entire island. After several unsuccessful attempts, independence was finally achieved on the 27th of February, 1844.

The leader of the independence movement was Juan Pablo Duarte, who on July 16th, 1838, formed a secret revolutionary society, the Trinitarian. This name referred to three individuals who composed the group and also their religious faith.

When the Dominican Republic claimed its in-

dependence from Haiti, it was too weak economically to support itself. Thus it asked the U.S., who was only to eager to help, for financial assistance. However, when the U.S. took over the finances of the country, its national debt soared.

In 1930, General Rafael Trujillo became the dictator of the country with support and manipulation of the government by the U.S. During his rule, the economy flourished, paying off the national debt and putting an end to the U.S. control of the country's finances. However, after his assassination (allegedly by the CIA), the country again faced economic difficulties and the U.S. forcibly took control of the economy as it did before.

Their motto, "God, Fatherland, Liberty" and religious symbols characterize both the Dominican flag and its coat of arms. The blue represents liberty, red for fire and blood of the independence struggle and the white cross as a symbol of sacrifice.

Although today the island is still confronting many economic hardships, the world has seen and benefited from the many contributions of the Dominican community, from music, dance and culture to sports and science.

Juan Pablo's dream of a sovereign free land has now celebrated its 150th year. All those who died for the independence movement can now rest in peace knowing that their struggle was not in vain.

LASO presents the gala
event of the semester...

The Annual
Semi-Formal
extravaganza

coming Saturday,
April 23rd...

1994 Brings New Faces To Pat Lax

BY JASON YELLIN

As Stony Brook enters its sixth season as a Division I lacrosse program they are beginning a season featuring many new faces on the field and off the field.

On the field, the Patriots had just seven returning players and 22 newcomers during their home opener against Air Force last weekend where a Stony Brook rally just fell short, losing 6-5 in overtime.

On the sidelines, seven year coach John Espey will have two new assistance by his side. Jim Strub and Sal LoCascio were named assistant coaches this past January.

Strub comes to Stony Brook with a wealth of lacrosse experience. For the past year and a half, he served as an assistant in his alma mater Brown University. Prior to serving as coach, he helped the Bruins to three consecutive NCAA playoff appearances.

Locascio is a name that is familiar to many Long Island lacrosse fans. He is currently the goaltender for the New York Saints of the Major Indoor Lacrosse League.

He has been named the team's most valuable player for the past three seasons, as well as an all-pro for the same time span.

A 1989 graduate of the University of Massachusetts, LoCascio was a four-time All-American who led the Minutemen to NCAA tournament all four years. In addition, LoCascio

1994 PATRIOT LACROSSE SCHEDULE	
March 20	AIR FORCE 5-6
March 26	vs. Colgate
March 30	at Providence
April 2	DARTMOUTH
April 9	HARTFORD
April 12	at Rutgers
April 16	at N. H.
April 20	at Marist
April 23	PENN STATE
April 30	at Navy
May 4	at Adelphi
May 8	N. CAROLINA

was a member of the 1990 US National team that won the World Championships and will compete with the same club in 1994.

Strub will be responsible for working with

the midfielders and have a major role in the area of recruitment for future Stony Brook players.

LoCascio will spend much of his time working with Stony Brook goalie Steve Cox, Kevin banks and Dan Lozza.

Stony Brook will be looking to major contributions from two big time defenders Brian McDonald and Loren Herod.

McDonald is a transfer from Nassau Community College. "He is a big stong defenseman and should find a starting spot on our close defense," said Espey, who has known McDonald for several years. When McDonald was a freshman at Chaminade High School, Espey was his basketball coach.

Herod was an Empire State player from Western New York while at Stanley High School in upstate, Webster, NY. "Loren is very stong and quick," Espey said. "He will get plenty of time as a long stick midfielder also."

Among the freshmen expected to bring immediate contributions is Fayetteville-Manilus midfielder Derek Reyna.

"Derek is a very good face-off man that helped lead F&M to the New York State Championships," said Espey. Also coming to Stony Brook from the Syracuse area are freshmen Courtney Wilson (middle/attack), Rob Aitchison (middle/attack) and Ed Warner (defenseman)

Patriots Swim to Success

BY GLENN STORDEUR

The Stony Brook men's team capped off season with a seventh place finish in the Metropolitan championship. Head Coach John DeMarie was pleased with his teams performance as most of the swimmers achieved personal best times. DeMarie said "No coach can ask for anymore, we did not have enough swimmers to be a team threat but individually we had well over 90% of our swimmers achieving lifetime best times."

DeMarie was honored at the meet in this his 15th and final season as head coach. DeMarie has been promoted to the position of chairman of the physical education department at Stony Brook. DeMarie said " its' a great challenge for me, its' new and ex-

citng, I have been looking forward to it."

Reflecting on his years at Stony Brook, DeMarie said " I feel I have accomplished what I set out to do " and pointed to his four dual meet titles, two Suny Center chamionships and two metropolitan championships.

In addition, Demarie was proud that he coached the only undefeated team ever at Stony Brook and over 140 new university were set. At the meet, senoirs Dan Tesone and Larry Sawyer made the national championships for diving and senoir captain Joe Morawski swam a personal best 2:16 in the 200 breastroke.

During the season, the team defeated New York Maritime (124-105), Albany (128-98) and Adelphi(111-87) this season.

The Lady Patriots finished their season at 6-3 and took fourth in the Metropolitan Championships with 225 points at Kings Point. The team was led by Kristen Bernard, Mary Angelini, Corinne Jones and Amy Romano. Bernard, a sophomore, finished fourth in the 100 free (57.44) and 6th in the 200 free (2:09.33).

Angelini, a senoir, took second in the 3m dive and sixth in the 1m dive. Jones, a sophomore, took fourth in the 200 butterfly(2:27.58) and eighth in the 200 individual medley(2:26.39). Romano, a freshmen, took seventh in both the 200 breastroke (2:42.58) and the 200 individual medley(2:25.36).

The Stony Brook relays took fourth in the 200, 400 and 800 freestyle relays and fifth in the 200 and 400 medley relays. During the season, Stony Brook defeated Queens(167-129), Albany(108-29), William Paterson(82-56), New Paltz(121-119) and Manhattanville(131-79). Stony Brook also took second at the Skidmore Inviational and third at the Stony Brook Defender's Cup.

Dual Awardees

From back page

the weight to earn fifth and sixth place, with throws of 11.4 and 10.93 meters, respectively.

The top three finishers in each of the events are awarded All-ECAC honors.

The women's indoor track team traveled to Smith College in Northampton, Mass., to compete in the ECAC Championships on March 4.

Sophomore sensation Julie Bonura was tops in three events, pacing the field in the 55-meter dash (7.27 seconds), 200-meter dash (25.9) and the long jump (17

feet, 9 and one-quarter inches).

The times in the 55 and 200 were personal bests for the Port Jefferson Station native. For her efforts,

Bonura earned VIP Club Athlete of the Week honors. Bonura will run in the NCAA Division III Championships on March 11 at Wisconsin-Oshkosh.

The Patriots also got a strong performance from Claudia Puswald, who tossed the 20-pound weight 12.91 meters, a new personal best and good for ninth place overall.

Baseball

From back page

a tough nine day, ten game trip to Florida in late March. Senk cites the preparation and the commradery that the trip brings to the team.

"The trip we took last years ago was a big part of our success in capturing the ECAC Championship," said Senk.

In addition to the always competitive games in the Sky-line Conference, Stony Brook will face 1993 playoff teams Kean and Old Westbury along with Division II opponents Adelphi, Queens, Dowling, Concordia, Mercy and Molloy as the program prepares itself for the upgrade to Division II.

Phat Pat Stat

Senior Dan Tesone was named an all-American Diver as he finished 14th in the NCAA National Tournament Championships which was held in Massachusetts last Friday.

Tesone is the first Stony Brook diver to earn such an honor. There have been four swimming all-Americans in Patriot history.

Tesone placed 15th after the qalifying round and ended with 3443.65 points in the Tournament.

Sport Shorts

The softball team is looking to rebound from a dismal 2-12 1993 season as they open up against Mercy College on Thrusday.

The 1993 squad was plagued by the weather which forced the cancellation of several games. They were also troubled by the lack of depth of their pitching staff.

BLACKWORLD

SPORTSPAGE presented by...

SPORTSIGNAL

Canada And Gill Named All-Americans

BY JUSTIN SCHEEF

Senior sprinters Jerry Canada and Roger Gill were named All-American in the 400 meter dash as they finished third and fifth respectively in the NCAA Division III Championships.

Gill ran the event in a time of 49.56 which was slower than his time during the ECAC Tournament. Canada ran the 400 meter event in 49.73.

Gill said that he was running "injured" as he pulled both his hamstrings during the qualifying round where he only finished third in his heat, running at a 49.73 pace.

For Gill it was the fourth All-American accolade he has garnered in his four year Stony Brook career, while for Canada, it is his first such distinction.

Sophomore Julie Bonura just barely missed the cut in the qualifying rounds of her events in the Nationals as she placed ninth in both the long jump and the 55 meter dash.

The prior weekend, both Gill and Canada led Stony Brook to a second place finish in the

ECAC Men's Division III Indoor Track Championships March 4 at the Indoor Sports Complex.

Stony Brook garnered 86 points, second to the U.S. Coast Guard, who cruised to victory with 150 points.

Gill earned Most Valuable Competitor honors, breaking two meet records en route to winning the 200-meter and 400-meter dashes. Gill also teamed up with Canada, Ken Napier and Jeff Morgan to outrun all in the 1,600-meter relay.

"It's great, one big word...great," Gill said. "It's a great way to go out. I was relaxed the whole meet."

Gill and Canada's performances made them qualify to compete in the NCAA Division III Championships

In the 400-meter dash, Gill smashed his own meet record in 48.7 seconds, better than his 49.27 last year. Canada finished second in 49.5 seconds.

Gill also broke the meet record in the 200,

as he finished in 22.2 in the first heat. "The talk was that I ran the semis fast, but I didn't know that I ran that fast," Gill said.

In the final, the Springfield Gardens native wasn't as quick, but was just fast enough to beat teammate Canada for top honors in 22.8 seconds. Canada finished second in 23.0.

Morgan finished third in the 55-meter high hurdles with a time of 8.1 seconds. In the 800-meter run, Napier finished a strong fourth. Rory Manning finished third in the 1000-meter run.

Several Patriots also turned in strong performances in the field events. Canada, a senior from Freeport, leaped 6.8 meters, good for second place in the long jump.

Jeff Vitale was able to clear 12 feet, 6 inches in the pole vault, earning him third place.

Three Patriots placed in the 35-pound weight throw, led by Brent Spinieo with a 12.29 meter toss. Mike Helbig and Ed Shepard hurled

Continued on the inside page

Young Patriot Team Aim for Set Goals

Patriot baseball Head Coach Matt Senk has two goals for the 1994 season: win the Skyline Conference championships and qualify for post-season play in either in the NCAA or ECAC play-offs.

"I have the same expectations of my team and myself every year," explained Senk. "This year's team is younger than the ones I've had in the past. Because they have yet to achieve either of these goals, they are focused on winning."

This year Senk will rely on a young pitching staff that gained valuable experience last season. Junior Mike Robertson is penciled in the team's number one starter position.

"Mike emerged as a quality pitcher in his freshman year when he won five games and struck out 31 batters," said Senk. "He had an averaged sophomore season but appears physically stonger and more confident coming into 1994."

Sophomores Tim Lynch and Patrick Hart are scheduled to be the team's number two and three starters. Lynch was 4-1 with a 2.51 ERA as a freshman starter and Hart was the team's spot starter and reliever last season.

Transfer Carlos Quiroz is the leading candidate to be the team's fourth starter. "Carlos was in Old Westbury's starting rotation last season and was one of thier top pitchers," said Senk.

Senior Drew McDowell has been moved to the bullpen and is expected to be the team's closer.

McDowell, combined with sophomore Garrett Waller should give the Patriots a one-two punch out of the bullpen.

"Drew has started in the past but has the maturity to be our

BASEBALL HOME SCHEDULE

Mar 22	Queens
Mar 23	Dowling
Apr 8	St. Thomas
Apr 9	K. Point (2)
Apr 13	Molloy
Apr 16	Mt. St. Mary (2)
Apr 19	St. Joe's (LI)
Apr 22	Adelphi
Apr 23	NJ Tech (2)
Apr 24	Upsala (2)
Apr 30	M'ville (2)

closer," said Senk. "When he is on, he's as good as anybody around. Garrett really came on at the end of last season and was out top middle reliever."

Adding depth to the pitching staff are sophomores James Mezey, and freshman Luis Amador, Donald Ecker, Matt Goodman and Dolan Patrick.

Junior Dave Marcus, a first team all-region and all-conference performer last season, will be behind the plate and responsible for handling the team's young pitch-

ing staff.

"Dave was our most valuable player last year and is a great defensive catcher," said Senk. "Our pitchers love throwing to him. In addition he has a career .400 average and is emerging as a real team leader." In 1993 Marcus either led or was second on the team in RBI's, hits, run scored, home runs, doubles, walks, and slugging percentage.

Stony Brook's infield is the team's youngest unit, with three sophomores and a freshman expected to get the starting nods. Sophomore Joe Nathan will start at shortstop and bring big-league potential to the Patriot line-up.

"Joe spent most of the last season at third base and has caught the eye of scouts with his size (6'4"), range and major league arm," said Senk. "He also is much stonger than last year and now brings good power to the plate."

Sophomores Jason Cifuentes (second base) and Makr Balsamo (first base) are expected to get the start on the right side of the infield after seeing limited duty as freshmen.

"Jason and Mark have both stepped up their games from last season and should be ready for the challenge of starting," said Senk.

The third base job will be handled by either freshman Scott McAleer are transfer Will Bernake.

"Scott is a good athlete with a strong bat," said Senk. "He may also see time in the outfield for us."

Other players vying for time in

the infield will be freshman John Callender, Frank Colon, Spyros Economou and Rich Nordt.

Sophomore Erik Haag, who is coming off a great fall season, will be the teams designated hitter and might play first bas eon occasion.

Senior Adam Karol, will play center field and anchor the Patriot outfield.

"Adam covers a lot of ground and can get the balls hit to the gaps," said Senk. "He helped this team by playing a solid center filed and doing the little things well."

Joining Karol in the outfield are sophomore Chris Livingstone and freshman Jason Fiermonte.

"Chris worked hard in the off-season," said Senk. "Jason is a good hitter with a stong arm."

Senior Sal Azzariti heads the list of Patriots expected to see action in the outfield. other outfielders are freshmen Mike Anello, Anthony Bodolato, Patrick Daly and Sam Jalayer

The Patriot Schedule includes

Contiued in Inside page

Inside:

Lacrosse Preview
Men's Swimming
Women's Swimming
Phat Pat Stat