

# BLACKWORLD

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

February 28, 1993

ONE NATION

Volume 29, Number 1

Oh,

Kinsmen!



Charles Valembrun.



**We Must  
Meet The  
Common  
Foe**

# HABARJ GANJ

3/2/94 - *Wednesday* - Lecture on how to become a doctor of Osteopathic. To be held at 8:00 PM in Douglass college at Tabler Quad. Refreshments will be served. Limited seats are available. For more information call 632 - 3311.

3/2/94 - *Wednesday* - Discussion on "Women Who Work and Love" To be held in Langmuir Main Lounge at 7PM. For more information call 632-6671.

3/3/94 - *Thursday* - On Strivers Row. Showings

will be from March 3 - Marck 6 at the Theatre One Staller Center. Showtime 8PM for showings through March 3. March 6 performance at 2PM. Tickets \$6 for students and senior citizens and \$8 for the general public.

3/4/94 - *Friday* - H.S.O. and C.S.O. party. "MARCH MADNESS '94." Tickets \$3 on campus, \$5 off campus.

3/7/94 - *Monday* - Work of Women Artists/ Women in the Arts Foundation. Monday through Friday, noon -

4PM. To be held in the Stony Brook Union Art Gallery.

3/8/94 - *Tuesday* - Forum hosted by the Brothers of Alpha Phi Alpha Fraternity titled "The Role Of The African-American Male In Today's Society." To be held in the Stony Brook Union Ballroom. For more information call 632-3671.

3/8/94 - *Tuesday* - Concert Of Music By Women. To be held in the recital hall in the Staller Center at 8PM.

3/10/94 - *Thursday* -

Women Artists Panel Discussion, "Opportunities for the Future Career of Women Artists." 5-7:30 PM in the Stony Brook Union room 231.

3/12/94 - *Sunday* - Alvin Ailey American Dance Theater. Judith Jamison, artistic director. Classic and new works. Main Stage, Staller Center. 8PM.

3/16/94 - *Wednesday* - Women in Leadership: Special Workshop. 12:40 - 2:10 PM in room 231 in the Stony Brook Union.

*We are the builders of the pyramids, look what you did. The first to walk the earth, the first to live So much to tell the word. \ The truth no longer hid We've got to tell the stories (All the stories) Of our glory, and sing it to the children -ad in ESSENCE magazine Feb. 1994.*

by Natasha Christopher

The month of February is very significant in the lives of African-Americans. The man who initiated this celebration of the African-American heritage was Carter G. Woodson. He was born in New Canton, Va. on the James River but spent most of his adult in Washington D.C. He entered high school at the age of twenty and graduated in a mere two years. In 1908, he received both his B.A. and M.A. from the University of Chicago. Woodson then went on to acquire his Ph.D in history from Harvard University which he completed in 1912.

"Carter wanted to make known the achievement of those of African ancestry. Many believed that African history was one of savagery and slavery. He showed great foresight in his desire to preserve, maintain, and disseminate historical materials relating to the Afro-American experience". (Journal of Negro

History)

Black History Month was at one time only a week long and called Negro History Week. This was all changed in 1976. The significance of the Bicentennial (July 4, 1976) prompted the extension of Negro History Week : the celebration was lengthened to a month. Each week in February was assigned a designated theme: Week 1 celebrated our heritage and was entitled "Let us remember"; Week 2 was filled with festivities and named "Let us celebrate"; Week 3 was horizons and entitled "Let us shape today; and finally, Week 4 was devoted to the future and was designated "Let us look at tomorrow."

The concept of making Negro History in the month of February came about because we celebrate the birthdays of Abraham Lincoln, Frederick Douglass, and George Washington. We celebrate Lincoln's birthday on the 2nd and recog-

nize him for passing the Emancipation Proclamation. Douglass is commemorated on the 14th for his role in the Emancipation prior to the Civil War. Washington is celebrated on the 22nd for his motto in life that slavery was evil. Washington provided in his will that his slaves be released. The month of February comes as a great month of the year to honor these three distinguished workers for freedom.

Is one month enough to celebrate our culture, our heritage, ourselves? In my opinion, no. One month is not long enough to celebrate ourselves as well as our history. We have acquired so many different and unique ways of doing things in comparison to other cultures. One month is definitely not enough to appreciate and acknowledge our ancestors for what they have done and what they went through for us.

It is acceptable for other cultures

to acknowledge and uphold February as Black History Month. For us African Americans, we must realize that each month should be observed as Black History Month. Throughout the years, the only history that we learned in school was American and European History. The discussions of Africa was minute compared to other histories discussed. Every battle that was lost must still be fought for in the hope of accomplishing what our forefathers had initially set out to do.

Woodson believed that people neglected recognition of Black contribution to America's growth and progress. He created Black History Week to promote appreciation of the life and history of the Black American and encourage understanding of present status. Ultimately, Black History Month was created to enrich the promise of the future.

## It Takes More Than A Month

# RACE, HATE, and THE AMERIKKAN WAY

by Lauristine Gomes

*"Black people and people of color and women will always be a threat to the system whenever they organize to empower themselves because the system is partly based on their disempowerment."*

Dhoruba Bin Wahad

American education was founded on the principle of Americanization. It was necessary to foster an American identity so that the European settlers would feel like "Americans", and not British subjects displaced in a foreign land. The school system was set up to create a patriotic people who would look upon this stolen land as home. However, many old British traditions and systems were incorporated into the new American system. That is, education was, and still remains, a privilege. That privilege was extended only to rich, white, males. A De Facto aristocracy was the result. Two basic characteristics of colonial education are as follows:

1. American education would be upper-class oriented.
2. Women, minorities, and the poor would be excluded from access to education.

The modern day manifestations of American education's practices of exclusion are clear to those who feel it most. As an Afrikan student on Stony Brook's largely Caucasian campus, one can see the fallacies in Administration's attempt to classify Stony Brook as a diverse, multicultural institution. Just over 25 years ago, Afrikans and other so-called minorities were prohibited from attending the State University of New York system. Now in the politically correct climate promoted by the nation, Student Affairs and Administration claim to celebrate and embrace diversity. Could it be they have finally acknowledged the great advances of Afrikan civilization? Are women really being given credit as scholarly individuals capable of doing more than getting pregnant? Is the power structure conceding to those systematically subjugated and left out? I think not. The guise of multiculturalism is one which allows evil-minded thieves to show off their acquisitions through teaching his-story courses and such. The story is a touch different, but the storyteller is still the same. Through "diversity" we can now be brainwashed about our own existences and triumphs by people who neither recognize nor identify with them.

Even as so-called minorities flock to this research university, inclusion is an ideal yet to be realized. For example, the Editorial board of Statesman (the campus mainstream newspaper) includes only one non-white person. Can BLACKWORLD newspaper be accused

of similar practices? In order to answer that question it is necessary to investigate the reasons that BLACKWORLD newspaper was created. We must remember the American education systems exclusion of minorities and the ideas of inferiority placed on these "undesirables". Black fraternities and sororities were formed because their white counterparts refused to allow inclusion. It is questionable as to whether they could have developed fully their Afrikan selves in an atmosphere spotted by White realities vs. Black

ones. This goes back to BLACKWORLD newspaper, a publication created for and by people of color to communicate and celebrate concerns facing these people specifically.

The oftentimes racist and insulting campus newspaper "for everyone", Statesman, needed alternatives that represented significant "others", so publications like the Press and BLACKWORLD were created. No doubt this was because many times, when Statesman just called it as "seen", the view was quite narrow. Recently, accusations were thrown in an abuse of power by those using the campus paper as their own 27,000 dollar a year party machine. These sweeping allegations indicted Afrikans-in-Amerikkka as being "downright revolting" and stated that Port Jefferson is better off not being a College Town because "...all of the youths this school has recruited can go and pillage our local communities the way they did their hometowns..." Such placing of blame sounds familiar doesn't it? It's almost impossible to distinguish between these inflammatory comments and those made by Hitler which blamed Jewish people for the financial crisis of Germany. Before Hitler could justify extinguishing unsuspecting Jews, he first had to associate them with and blame them for German society's problems. Richard Cole is the latest in defamation. Just pick up the Statesman and try substituting "Jews" each time the word "Blacks" is used. Then, go read one of Hitler's speeches. Sounds like

Hitler is Cole's mentor doesn't it? The point I'm making is that bigots will always disguise their feelings in cleverly plotted rhetoric, backed up with finger-pointing. It is up to the accused to realize that at some point, words may turn into action. It is for this reason that it comes as no great shock that student leaders of the campus Afrikan community received a disturbing note on Thursday, February 24th 1994. At approximately 8:45 PM, a death threat and racial slurs were taped to the door of the BLACKWORLD office,

located in the basement of the Student Union. The threat was handwritten on a ripped out sheet of notebook paper.

**"GO BACK TO  
THE PLANET OF  
THE APES YOU  
HYPOCRITICAL  
SPOOKS"**

It read, "GO BACK TO THE PLANET OF THE APES YOU HYPOCRITICAL SPOOKS. YOU TELL SALIH IF HE SAYS ONE MORE THING ABOUT WHITES OR JEWS HE'S GOING TO GET A BULLET PUT IN HIS FUCKEN HEAD. WE KNOW WHERE HE LIVES." The slurs were written under each photograph on page 3 of the Statesman Volume 37, Number 38. The photographs are of student leaders Maurice "Salih" Douglas (AASO President), Aliyyah Abdur-Rahman (BLACKWORLD Editor-in-Chief), Jerry Canada (Student Polity President), and Joseph S. Desmarat (new MPB Vice President). Under Jerry Canada's name the words "DICK HEADED ASSHOLE" were written. Likewise, "LOW LIFE NIGGERBOY" was the epithet of choice for Maurice "Salih" Douglas' picture. Joseph S. Desmarat's name was marred by the words "SCUMBAG SPEARCHUCKER" which were scrawled beneath his likeness. And the final blow was delivered via the words "AFFIRMATIVE ACTION QUOTA BITCH" which were placed next to Aliyyah Abdur-Rahman's picture. A report was filed with Public Safety and the note and page were taken as evidence. It is because of bureaucratic tie-ups that the

actual evidence could not be printed at press time. However, BLACKWORLD newspaper hopes to be able to include a copy of the evidence in the next issue due out in two weeks.

It is important to critically examine the events leading up to the death threat and slurs.

1. In his column from 2/7/94 to 2/21/94, Richard Cole, Editor-in-Chief of the Statesman slanders and misquotes people of Afrikan descent in general and BLACKWORLD newspaper specifically.

2. Monday, 2/21/94 a Town Meeting is held at the Uniti Cultural Center as a result of growing concerns due to the defamation of character of campus Afrikans-in-America in Cole's flagrant attacks in his column.

3. Thursday, 2/24/94 "Letter to the S.U.N.Y.S.B. Community from Richard Cole," is printed on page 7 of the Statesman Volume 37, Number 38. Featured on page 3 are four close-up shots of Afrikan student leaders who spoke out against Cole at the aforementioned meeting.

This chain of events contains vital information and are in by no way accidental. Just as Hitler purposely made Jews into targets for his hatred, the pictures on page 3 in Statesman were headshots with fragmented statements under them alerting would-be assassins of who supposedly said what. It is extremely interesting that in Cole's "letter to the community," he states, "I only hope that those student leaders calling for my silence realize their hypocrisy..." A direct link can be found between Cole's choice of words and the words of the death threat which read "GO BACK TO THE PLANET OF THE APES YOU HYPOCRITICAL SPOOKS." It seems as though those who made the death threat and Cole share a fundamental lack of vocabulary. Come on Richie, redundancy is as bad as racism. Good, solid writing is based on fact and not just emotions and opinions. The facts have been presented, use them along with your unique mix of emotion to form your own opinion on RACE, HATE and THE AMERIKKAN WAY.

*"When standing in the presence . . . of Bigoted Caucasians, those who would strip you of your spiritual dignity, for self reassurance, my Son, reach down with your hand and clutch the crotch of your trousers. Take hold of your balls, your nuts, for here lies the secret of your power. This center of your masculinity is what such people fear most about you."*

The Nigger Bible

Robert H. deCoy

# OFFICIAL STATEMENT FROM THE STUDENT COALITION

In Monday's issue of Statesman, the main campus newspaper, an article was published written by the Editor-in-Chief, Richard D. Cole, entitled "Stony Brook Teaches Reactive Racism." Placed on page 3, it appeared to be a full-length feature article in the heart of the news section of the paper. Upon closer examination Mr. Cole's "article" has been discovered to be an opinion piece justifying his admittedly racist ideology. The work was not identified as an editorial nor was there a disclaimer clarifying that the "article" does not represent the views of Statesman and is the sole voice of the author (who happens to be the Editor-in-Chief). All other opinion pieces and editorials in this issue were placed in the Op-Ed section of the paper and were clearly identified as such.

We, the students of the State University of New York at Stony Brook, feel that Mr. Cole's "article" is a violation of the trust placed in him as Editor-in-Chief. Mr. Cole has an "ethical responsibility to veto controversial material before printing it." (Newsday, February 22, 1994, page 34). Mr. Cole committed a clear abuse of power by using his influence as Editor to improperly feature his opinion in the news section of the paper. No other editorial/opinion piece was given an entire page, nor was so prominently displayed. This is not a coincidence. In taking such liberty with the campus paper, Mr. Cole acted irresponsibly and abused his position. He used a public forum designed to represent the general views of the entire campus community as a personal venue for his ideology.

By singling out and attacking specific populations of the Stony Brook campus community, Mr. Cole has done a disservice to the entire university. He has betrayed the trust placed in him by the students who pay the referendum to fund Statesman; he has misrepresented the content and character of the campus community; he has offended and attacked entire segments of the campus population solely on the basis of the color of their skin.

We do not seek to censor Mr. Cole, nor do we wish to silence him. We do feel, however, that he must be accountable for his actions. The manner in which he chose to air his views was inappropriate and inflammatory. As Editor, Mr. Cole knows the proper forum for the expression of personal views. If he genuinely does not have a knowledge of journalistic procedure and ethics (Mr. Cole has never taken a journalism class at Stony Brook), then he does not have the qualifications to be Editor-in-Chief and should not hold the position.

There are several glaring examples in his "article" where Mr. Cole blatantly misrepresents the truth. They are as follows:

1 - At the Haitian Students Organization meeting Mr. Cole refers to (which took place two years ago), he failed to introduce himself to the group or indicate that he could not understand Creole, the language the meeting was being conducted in. If he had, a translator would have been provided for him, and he would have been included in the discussion.

2 - Concerning the alleged threats against him by members of Malik Sigma Psi, Mr. Cole was never directly threatened by any member of that organization. In fact, the alleged threat came to him through someone who themselves could only say that something that was "supposed" to happen. Mr. Cole apparently did not feel endangered enough to file a police report. In a gross assumption he then ridiculously attempts to connect some scratches on his car to this alleged threat.

3 - Mr. Cole's implied characterization of the campus film society, COCA, as racist is completely unfounded. He did not bother to find out what the complimentary ticket policy for employees is, or if the handful of students he saw being admitted were, in fact, working employees. Instead, Mr. Cole saw Black students being admitted to the event and assumed there was a prejudicial policy behind it.

4 - At no time, either explicitly nor implied, did BLACKWORLD publish the statement "Keep The White Man Out." Mr. Cole is referring to an editorial in which it was stated that Black students should do their academic best to excel during finals week. He did not attempt to find out what the statement, written in slang, meant and again assumed a racist interpretation.

5 - The Uniti Cultural Center is an organization established to provide a space for programming and a forum for all cultural groups on campus. Its board is elected during campus wide elections and every cultural organization is a member. The Uniti Cultural Center as an organization has never aligned itself with any particular political group. If individuals in elected positions have voiced personal alliances with outside groups, Mr. Cole needs to address these issues with those individual people and voice his discontent during elections.

In short, Mr. Cole has shown incredibly poor judgment and a complete lack of journalistic integrity. As members of the SUNY at Stony Brook community, we are appalled at the intentional insult to African-Americans and the misrepresentation of the campus community in general. In a university such as ours, there must be an open discourse on issues concerning all students. Healthy debate challenges us to coherently articulate our beliefs and ideas and encourages us to broaden our educational base. Mr. Cole's "article" and the issues its publication represents fostered neither response. Instead it embodies the very worst the human spirit has to offer and serves to inflame and provoke ignorant, hateful, racist ideologies. If anything, Mr. Cole's mean-spirited remarks highlight the failure of higher education to act as a venue of consciousness-raising and enlightenment.

The following actions must take place in order to rectify the grievous wrongs, as stated earlier, to the campus community:

1. Richard Cole must be removed from his position as Editor-in-Chief of Statesman. Not only has he shown himself to be uniquely unqualified for the position, he violated basic journalistic and ethical tenets and used his position of authority to manipulate a mainstream campus publication into a forum for his own views.

2. Statesman and Richard Cole must face disciplinary charges by the State University of New York at Stony Brook. Statesman abdicated its journalistic responsibility by allowing Mr. Cole's work to be published in the manner it was, making it vulnerable to legal suits of libel and slander. Mr. Cole violated the University Student Conduct code, which states under General Campus Regulations, section 1 "no student shall assault, threaten... or otherwise physically, verbally, psychologically... abuse any other person on the University campus... this includes, but is not limited to... any incidents of verbal, physical... psychological harassment or abuse."

The statements made by Mr. Cole clearly single-out many individuals of African descent and constitute verbal harassment and assault.

3. Statesman must print a full page apology and retraction of its irresponsible behavior and violation of campus trust. This retraction must address all the organizations specifically named in Mr. Cole's "article", the African-American student population and the general campus community.

Until these demands are met, there will continue to exist an atmosphere of anger, betrayal and suspicion among the various populations which make-up the diverse communities of SUNY at Stony Brook.

It must be understood that this statement in no way reflects a personal attack upon Richard Cole. Rather, it is a consensus of views expressed by members of the campus community in opposition to his negligent behavior. Our concern is that the greater issues raised by the publication of this "article" and addressed in the above statement are taken seriously, identified as matters of importance to students and resolved accordingly, to the students' satisfaction. If these concerns are not met, an even greater disservice than Mr. Cole's "article" will have been perpetrated against those who attend this institution of higher learning and education.

Student Coalition, SUNY at Stony Brook

# The Legendary Bob Marley

On Friday, February 4th, the Caribbean Student Organization celebrated the Honorable Nesta Marley's birthday in the Student Union bi-level. Bob Marley's actual birthday is on February 6th. From the beginning of the celebration, Bob's music blasted and attracted many students. There were three vendors displayed. One sold t-shirts with African slogans, another sold African jewelry and paintings, and the last vendor sold a variety of Bob Marley posters, of which most were sold out. It proved profitable for all involved. It was nice to see so many students support the occasion.

At about 3 O'clock in the afternoon, a cultural show began. A live band called the Rebels performed songs such as "I Shot The Sheriff" and "One Love." The audience sang along and moved to the reggae beat. Next on the agenda was an African dance group called The Soldiers Of Jah. This group consisted of about ten adorable girls, who except for one, were under the age of 12. The audience enjoyed seeing the well coordinated young entertainers, who were dressed in black, perform their two dances. The last to perform was a speaker name Habte Selassie from the WBAI radio station in the city.

Habte Selassie spoke to the audience about Bob Marley and his legacy. Selassie stated that Marley's critical impact on society was as a "Rastafarian artist, crude businessman, hard worker, and devoted individual." Bob Marley believed in being a good artist and in preparation, which was very important. According to Selassie, "Bob teaches us to believe in ourselves and to be dedicated and committed in what we do."

Bob Marley came from the ghetto sects of Trenchtown. Born of a white father and a Black mother, he felt rejected by both races. This caused him to express

himself through music. He began singing with the Wailers, consisting of the legendary Peter Tosh, Bunny Livingston, Junior Braithwaite and of course Bob Marley himself. As a solo artist, he released seven albums, including two best sellers, "Exodus" and "Kaya." These albums led to the acceptance and spread of reggae worldwide.

According to Bob Marley, "Reggae was oriented from the Rastafarians and Jah inferences my (his) writing." Rastafarians base their views on the Bible. They also believe in the smoking and legalization of ganja (marijuana). They feel that the "natural herb" is necessary for meditation, reasoning, and increasing all the senses. As a Rasta, Marley believed that Haile Selassie of Ethiopia, otherwise known as "Jah" or "Ras Tafari" the living god.

Wildon Henville, a student at Stony Brook, who is also a Rastafarian, spoke to the C.S.O. members a few days before "Bob Marley Day." He spoke about the impact of Bob Marley, the humbleness of being a Rasta, and the impact of Jah on both. He told me that when speaking of Bob Marley, it would be hard not to include Haile Selassie or the Bible because these are the things that influenced Marley the most. He explained that all Marley's songs have messages. "Listen to the words, they say how he (Bob Marley) feels.

I thank Wildon for helping me to understand more about Marley and for helping me to hear the messages in the songs. If you need to read more on Bob Marley, there are books like Catch A Fire, written by Timothy White and Reggae King Of The World, written by Whitney and Hussay, that are available. I leave you with a few inspirational words from the Hon. Robert Nesta Marley himself.

by Alisha Griffith



Photograph by Island Records



Photograph by Adrian Boot

*Emancipate yourselves from mental slavery  
None but ourselves can free our minds  
Have no fear for atomic energy 'Cause none a them  
can stop the time  
How long shall they kill our prophets  
While we stand aside and look  
Some say it's just a part of it We've got to fulfill the  
book."*

## BLACKWORLD "KNOW THYSELF"

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# WE ARE ONE NATION!

# EDITORIAL

Greetings African brothers and sisters  
Greetings African mothers and fathers  
Greetings African ancestors and ances-  
tresses  
Greetings African people

Yim Hotep! (I come in peace!)  
As-Salamu Alaikum! (Peace unto you!)  
African people, it is wonderful to greet you! It is a brand new semester. BLACKWORLD has undergone yet another reconstruction, another resurrection. My people, you need only to turn a few pages and read the names of the new staff members. Tamara Blain. Lauristine Gomes. Marie Chen. Jackie Howell. Aneu Greene. Donald Lahens. We expect that from here and on BLACKWORLD will be a trusted source of information, culture, history, philosophy, politics. BLACKWORLD can be relied on to speak to you, for you, about you because BLACKWORLD was created for you and is put out by you!

February, as we've been taught, is Black history month. We do accept this as an opportunity to celebrate ourselves, culturally, historically. It is also an opportunity to define and redefine ourselves, to create and recreate ourselves. But one month out of a year is by no means enough to recognize, to recall, to resurrect our Black selves, our Black family, our Black community, our Black nation, our Black world. While we celebrate, we must know that we are not confined to a designated month. We are African people at all hours, on all days, of all weeks, of all months, of all years! We are African at all times.

February also brought the beginning of the Islamic holy month Ramadan. To all the Muslims on campus, I would like to say Ramadan Mubarikh.

My people, many of you have come to me with your concerns about Statesman. You feel angry. You feel betrayed by the paper that is supposed to be our collective campus voice. You are of-

fended by the attacks on our community, on our race as a whole. Many of you have told me clearly and explicitly that BLACKWORLD must respond. We will.

With regard to Richard Cole and Statesman who saw it fit to attack BLACKWORLD and the entire Black community in your latest issues, be forewarned that no longer will we move aside, shuffle to the back, cram our faces into our hands. No longer will we turn the other cheek. No longer will we accept malicious unfounded attacks. No longer will we accept misinformation, misrepresentation, misconceptions, mischaracterizations of our persons, our philosophies, our communities, our mores, our culture, our politics. No longer will we fund the dissemination of lies and hatred through our student activity fees. No longer will we ask you to explain nor accept an explanation for your feelings about, your perceptions of our Black people. No longer! We are prepared to do battle with your God complex.

Understand readers, those who are my own Black people as well as those who are not. For centuries my people have sought from white America a liberation that involves little more than being left alone!

There is a misconception about Black People, about our aspirations, our histories, our ethos, our lives, our values, our many and varied selves. African people are not pounding on the American door begging to get in. Africans in this country have turned from the door and have begun the processes of self-development, self-education, self-identification, self-reliance, self-sufficiency. It is to this that the dominant culture responds. In fear. All people are entitled to their language, their god(s), their land, their culture, their traditions, their communities, their futures, their selves. The experience of slavery for 300 of the 450 years spent in this hemisphere has violently stolen these

things from African people. We struggle to regain them in an effort to regain ourselves.

Who is anyone to interfere with our Black processes? Who is anyone to blame social evils, crime, racism, hatred, ignorance on this campus (and in America) on a population of 8% to 12%? Really. Who is anyone to infiltrate our family meetings and family discussions and attempt to narrate and dictate our discourse, our procedures, our processes, our futures? If you come to a person's home, you do not break and enter. You ask to be allowed in and you observe what is observed in that home. Our community is our home. We will not forsake ourselves, our histories, our traditions, our values, our ethos, our culture, our deities, our language, our souls for anyone! We will not!

Multi-culturalism does not divide or separate peoples. It allows peoples their own autonomy. Without multi-culturalism whose culture would prevail? What is the inherent value of another people's culture that we would abandon our own for it and thus sacrifice the most vital aspects of ourselves? Why ought we do such for Caucasian American culture? What is its inherent superiority over our own? Or is there a superiority complex operating here? And does not this superiority complex provide the form and forum for white supremacy? Who then is racist?

One's self, one's culture, one's social systems, one's religious systems, one's history, one's traditions, are the basis, the essence and the food of that person's existence. We will no longer allow our food to be stolen from our mouths nor from the mouths of our children. **BLACK POWER, BLACK CULTURE, BLACK PEOPLE FOR BLACK PEOPLE!**

I leave you my people. In Peace.

## LETTER TO THE EDITOR:

To the Editor of Blackworld:

This letter is in response to the article "The Stony Brook Master Plan," on December 6, 1993. I would like to thank Annie Amankwah for reporting on the groundbreaking ceremonies for the New Student Union. Most of us did not attend, regardless of whether we think this is an efficient use of our money. I am glad to see that someone on this campus feels responsible enough to check it out.

The New Union, if completed, will create more of a sense of community on this campus. This is due strictly to its location. The Union will also include commuters in a way that was not possible before. I have been feeling lately that the administration has forgotten us undergraduates (especially because of dormitory conditions and lack of adequate classes or sections). Although it is expensive, and will be too late for most of us here now, the New Union will be a great benefit to the University.

Perhaps the many groups and organizations on campus will reflect the "new sense of community" in their relations with each other. I believe this will be easier to achieve. The New Union will provide enough office space in one central location. We need each other.

One last comment; thank you Blackworld for a very informative and interesting newspaper. Thank you for reporting on worthwhile information!

Daniel Sonntag  
Treasurer—L.G.B.A.

# SISTA TA SISTA: Origin Story

This is a new semester. This is the first issue of the new semester. This article is, thus, about the newness, the regenerative powers inherent in new beginnings. Hands clasped, sistas, heavenbound we begin a new journey.

We began in Black Afraka, nearest the sun. Afraka is the center of the great womb called earth. It is on the equator, from which all roads, paths begin and end. She was the first born of this soil. She emerged wholly, by command of her Creator, from it. She stood wide-hipped, mountain-arsed, narrow-waisted, flat-nosed, wide-eyed, widow-cheeked, full-

mouthed, beautiful and Black. She was the first woman, the mother of humankind. She had the physical beauty of trees. She contained in her DNA the genetic make-up of each and every human being who has ever been born and who will ever be born. Her X chromosome, once broken, became the Y from which the male arises. This first pitch Black woman

kept the rhythm of the universe. Her cycles shared time and space. Her menstrual cycle became the cycle of the moon. She was the first woman, mother, healer, warrior, medicine-woman, elder, priestess.

We, Black women, are daughters who should not be distinguishable from our first mother. The same creative, intuitive, curative powers in our great ancestress are in us. Through our genes. Through our souls.

The Black woman is divine. That's right. I said it. She is, we are, divine! Blackness is the element from which all things in the universe come from, come through into light, into life. The woman is the womb of man. All creation, all secrets, all antidotes, all experiences, all cycles exist in the womb, in the woman. We are both the creative and

corrective force given physical form.

And yet the Black woman has been envied, abused, raped, drained, stomped, beaten, mutilated, experimented on, deceived, dragged, hated, clawed at, torn, worn nearly destroyed as no race of women or group of human beings has been in the history of human existence. But we rise, like the phoenix, from our own ashes. We push, like the geranium, the dirt from our crowns. We rise, like the sun, to give life. We soothe, like healing balm, whatever suffers. We give birth, like all females, to all things in creation.

Last semester the focus of this column was Black nationalism as a process, as a philosophy. It was concerned with the resurrection of the Black nation in all its necessary aspects. This semester the column will move to a more central focus. And that central focus will be the Black woman. I feel that in choosing to focus primarily on the Black male and the Black nation I neglected the center piece and force

of all things created into existence. Undoubtedly, I speak of myself, my mothers, my daughters, my sistas. The feminine force is the creative force. Nothing can be built or rebuilt except that the feminine force allows, wills and produces it. The Black woman, as mother of humanity, is the fullest expression of feminine force and woman power. Thus, this new semester "Sista Ta Sista" will cater to, caress, warm and nurture her.

We are women warriors, dancers, witches, priestesses, mothers, healers, daughters and loves of the Almighty. Black woman, you are the most divine and powerful being given human form. Know this! Know yourself! Welcome back my people. In love and in struggle,

**HETEP!**

by Aliyyah Abdur'Rahman



# BLACK HOLE

BLACK mens and womens of StonyBrook campus dis is a re -introduction of the concept, philosophy, mental impression, diction, lingo, impression, ideas and choc full of flavas which BlackHole consists of. Just dip your mind into dis. Have second and third thoughts and enjoy the substance commodity!!!!!!!!!!!!!!

Big wut's up to USB campus. Da Creator has just dropped some 'ol new improved joint on da planet. I've traveled many suns, moons, stars, galaxies, milkyways and of course Blackholes to bring you dis.

No formats, no setups, no explanations. Just here to drop some heavy A-Bombs. Under stand where I'm cum in from? It's for all of those who know,

feel, live, die, fear, cry, scream, run from, caress, bond, make love to, comprehend and decipher straight up BLACK! For all who leave one hell hole to enter upon another. For all striving to gain an education and go bac home to hear your boyz or sistas say "Damn you've changed". For all who bounce on dis L.I.R.R. to reach destination- Long, Long, Long Island and

realize it wasn't worth the trip. For all of you who don't know wut da F@#K you're doing here and where do we go from here. For all who are in battle with themselves, their psychotic twistful minds, their peoples, their communities, society and another man's culture. It's for all Brotha's and Sista's who are real. If you're unreal, hop, step, skip to my loop and roll your eyes to da next article. If you can not catch da lingo, BlackHole is not for you. If you're saying to yourself "What da hell is this?" Black Hole is not for you. Spelling,

pronunciation, diction not to your liking, BlackHole is not for you. Any dumb ass questions Black Hole is definitely NOT FOR YOU! So

my peoples, Black people, tribal peoples, spark da L, tap da bottle and twist da cap (if thats wut you do), read on, move on, BlackHole is on and let us leave this institution and uplift our mighty race.

Bounce to dis  
DL



# FULL CIRCLE

"Full Circle" is the latest column to be added to the pages of BLACKWORLD. For the intents and purposes of it's writer, as well as for those of future writers, A fixed definition will not be assigned to "Full Circle." Rather, "Full Circle" will be viewed as "an open forum for social commentary." This column will address anything and everything that is of concern to African-American and Latino communities.

While emphasis will be placed on the latest occurrences in both the African-American and Latino communities, it will not be limited to these communities.

It is my intention to make this column as inclusive as possible. The goal will be to raise issues and to address questions. Obviously, we will not have all the answers, but an attempt will be made to find "reasonable" solutions to the problems which face our communities.

Lastly, "Full Circle" will employ all forms of literary expression. It will not be limited to letters, essays, or lyrics. Reflection is the key. Anything that inspires reflection will be used. Political correctness will not be "stroked" here. Those who are offended can "EAT A FAT ONE!"

by Wilfred St. Felix

**JOIN THE WAR  
AGAINST  
IGNORANCE  
JOIN BLACKWORLD!**

# The African-American Woman An Inspiration to a Nation

## "Dedicated to the Woman of Color"



Photograph by Erik Jenkins

By Dwight Kenyatta Bartley

It has been said, that the woman of color is the mother of all of Gods children. In essence, facilitator of life, originator of diversity and initiator of feminine identity. Contemporary history has continually debated, corrupted, and discredited this ideal. Though we are not able to physically prove this phenomenon, that we as African people, are confident is the gospel truth, there is one aspect of western civilization that cannot be denied... The African American woman, in the past and undoubtedly in the present, has been repeatedly character-

ized as an inspiration to the longevity of this nation.

Maya Angelou in "And Still I Rise," raises the question, "does my sassiness upset you? Why are you beset with gloom? Cause I walk like I've got oil wells pumping in my living room." Well! Yes it does! It upsets the white man, the yellow man, and yeah, even the black man. Yet, more importantly it upsets the white woman, the rich woman, the Queen of Queens and the Princess of Princesses. My intentions here are in no means geared towards the idea or even the thought that the African American woman is better than any other woman, simply because of the pigment of her skin, but that, "hey respect due!"

Any group that has consistently been able to exemplify their inherently positive attributes through politics, entertainment, and journalism, truly deserves some recognition for successfully attempting to live the dream. The African American woman has been able to become, the richest person in television; the initiator of the Civil Rights movement; the first American woman to win four medals in one Olympic game; the first African American senator from the

Democratic party; and from a more identifiable perspective, the first woman and first African American presidential candidate to get on the ballot in all fifty states.

These women, the Oprahs, the Carol Mosely Brauns, the honorable Rosa Parks, the Flo Jo's and Stony Brooks very own, Dr. Lenora Faulani are not merely inspirational because they are successful and represent many "firsts", but because they have, in the very least, changed America. They have built bridges. They have paid the toll for success by walking the road of oppression. They have crossed the valley of miscegenation by constantly promoting the ideals of equality, equal opportunity and grasping education. Think about it, their success has not only been sponsored as a bi-product of integration.

My sistas have made their ethnocentricity an asset, their huge, voluptuous lips, the texture of their hair, the width of their eyes, and the ever popular tan of their skin. All have become cosmetic commodities for mainstream America. In this nation, their very nature has truly developed into a well deserved and seductive inspiration.

For Black America, the

dilemma that the Miss America pageant exploits women, is not an issue. Four winners of color have conveyed to America that not only are our women stunningly beautiful, intellectually articulate, uniquely original and innovative, but the best of the best, and the cream of the American Crop.

Tony Morrison; Corretta Scott King; Diana Ross; Janet Collins; Katherine Dunham; Barbara Jordan; Leontyne Price; Debbie Allan; Betty Shabazz; Septima Poinsetta Clark. These women are living examples of greatness in America by inspiring generations and setting standards. For the contemporary American society, they are role models, idols and even mentors. For women of color, men of color, they are our Nandi, our Imari, and our Nefertiti.

The majority of African American women are not inspirational because of national or even international acclaim, but because their greatness lies within their legacy, their children. They have taught their children never to forget who they are. They have taught them to strive; to listen; evaluate; construct; have hope, but most of all, to survive!



by Jocelyn Polony

Welcome back my fellow comrades. I will be writing a new column that will appear whenever Black World comes out this semester. Let me first start by introducing myself. My name is Jocelyn Polony. Currently I'm a graduate student in the School of Continuing Education pursuing a master of Arts degree in liberal studies with teaching Social Studies as my cluster. I graduated last May with a BA degree in Political Science and a minor in Africana Studies. I've been at this University for the past three years, two of which as an under grad and this year as a grad student. I am not a so called "Student Leader" but rather a conscious Blackman. I have been an active student at this place in a way to keep myself busy. This semester after many thoughts I've decided to write a column for Blackworld call The Darker Shade. There is no need to give reasons why I choose this name. Darker Shade will be a political column with its main purpose of rising the consciousness level of my fellow brothers

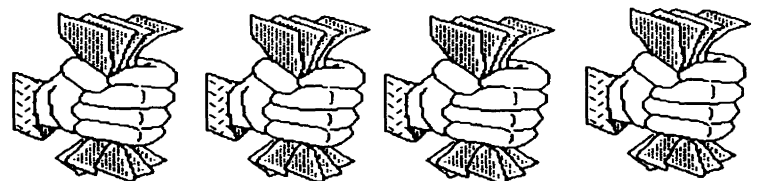
and sisters. This column will be my own personal views as I observe what is going around me here at Stony Brook, in America and around the world. I will write about various topics and problems affecting our community. What I will say in this column will cause turmoils and will start riots. Some will appreciate it and some won't. Let me state in advance that I will not make any apology for what I will write and say. Darker Shade will make my fellow brothers and sisters question themselves, their political leaders, the conditions that they are living in: politically, economically and socially. Darker shade will be as raw as it possibly can be and backed up by facts and evidences. By writing this column I have open myself to criticism. Whether ones agree with my views or not let me know their opinions, since I was not prepared for this issue I'll have the readers wait impatiently for my first column in the next coming issue.

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# MARCUS MOSIAH GARVEY: A HERO

by Allison Grant

Marcus Mosiah Garvey was born August 17, 1887 in the Parish of St. Ann, on the island of Jamaica. He was the youngest of eleven children, all of whom died, except for one sister. During his childhood there was widespread illiteracy. Thus, Marcus Garvey's education, compared to other children his age, can be considered above average. He attended primary school and took private lessons in some secondary school subjects. While still in school he became an apprentice to a printer.

Marcus later moved to Kingston where, at the young age of eighteen, he was promoted to the position of foreman at P.A. Benjamin's Printery. Marcus became known as the youngest foreman printer in Kingston.

He discovered in himself an interest in local and world affairs. He discussed these matters with a group of friends by the seaside of Victoria Pier every Saturday. He also became involved in social work and fighting for workers' rights. As a result of these various activities, he became a very well-known figure in Kingston.

Other events in Garvey's life aided him in his future endeavors. He began taking lessons on public speaking from Dr. J. Robert Love, Jamaica's leading black politician. Years later, Marcus Garvey was recognized as one of the greatest orators in the world. He also became active in journalism. In fact, he contributed his time and hard work to two newspapers. In 1910 he published a third one which he called Garvey's Watchman.

As if this wasn't enough, Garvey was the assistant secretary to the National Club, which was one of the first Jamaican

political organizations. Fed up with the limited opportunities for educational, political, and economical advancement, due to British Colonialism, the Club campaigned for increased self-government for Jamaicans.

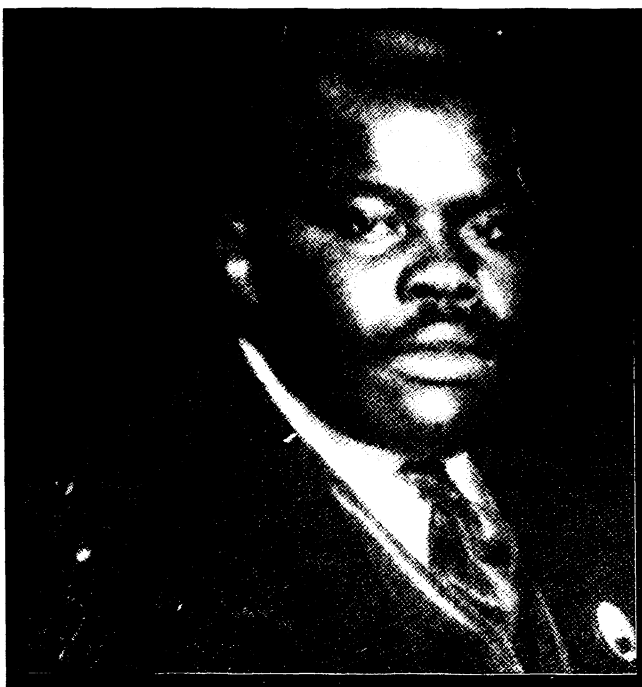
Despite his many and varied accomplishments, at the age of twenty three, Marcus Garvey was still restless and sought new endeavors. During this period, many

West-Indians were moving to other countries in search of a better life. Interested in a better life, he too voyaged to a new land.

While abroad, Marcus witnessed the many struggles that his people experienced. He repeatedly asked himself, "where is the Black man's government?" On his return to Jamaica (four years after his departure), Marcus' deep rooted desire to improve conditions of Africans all over the world led him to found the Universal Negro Improvement Association (UNIA). At first the UNIA contained the same characteristics of any other chari-

table organization, but it soon proved that it was much more. The UNIA helped Black people by feeding the poor, setting up an employment bureau, and aiding in

proper education. However, the UNIA did not hesitate to point out the weaknesses of Black people. Along with criticism, the UNIA provided positive actions to correct all



the wrongs it recognized.

One major feature of Marcus Garvey's ideology was what he called "Nationhood." By the year 1918, the only independent Black countries left in the entire world were Haiti, Liberia and Ethiopia. Marcus strongly believed that respect for Africans all over the world could only proceed from a Black nation in Africa. In this nation economic, diplomatic, militaristic and moral support of Africans would be created for and by Africans. Marcus Garvey saw Africa as the focus of his

goals. His most urgent goal was to somehow aid in freeing Africa from its European conquerors and establish it as a greatly respected member of the world's community. Thus, a powerful African nation could protect and support Africans all over the world. Garvey knew that throughout the struggle for liberation, African-Americans had attained valuable skills which would be essential in the rebuilding of Africa. He urged Black people to fulfill their duties as Africans by taking their skills back to Africa. He especially felt that the African-Americans should look toward Africa because they were such a small minority in the United States, and their oppression was so harsh that he felt they had a great chance of being wiped out by Europeans.

In 1923, Garvey planned to make a tour of Africa. When the British government heard of his plans, they ordered that Marcus Garvey not be allowed to land at any ports of the African colonies. Marcus Garvey died without having ever set foot in Africa. We know, however, that did not stop the greatness of his impact on Africa and its peoples. It was Marcus who gave us the colors of one uniting African flag. Red for the blood that flowed out of Africa. Green for the land of Africa. Gold for the richness of Africa. Black for the people of Africa. It was Marcus Garvey who got Africans from all over the Diaspora recognizing and reclaiming Africa as their home, African culture as their own. It was Marcus who gave sound to our cry for own Black nation. It was Marcus who gave it possibility. And it is Marcus evoked in each of us as we dream of our home across the Atlantic.

## Harriet Tubman



by Pamela Joseph

Abolitionist Harriet Tubman was born into slavery on a plantation in Dorchester County, Maryland in 1821. When Tubman was very young, she was

put to work as a field hand. Working as a field hand, Tubman did not have the opportunity to receive an education. Despite this handicap, Tubman made nineteen journeys into the Deep South and led over three-hundred slaves to freedom as the "conductor" of the Underground Railroad.

The Underground Railroad was neither a railroad nor underground, but a system for helping thousands of slaves escape to the northern states and Canada during the mid-1800's. Because of the swift, secret way in which the runaway slaves escaped, it was called the Underground Railroad. The Underground Railroad had no formal organization. Free blacks, and some whites, in both the South and the North provided the runaways with food, clothing, directions, and places to hide. The most heavily traveled routes of

the Underground Railroad ran through Ohio, Indiana, and western Pennsylvania. In the east, the chief center of the Underground Railroad was south-eastern Pennsylvania. Many runaways followed routes from that area through New England to Quebec.

There were a number of people who became famous for their work with the Underground Railroad. Levi Coffin was referred to as the "president of the Underground Railroad" for his participation in helping more than three thousand slaves escape.

The Underground Railroad demonstrated the determination of Black people to terminate slavery. Its operations angered many Southerners and contributed to the hostility between the north and south that led to the Civil War.

It was risky for anyone to help

the slaves as most states had severe penalties for aiding "property" to escape. It was twice as dangerous for a Black female to go south and lead slaves north for, if caught, she could lose her life or become enslaved again. To the courageous Tubman, this was nothing. She used every possible trick and disguise to help the slaves flee from bondage.

Tubman's other accomplishments include serving as a cook, nurse, scout for raiding parties, and spy for the Union during the Civil War. After the war, she settled in Auburn and continued to work to liberate Black people. She died March 10, 1913 and was buried in Ohio with military honors. Auburn citizens raised a monument in her memory. In addition the Harriet Tubman Home served as a refuge for those escaping Black people in need.

# In Remembrance of "Our Shining Black Prince"

February 21, 1994 marks the 29th Anniversary of the assassination of Malcolm X. Arguably the greatest orator of his generation, Malcolm X moved the masses with his words. His method of delivery was uncompromised. In a time when political correctness is increasingly overshadowing social consciousness, it is essential, that we as African-Americans recognize the implications of the life and death of "the man who changed the face of Black America," had, and still has on the liberation struggle of Africans in America and abroad.

The Audubon ballroom in Harlem would be the last place that anyone would ever see Malcolm X alive again. Seemingly, everything that could have gone wrong that day, had gone wrong. The co-speaker for the event, Reverend Galamison, had not yet arrived. Various other "notables due" had not arrived by the designated time. A member of the O.A.A.U organization, brother Benjamin, was asked to address the crowd, on what was needed today by "the Black man here in these United States." In the autobiographical account of the life of Malcolm X, author Alex Haley reflects on what happens when Malcolm takes the stage. Haley states, "and he walked out onto the stage, into the applause, smiling and nodding at brother Benjamin X who passed him en route to the Anteroom. After a brief reference, Haley continues, "then the familiar ringing of the greeting, "Asalaikum, brothers and sisters!" "Asalaikum Sallam!" Some in the audience responded. Then, about eight rows of seats from the front, a disturbance occurred. In a sudden scuffling, a man's voice was raising angrily, "Take your hand out of my pocket!". the entire audience swiveling to look." Further down, Haley continues, "With his won attention distracted, it is possible that he never saw the gunmen". X's hand flew to his chest as the first of sixteen shotgun pellets or revolver slugs hit him". Malcolm X was dead.

In the eulogy delivered by actor/activist Ossie Davis, Davis assessed, for all of America, just what Malcolm meant to the Black masses. According to Davis, Malcolm X "was our Manhood, our living, Black Manhood! This was his meaning to his people. And, in honoring him, we honor the best in ourselves... And we will know him then from what he was and is—a prince—our own black shining prince!—who didn't hesitate to die, because he loved us so".

But, who was this man? Who was this man that often introduced himself as "the angriest black man in America." Why was he gunned down, in cold blood, that afternoon in the Audubon ballroom? Why was he so abruptly si-

lenced?

Malcolm X (then Malcolm Little) was born on May 19, 1925, to the Reverend Earl (Y) Little and his wife Louise Little. Both of his parents were active in the U.N.I. A. (Universal Negro Improvement Association). In the written collaboration, "The Assassination of Malcolm X, George Breitman relates the accounts of Malcolm's life after the death

of the teachings of the Honorable Elijah Muhammad. According to Breitman, "Malcolm experienced a genuine religious conversion in prison, believing that Elijah Muhammad was a holy man, and that the nation of Islam provided a path of salvation not only for him but for his people".

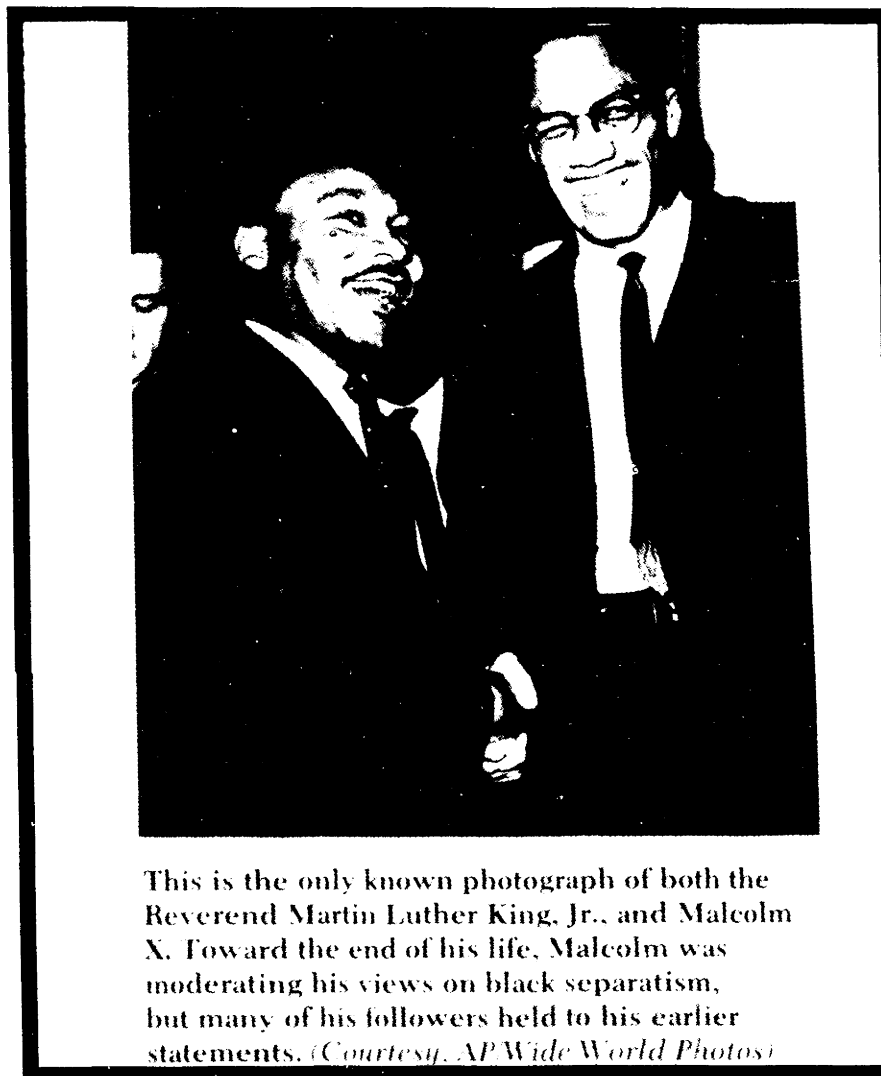
Ironically, prison was the most effective "educational institution" that Malcolm X had ever been a part of. Prison

gotten me out of books with a wedge."

Having served six years in prison, Malcolm was now paroled. he was granted parole, partly because he was able to secure a job with his older brother Wilfred in Detroit. A few months later, he went to Chicago to hear the Honorable Elijah Muhammad Speak. Soon after, he was granted membership into the Nation of Islam. Upon admission to the nation, Malcolm was given his "X" "The Muslims "X" symbolized the true African Family name that he never could know. For me, my "X" replaced the white slave master name of "Little" which some blue-eyed devil named Little had imposed upon my paternal forebears. The receipt of my "X" meant that forever after in the Nation of Islam, I would be known as Malcolm X."

The number of new members in the Nation of Islam had begun to flourish. this was largely due to the active recruitment activities carried forth by Malcolm X. In the "Assassination of Malcolm X", Breitman accounts for the increasing number of new Nation of Islam recruits. "Muhammad (the Honorable Elijah) sent him (Malcolm) to Philadelphia, which had no mosque; in less than three months a mosque had been formed. In a few short years his (Malcolm's) work helped to transform the Black Muslims from a virtually unnoticed to a nationally known organization." As a result, Malcolm became a national figure. he became "one of the most desired speakers on the nation's Campuses."

In March 1964, Malcolm X split from the Honorable Elijah Muhammad and the Nation of Islam. Soon after, he formed a new organization, the Muslim Mosque Incorporated. A few months later, the organization of Afro-American Unity was Formed. As cited by Breitman, "As a religious organization, it (The Muslim Mosque Inc.) would obviously be limited in its appeal. Malcolm soon corrected this by forming the broad Organization of Afro-American unity. It was after his announcement that he was forming the Muslim Mosque Inc. that Malcolm made his pilgrimage to Mecca. In Mecca, Malcolm made a startling discovery. he would later write home, "You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions." One of these previous conclusions was his assessment of white people as devils. During his pilgrimage to Mecca, Malcolm came to the conclusion that not all white people were



This is the only known photograph of both the Reverend Martin Luther King, Jr., and Malcolm X. Toward the end of his life, Malcolm was moderating his views on black separatism, but many of his followers held to his earlier statements. (Courtesy, AP Wide World Photos)

of his father and the nervous breakdown suffered by his mother. Breitman states, the family was broken up. Young Malcolm lived in state institutions and boarding homes. He got high marks at the grade school in Mason, Michigan. Then at the age of fifteen, he became a dropout. he went to live with his sister in Boston, and went to work at the kinds of jobs available to Negro youth: shoeshine boy, soda jerk, hotel busboy, member of a dining car crew on trains traveling to New York, restaurant waiter in Harlem. There he drifted into the degrading life of the underworld—gambling, drugs, hustling, burglary". In 1946, Malcolm was arrested and convicted of burglary. He was sentenced to ten years in prison. While he was in prison, Malcolm (through letters from family members) was made aware

provided Malcolm X with higher education that we today only associate with colleges and state universities. In prison, Malcolm taught himself to read more effectively, and as a result, more actively. This was partly accomplished, by his constantly copying down words and their meanings from the dictionary. In his autobiography, Malcolm reflects on the effect that prison had on his ability to learn and understand. he states "I suppose it was inevitable that as my word-bank broadened, I could for the first time pick up a book and read and now begin to understand what the book was saying. Anyone who has read a great deal can imagine the new world that opened. Let me tell you something: from then until I left prison, in every free moment I had, if I was not reading in the library, I was reading on my bunk. You couldn't have

# W.E.B. DU BOIS

by Keith Walker

Who was William Edward Burghardt DuBois? Many of us can say that we know something about his life and his achievements, but not all of us. Honestly, before college, I knew hardly anything about this man, except that he was Black and had some sort of impact on Black America. In fact, many of us probably know more history about Washington and Lincoln than we do about such a profound historical figure as Dubois. I am sure we all know the reason for this.

Dubois was an accomplished writer and educator who believed that hard work and determination could supersede many of the social, economical, and political injustices that Black people faced in America. As a child, Dubois rarely witnessed or experienced racism in that he was born and raised in a working class New England community.

Born in 1868, Dubois knew that he was clearly different from his peers, both physically and mentally. It was evident that this individual was extraordinary for he excelled in academics, far surpassing his white classmates. Dubois recognized that he was unique and embraced his innate talents.

As an adolescent, he began to formulate ideas concerning the state of his nation, addressing wealth, poverty, and charity. As mentioned in his autobiography, Dubois felt that wealth was obtained by hard work and saving. He also believed that the poor were in a state of poverty because of their own "shiftlessness" and laziness, and that the rich inevitably and rightly ruled the earth. The fact that young Dubois even held these beliefs is evident of his naiveté, arrogance, and isolation that he experienced while growing up.

After completing high school, Dubois was sent to Nashville, Tennessee to attend Fisk University. While there, he met and interacted with young Black

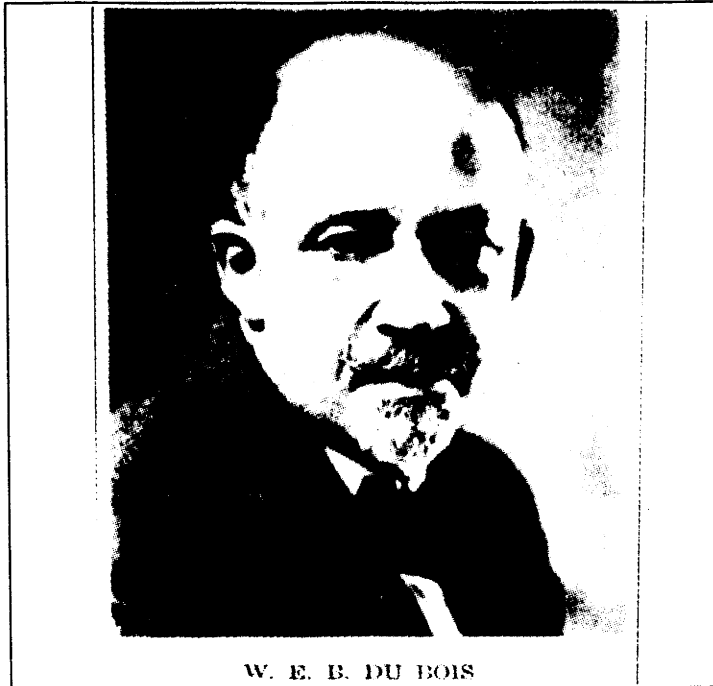
women and men, and was also exposed to the harsh realities of the rural South. It was at this time that Dubois realized that true

democracy did not exist for people of color, and that within the United States there were two worlds, the white world, and the non-white world.

In the non-white world, Black people were victims of oppression and strife, but Dubois believed this to be an obstacle which would eventually be overcome. He also believed that what was necessary for the Black community to prosper was a talented elite (the Talented Tenth) of trained and motivated leaders, including himself.

After graduating from Fisk Uni-

versity, Dubois attended Harvard University and graduated with honors and from there he traveled to Germany and took courses at the University of Berlin. After



W. E. B. DU BOIS

returning to the United States, Dubois decided to become a professor and began teaching at Wilberforce and eventually went on to teach and conduct research on the "Philadelphia Negro" at the University of Pennsylvania. He went on to teach at Atlanta University and continued doing sociological research on Black people.

As Dubois aged, his ideology changed. While being exposed to other cultures and forms of government during travels abroad, Dubois concluded that equality could not exist in a democratic society. He saw communism as an outlet or a solution to the problems which faced people of color in 'democratic America.'

When visiting China, the Baltic states, and the [former] Soviet Union, Dubois noticed that the people of these regions worked collectively for the benefit of their countries. Much to the dismay of the American government, Dubois spoke in the countries he visited about the racism and oppression that Black people experienced in the United States. In China, Dubois did not experience any discrimination or alienation. He credits China for exemplifying the real meaning of communism. Dubois saw communism as a weapon against poverty and crime, and the various other problems in our society. He believed that communism would be ideal for Black people because it institutionalized political and social equality.

Some people who live in a capitalist society may think that Dubois was foolish for believing that the answer to racism and oppression lie in the principles of communism. At the age ninety-five Dubois died as a man completely transformed because of his exposure to the world and on going education. He upheld the belief that education was the single most powerful weapon for Black people to have in this society. He dedicated his life to leading and educating his people.

*Note from the Copy Editor:*

*Among his many accomplishments, Dubois is most noted for (1) being the father of Sociology, (2) completing the first comprehensive study about Black families and social structures, (3) organizing the first Pan-African Congress and (4) the founding and organizing the National Association for the Advancement of Colored People.*

## THE HOLY MONTH OF RAMADAN

by Shaherzad Nezami

Ramadan is the holy month of the Muslim community worldwide. It was during this month that the Quran, the Islamic holy book, was first revealed to the Prophet Muhammad, and is a month of fasting and spiritual realization.

As the Islamic calendar is a lunar calendar, the months vary according to the appearance of the moon, and thus Ramadan is celebrated at a different time each year. This year Ramadan began on Saturday February 12th and will end in mid-March. For Muslims year round, the month entails ritual fasting, abstention from food, drink, (including smoking), and sexual activity, along with a general withdrawal from profane activities and a submergence into the sacred. In countries within which a majority of the population is Muslim, such as Egypt, many

daily activities cease in order to allow people to spend their day at home, resting and engaging in worship. At the call to prayer, at sunset, Muslims break the fast and some ensue with more mundane activities such as work, or general festivities. The festivities last until late in the night, and fasting resumes once again at true dawn, or one hour and twenty minutes prior to sunrise, once again with a call to prayers.

Ramadan allows Muslims to set aside one month of each year in which to completely devote themselves to spiritual cleansing and a general renewal of ones vows of devotion to the Lord. As the month in which the Quran was revealed, it is generally regarded as a month of power, and many nights during Ramadan are devoted to night long vigils and devo-

tional prayers. Though the benefits of fasting are many, in terms of physical well being and so on, the most important aspect of Ramadan is to allow one to sever their physical and worldly ties and attempt to reach a true unity with the Lord. Abstention from food and drink during the day also allows one to experience, by choice, what many of our brothers and sisters experience each day of their lives hunger and thirst. It is, thus hoped, that by the completion of the month one will feel a sense of empathy towards those less fortunate and thus take measures to help those who are unable to provide for themselves.

Fasting during Ramadan is incumbent upon all Muslims above the age of puberty, generally girls above the age of 9, boys above the age of 15, with the

exception of those who are ill, travelers, and those whose health may be jeopardized by fasting, ie. pregnant, or menstruating women etc. If a person upon whom it is incumbent to fast does not do so, they may make-up the fasts later on during the year and must feed a certain number of poor and needy people in accordance with Islamic Law.

At Stony Brook, the Muslim Student Association holds a get together each night at sunset (approximately 6:00 PM) in the InterFaith Center conference room in the Humanities building. On Friday evenings a small "feast" is prepared by the Muslim students for the breaking of the fast at sunset. For more information visit the MSA office in room 126, InterFaith Center, Humanities.

# CREATIVE ARTS

## An Evening with Kamau Brathwaite

D. E. R.

Colonialism has affected Black people and how they view themselves in contemporary society. The uprooting of African people, the destruction of tribal structures, the separation of families, and the tremendous loss of lives suffered during the middle passage has left lasting impressions on the minds and souls of African people. As a result of this Africans from the Diaspora have difficulty separating themselves from the culture of their European oppressors. Some of the consequences have been the break-down of the African American family and its sense of identity. The poet's role in the struggle is to *claim* an empowering voice and *reclaim* the African identity.

Last Tuesday Caribbean poet Kamau Brathwaite gave a lecture and brief poetry reading in Staller Center. One particular poem he read described a woman participating in a Basian spiritual ceremony in which she became possessed by a spirit of the island. As it happened this is what she said. "Praise be to God! Praise be to God! Praise be to \_\_\_! Praise be to \_\_\_! Praise be to \_\_\_." Apparently the spirit

wanted to bring out a sibilant noise from her. However, she resisted by appealing to her Protestant European God. As a result a very strange conflict birthed inside of her body. Her face blackened; her eyes became bulged; and her throat expanded. This display lead Brathwaite to fear for her life for she

was unable to reconcile this conflict. Ultimately she adjusted to this spirit and



began speaking in tongues. The event left Brathwaite with the vivid image of the battle between Europe and Africa.

Brathwaite, although born in Barbados, was influenced, like many of his peers, by a literary education saturated with European tradition. He was engulfed by the lock

step rhythm of the iambic pentameter. He sought his own African rhythms. He re-

ceived a Bachelor of Arts degree from Suspects and a Ph.D. from Cambridge in the heartland of imperialism. After living in Ghana for ten years and Jamaica for thirty years he ultimately found his voice on the shores of Barbados skipping stones. The sounds the stones made as they bounced across the water drew Brathwaite into a world more genuine to him than the symphonies of Beethoven. For the first time he had discovered a rhythm which had sprouted immediately from his Basian reality. Brathwaite rediscovered calypso and with it a sound and rhythm he could wheel against the tyranny of Shakespeare and Chaucer.

It is imperative for Diasporic African people to know the history of our people and the continent we came from. We are bombarded with Eurocentric values, culture, and ideology to the point that we become immersed in a culture which is foreign to our ancestral spirituality. Although we, as African people, have been stripped of our land, we must never be stripped of the essence of being African.

## South African Mail: Messages From Inside

by Aneu Greene

As part of our celebration of Black History, the Union Art Gallery in conjunction with Artist in Residence, Janet Goldner, presented an outstanding display of art exhibits from South Africa. The exhibit entitled "South African Mail: Messages From Inside" featured "Women Artists In Resistance", which consisted of approximately four hundred unique postcard sized works by over two hundred South African women "of all races and circumstances." The exhibit was extraordinary in that it provided several different aspects and views about life in South Africa. In addition, the mediums used conveyed the emotional, mental and physical strain of apartheid on the women of South Africa from all races. While at the exhibit, I examined works that expressed the ideas and emotions of the women artists which were made apparent by the color and intensity of their works. For example, one work used black, green, and gray water color paints as a means of

showing the sadness and darkness experienced while living under the system of apartheid. Another work featured photograph clippings of grieving children and mothers. Several works were simply written statements and poems submitted to the exhibit. No matter the medium used, the same message was still conveyed: "We reject apartheid in all its forms. We pledge to work for the formation of a free and democratic culture in South Africa. We recognize that such a culture can come into being only with the removal of all forms of economic, political, social, and educational oppression, including all discrimination based on race, sex and age."

During the exhibit, the curator and "Artist In Residence", Janet Goldner presented slides and additional information about life in South Africa. According to Goldner, the art exhibit developed as a result of a cultural boycott in South Africa in which artwork could only be exported

from the country in postcard form. The women artists were so determined to share their experiences with others that they conformed to the restriction and simply created works the size of post cards. While presenting the slides, Goldner made several direct relations to racism and separatism in the United States. She also identified the class system used to separate the races in South Africa. In South Africa people are classified into four different categories given here in descending order: white, Asian, Colored, and Black.

Goldner also stated that in South Africa there existed a "wonderful culture of resistance", where people pushed the laws. "In curating this exhibition I traveled to South Africa in November 1989, I saw cities, rural areas, townships and 'homelands.' I met wonderful progressive people, both [B]lack and white who deepened my appreciation for the long struggle against the oppression of apart-

heid by their vision, dedication, sophistication, and their gentleness. I was impressed by the concern of the South Africans for democracy, that cumbersome system of truly participating in the choices and the institutions which affect one's life. South Africa reminded me in spirit of the 60's in America except that the South African struggle has been going on for a lot longer time when the political climate was more open than it had been in some time. People could speak more freely. Demonstrations were allowed. But the struggle is far from over. The government as opened up and cracked down again before." (Janet Goldner-January 1990).

As a result of visiting the exhibit, I realized the complexity of apartheid in South Africa. Apartheid does not only prevent people from traveling freely and earning decent wages, it also inhibits free expression and participation of the races in joint art projects.

# CREATIVE ARTS

## ON STRIVERS ROW OPENING NIGHT

By Susan Arauz

Let me take you back to about -- 1939, to a time when Harlem was home to the Black elite. Let me take you to a tan brick house on West 139th, on Strivers Row. Here you'll get a unique look at the upper class and their snobbery, as well as their obsession with social standing. You'll watch those of a less favorable class rub elbows with the well-to-do in hopes of being held in the same high esteem. In the end you would have seen what really makes one worthy enough to be held in high regard.

Your trip through time begins with the breath taking art work of set designer, Dunsai Dai. He painted onto the frame surrounding the set: Joe Louis and his wife strolling, a caricature of a dancing couple, a group of philanthropists known as the "Frogs" who put artists and musicians through school from the 1920's to the 1940's and last but not least, Madame Walker in her salon. All of this he copied from actual photographs! You then look at the setting. You take note of the black and white pictures hanging on the wall, then the textured French doors, the velvet drapery and know that this is the home of a well off family. Jazz selections and Swing numbers fill the theater and put the finishing touches on your transition from present day to the late nineteen thirties. By the time the first cast member saunters onto the stage you have

already been transported to another era.

You are then ready to meet the characters. I do not want to give anything away because as you meet each character and learn about them, the story unfolds.

thize with the characters that were being controlled and judged by the influential. They were able to feel the envy and insecurity of the conniving. They were driven to laughter by the rambunctious antics of

Guest Artist, Kathryn M. Ervin for doing an outstanding job directing this production. I don't know if there has ever been a play focusing on African Americans prior to this one, but it couldn't have been too

recent. Friends of the Staller Center made this production possible by seeking out Ms. Ervin and I am grateful. The play will run from February 24th to March 6th and I encourage the entire campus to attend one of the scheduled performances because we must support what is our own in order to show the Theater Department that more African American plays need to be performed on Stony Brook's campus.

It was this lack of African American representation in the Theater that encouraged Abram Hill to create The American Negro Theater in June of

1940. He wanted to create characters he could "recognize and believe in" and so a playwright was born. He dedicated himself to tearing down the inaccurate stereotypes of African Americans through his productions. It is this goal that we should all take pride in and celebrate by supporting the plays that depict African Americans as we truly are.



BLACKWORLD / Charles Valembun

"The lower class has made it's entrance and the socailites look on in disgust."

You simply must experience the talent of our fellow students for yourself. Each performance was excellent! The cast was made up of dedicated individuals who obviously worked day and night to bring their particular character to life. I can not praise them enough for their outstanding work. The audience was able to sympa-

those free from the confines of societal rules and bopped along with each couple who danced. A steady flow of applause as each character took a bow served to show our appreciation and our unquestionable approval.

I extend my congratulations to the entire company and especially thank

## CONTRIBUTE!

**BLACKWORLD IS ACCEPTING SUBMISSIONS FOR UPCOMING ISSUES. ALL POETRY, OPINIONS, LETTERS, DRAWINGS AND ARTICLES CAN BE BROUGHT TO THE BLACKWORLD OFFICE (rm. 072 in the Student Union) MONDAY THROUGH FRIDAY FROM 1PM TO 4PM.**

# AFRJKA : A

# CELEBRATION



HSA As it Stood Fall '93  
 "The defense of our culture  
 and people by any means  
 necessary"



A meeting with Dr. Preston,  
 V.P. of Student Affairs



conference on The Haitian  
 Political Crisis fall '93

The HSO Family.



William Nerssam, V.P.



Some of the Blackworld  
 members

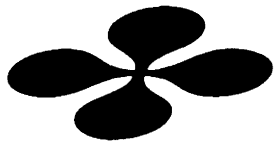


"On Strivers Row,"



Jubille Singers





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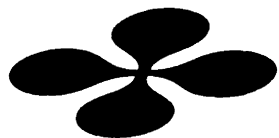
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**What is Africa To Me**

*A dream I want to make a reality.  
A stump that was once a tree  
But all that exists is a reality  
of baths of blood and wooden  
canvases that were made my bed*

*The brother chained to me now is dead  
and I dream of my Africa  
Flesh around my ankles swell and break  
and bleed  
And I will never again know what it is  
to be free*

*Screams in the night, brothers got killed,  
They tried to fight  
What is Africa to me, a land where  
we once were free,*

*Dreams of bondage rule my mind  
No where peace can I find and  
Mother Africa stays with me*

*But there is no way home, so I will  
die, Die to live again in my  
Mother Africa  
Where I am free of the White man's slavery*

*What is Africa to me?*

*It is a memory I can't recall  
A song once sung with family, for family*

*What is Africa to me?*

*It is hard sometimes for me to see  
A land where my roots stand firm  
Beautiful dark flesh calls me.  
But at times I am deaf to my people's  
pain*

*A land I call mother  
Because my fore-fathers stood proud  
in her tall rainforest and on her plains.*

*What is Africa to me?*

*Africa is pain in my mind, because  
some Africans don't want me home.  
So, I can't go home  
I have no name  
So, I endlessly roam, to find what  
Africa is to me.*

**Dwight R. Brown**

**WHO  
CAN BE BORN BLACK  
AND NOT  
SING  
THE WONDER OF IT  
THE JOY  
THE  
CHALLENGE  
WHO  
CAN BE BORN  
BLACK  
AND NOT EXULT!**

---- **MARIEVANS**



**i see a pig  
i slaughter the pig  
how?  
club once over the head  
brain protrudes through the skull  
convulsions  
death has not yet come upon  
laughter  
SLASH across the belly  
i see the gel of the organs  
various color fluids  
drippin to the floor  
in a form of serum  
the pig clenches  
twists and falls dead  
i slaughtered the pig  
why?  
it bit me and my  
ancestors**

**by DL  
a Black-Hole experience**

I was the same old brainwashed girl,  
with permed hair and trunk jewelry  
i was an "Around the Way Girl"  
and nothing could stop me  
from getting everything that i wanted.

When i decided to love the Afrikan in me  
and wake up to the brainwash  
of the Eurocentric idea of beauty  
by not frying my hair anymore

### YOU STOOD BY ME.

And it was the tenth- month of our relationship.

Now  
we have just hit one year.  
and you are gone.  
Because no one can love someone  
Who is able to stand by herself.  
Who tells him that he ought to  
use his \$\$\$ to liberate Black people,  
instead of buying from Chez Y tay.

Were you scared to rise up from years  
of brainwash about us  
like a phoenix  
through the ashes?

i'm running out of tissues and my nose  
is sore anyway.  
So now the tears run down off me  
onto the page

that is the only place  
i can be free

So now i am not conscious anymore.  
One of the youngest soldiers is down  
Chalk one up for the man.  
You win again. Cause i can't live  
with no one to love me  
from family  
to soulmate  
to friends.

They love the ideas you clouded t  
their brains with.  
That your holidays were to be celebrated  
That your women were to be worshipped  
for their beauty  
their long, blond hair  
their blue, icy eyes  
for their WHITENESS  
so there is nothing that i can do anymore  
BUT BE WHITE.

Because so much of me has died  
that there is only an  
empty shell here now.  
i am not happy anymore  
everyday is

a struggle  
because i see  
with a somewhat sixth sense.  
That we are in limbo  
hanging between  
life and death  
freedom and being dumb and free  
sleep and the dream of reality  
So put the white cloak over me  
cause i'm tired of this black shit  
My man left me  
and all i can do  
is look at a year's worth of photos  
and think  
of how you said  
"Well baby, it was fun while it lasted"  
i am dizzy with loss  
and dead and dry inside  
and i know this time its really over  
The glass we got at Burger King  
fell off my desk and slammed  
into the floor.

So its really over now  
cause when i heard that glass break  
i knew i had been broken too.

But you don't have to worry about me  
coming to your house and begging you  
to come back  
Because i am dead and in mourning.

i wish i could have a wake  
Because i've lost a friend and  
part of my soul went with him

Hey can somebody come to my funeral  
its being held in Patapsco Hall Rm 309  
and what kinda funeral is it anyway  
without mourners except me.

its hard in love and in life  
to avoid contradictions  
You say that you still love me  
Yet, we cannot be together  
i said i wouldn't ask you to come back  
Yet, i ended up on your doorstep doing  
just that.

How can it ever be over if you insist  
on being "friends"?  
Why?

So now you're back.  
You've realized that our plans  
of marriage and love  
may really have a chance  
in this world that is against us  
and in this love where we are against  
each other.

i've figured it out

When you left and something died,  
it was her that uppity bitch  
its just me here now  
The same vulnerable, strong woman  
who  
refuses to acquiesce.

Like you said we'll start over  
but not with you going to college and  
being an educated negro  
But with acceptance of our strengths  
and weaknesses  
and motivation towards our goal  
of unity  
in love, life and BLACKNESS.

Hey can somebody come to my wed-  
ding?  
its being held in City Hall Rm 903  
and what kinda wedding is it anyway  
without witnesses and friends except us.

Lauristine Gomes

## PATRIOT

Built on a foundation of native  
souls

With boards of human bones  
Held together by nails of white  
hatred

Hammered in by human skulls  
Painted by rivers of stolen  
blood

And wall papered with black  
skin

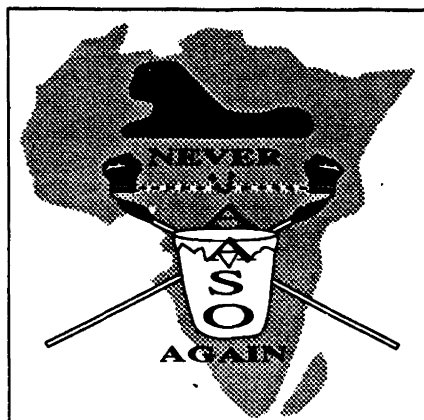
AMERICA THE BEAU-  
TIFUL

Dillon Patterson



ARATZ





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 minutes (emergency meetings)

On account of the weather, the third Annual Black History extravaganza has been postponed. The tentative date for this event is March 10, 1994 at 7:30 PM. This event will occur during AASO week (March 7-11) Also schedule for the week are the following panel discussions on African-American males and other fun filled activities.

## SALIH Receives Death Threat

Maurice (Salih) Douglas

*Maurice (Salih) Douglas currently serves as President of the African-American Students Organization (AASO). This article does not necessarily reflect the views of AASO, but is solely the opinions and attitudes of its author who is solely responsible for its content.*

Since the publishing and distribution of *The Stony Brook Review* first began in February 1992, the former President of the African-American Students Organization, Keith Saunders, and myself have made numerous attempts to contact administrators, faculty, and staff in order to express our concern of its content. We found the content of *The Stony Brook Review* to be in poor taste, vile in manner, and conducive to creating an atmosphere in which racial hostility and animosity would prevail. Repeatedly, we have made attempts to convey our concerns to administrators and faculty alike and repeatedly, we have been turned away and dismissed, only to encounter resistance, denial and a refusal to investigate the racist rhetoric espoused in *The Stony Brook Review*.

The Editor-in-Chief of this medium, Richard D. Cole, now serves as

Editor-in-Chief of the *Statesman* which is the leading campus newspaper. Racism, under his leadership as Editor-in-Chief, has once again reared its ugly head. So we have asked then, and we continue to ask now, is this individual granted positions of power, privilege, and prestige because his father is a Sociology professor here at Stony Brook, or is it just the privilege of having a white skin? In either case, it has proven to be an abuse of authority and an extreme case of incompetence. Someone as incompetent, manipulative, and power-hungry should not be permitted to remain as Editor-in-Chief of any newspaper, especially when that individual does not deny being a racist but only rationalizes why he has become a racist. To foster a climate where it is permissible to print racist propaganda, and to do so in the name of "free speech, freedom of the press, [and] free expression of ideas," is truly indicative of incompetence, poor judgment and a lack of leadership-like qualities.

We have said then, and we say now, that such propaganda can only undermine the effort to create an atmosphere of cultural diversity and a spirit of multiculturalism. And because administrators, faculty and staff have refused to

take appropriate action, they have been responsible for contributing to the present climate of racial chaos and mistrust. Therefore, the *death threat* that was sent to me as a warning, comes as no surprise and should not be taken lightly, since the current situation has the potential to escalate into racial violence. At approximately 9:20 PM on the night of Thursday, February 24, 1994, I received a phone call from Lauristine Gomes (personnel from the staff of *BlackWorld Newspaper*) informing me that a death threat directed to me was posted on the door of *BlackWorld's* office along with page 3 torn out of the *Statesman* Thursday, February 24, 1994, Volume 37, Number 38 issue, that contained racial epithets beneath each person's photograph. Under my photograph, I was informed, was inscribed "low life nigger boy," while beneath *BlackWorld's* Editor, Aliyyah Abdur-Rachman, photograph read "affirmative action quota bitch."

This incident was reported to Public Safety. However, to my dismay, Public Safety has made no attempt whatsoever to notify me so that I may be informed of potential pending danger. It appears to me that such negligence on the part of Public Safety need to be questioned and investigated by outside sources.

Public Safety has proven to be incompetent in this particular situation, as well as in past events and yet, administrators coerce Polity funded organizations to pay exorbitant prices to have Public Safety present at events they consider "controversial" or just down-right opposed to see occur on this campus. If this analysis of Public Safety's incompetence and negligence is true, I am then forced to ask why are we (Polity funded organizations) coerced to pay such extravagant fees for Public Safety? Is it just a tactic used to undermine cultural programming of activities and events designed to embrace and rejoice in one's cultural heritage?

At any rate, I absolutely refuse to be swayed by death threats and manipulative administrative tactics. I repeat, I will remain unmoved. If it's war that you want, then it's war that you will get: bring it on because I am a firm believer in an eye for an eye, a tooth for a tooth, a limb for a limb, and a life for a life. Should administrators continue to not take appropriate action deemed necessary, and this is their second and *last* chance, then it can only be assumed that they are hypocritical co-conspirators whose true opinions and attitudes are one with those of the current leading racists on campus.

# PERSONALS

Big phat what's up to Will, Peace to Jackie, Dianne, Nancy Sandie, Renee, Erika, D.L., Jewel, Sasha, and Hoolis. Big belated birthday big up to Tabiya- you old spinster.  
Hartley

**Lorane and Ernest:**

How's my two favorite DJs doing?

Don't miss the freek train. It will definitely leave without you.  
From the freek conductor.

To "T" Lover  
I'm doing the right thing  
From Me

Nikki Bonds, Hugh, Brian, Al, Stan, Mike, Gary: it's been a long time since sparks and spades flew, next time y'all in G-quad...  
**COME THU!**  
L.G.

To Hollis:  
Happy Birthday, and don't forget 3 - 4 - 7.  
OKAY Alchy?

**WHASSUP?**

To the bourgeoisie at the Black History Month Semi-Formal:  
Stop frontin. Y'all are going to be wearing jeans and sneakers for the rest of the semester!

To Gerri: (Foxy):  
I'm ready whenever you are. Patience is a virtue, not a career.

Crazy Shout out to Ray like the sun and Big Zelma and Julio managing the building. Keep it all in the family.

To Crew:  
Keep risin' 2 da T.O.P.

Suave

Screwface,  
Look around you!

To Alphonzo:  
You've been both a brother and father. Your guidance is always needed and appreciated. You are destined for success. Never forget to trust in God. He will lead you. I know Daddy is proud of you.  
Love, Allison

To Hakeem S. Hassan  
I haven't forgot what you said, you're in my thoughts every-day.

e. romain

To DNA:  
Both of you need to stop fighting because everyone knows you 2 belong together. **GET IT TOGETHER GUYS!!!!**  
Love Ya, Mommy

To all the execs at BLACKWORLD:  
it is 4:00 am and I still gotta go to the printers. Yet I give y'all a shout! WHY?

Lopez,  
all good roomates help clean up! HA!

I wanna give a big whazzup to all C.S.O. massive and to that special person in my life  
Peace  
All Guyanese, Trini, Yardee and Bajan posse,  
Nuff Respect.  
Alisha

To Boo:  
You've got me Swinging

To Rubie:  
Long time no hear. How are those boxers?  
Flaca

Now AllRight ya'll! Who's down wit' p.g.g. Yea you know me!  
Rg...

**Big Shouts!**  
to Warren and Joe-1 from Langmuir.  
Representin' from the Bronx!  
L.G.

## PERSONALS ARE BACK!!!

*25 cents will be charged for each three line entry  
Money for personals can be taken to room 072 in the Student Union, Monday through Wednesday from 1:30 pm to 4:00pm. No offensive messages will be printed.*

# Rappers De Lite

## Kurious George Interview

Sony Music recording artist: Hoppoh Records

Album: "Constipated Monkeys"

Current Single: "Uptown Hit"

2-10-94

### Q. How did you get into the record business?

A. I was a messenger runner for Def Jam recordings with a little help from Bobbito Garcia who was also working there at that time. ( Bobbito Garcia is the host of the "Bobbito and Stretch Armstrong Show" on WKCR in New York City 89.9 F.M. Friday mornings from 1a.m. - 5a.m.). Bobbito gave Russell Simmons ( who is the president up at Def Jams ) a demo of me freestyling and he liked it from day one. That is how I got into the business.

### Q. What rappers influenced you while growing up?

A. Spoonie Gee from the old school and Slick Rick from the new school.

### Q. How do you classify your own style of rap?

A. Kind of old school with a lot of new school flava to it, I am what you would call a freestyle rapper, you can just give me a beat whether it is jazz, reggae or some smoothed out R&B. I can just flow to the tracks.

### Q. What producers helped you on your solo project?

A. The Stimulated Dummies, they did alot of work with Brand Nubians and Puba. Beatnuts did the current single out now which is called "Uptown Hit." Daddy Rich also did some cuts on the album. Daddy Rich use to be the D.J. for the group 3rd Bass.

### Q. What is your favorite song on your debut album?

A. I gotta go with "I'm Kurious "and also "Baby Bust it"

### Q. How do you feel about the media currently classifying rap music as "Gangsta Rap"?

A. The media is currently the number one enemy of people right now. The media is always trying to attack something because they feel people do not have their own range. The media is always trying to come to conclusions for people. I feel that censorship is bullshit! There are no real "gangstas" making music, let alone Rap music. The only true "gangsta" that I can say is in the rap game is The Grim Reaper.

I know him personally because we grew up together. I am from The upper west side of Manhattan.

### Q. What is in the future for Kurious?

A. With God willing and the success of my album it will open doors for things that me and my crew would like to do. Things like produce other acts and own labels. Basically I would like to start expanding, that is my major goal.

Big shout out coming from Rusty to Tyesh Harris up at Sony Music for setting up the interview with Kurious George.



## Message from the Flava Show Posse!

### Albums to look out for in the upcoming months

1. **Redman** (Def Jam) — The Funkadelic Rebel is back with some more trunk of funk raps. New album: The title is not complete at press time, stay tuned.
2. **Nas** (Sony Music) — I think this is going to be one of the fattest records to come out in a long time, do not sleep on his lyrical skills. Check out his new single "It Aint Hard To Tell", which is just a sneak preview of what is yet to come.
3. **Biggie Smalls** (Uptown Records) — He had a number one hit last summer with the single "Party and Bullshit" off of the Who's The Man soundtrack. I heard a sneak preview of the album and it is "butter" ( for those who do not know it "butter" means good).

4. **Zhane** — This group has a fat new album about to drop on Motown records.
5. **Jodeci** — A new hip hop single from Jodeci should be in the stores when this is published, I think that they are going to go with "Fiendin" That is what my man Dan Smalls from Uptown Records told me (just wait and see)!
6. **Tribe Called Quest** — The number one hip hop album out right now is by Tribe Called Quest. Check out their new single and video "Electric Relaxation".
7. **Gangstarr** (ERG / Chrysalis) — The dynamic duo are back with another smash album. Check out their new single and video titled "Mass Appeal." It has much flava. Guru has the lyrical touch while Premier has the smoothed out jazz beats which are not too hard but not to soft which makes their follow up to "Daily Operation" another worth your while trip

to "The Wiz" to pick up the record or CD.

I am ghost. See you in the next issue of BLACKWORLD. If you have any questions or want to give a piece of action to my hip hop column, feel free to write me a personal letter and drop it in my mailbox in the WUSB office ( located in the union). Now that we have access to premium cable, check out all of the new rap videos on channel 52 daily on a show called "Rap City". Also look out for my column called "Rappers De lite" in future BLACKWORLD publications with in depth interviews from current rap recording artists. Peace Out!!!!!!!!!!!!

Footnote: The Flava Show airs every other Sunday night at 12:00- 2:00 A.M. and The Message airs every Thursday night at 9:00- 10:00 P.M. on WUSB 90.1 F.M. CLUBUSB airs every Friday at 12:00 - 2:00 A.M.

**Top Ten Rap Underground singles.** ( If you have any arguments drop me a line in my mailbox)!

1. **Gangstarr** (ERG / Chrysalis) - "Mass Appeal"
2. **Nas** (Sony Music) - "It Aint Hard To Tell"
3. **Wu Tang Klan** (RCA / Loud) - "Cream"
4. **Tribe Called Quest** (Jive) - "Electric Relaxation"
5. **Snoop Doggy Dogg** ( Interscope / Death Row) - "Gin and Juice"
6. **De La Soul** (Tommy Boy) - "Ego Trip" Part 1,2, and 3
7. **DAS EFX** (East West) - "Baknafex"
8. **Shyheim a.k.a. The Rugged Child** (Virgin Records) - "On and On"
9. **Original Flava** (Atlantic) - "Can I Get Open"
10. **Leaders of the New School** (Elektra) - "Classic Material"

By Rusty

## TRUE FACTS

“Black girls, like Tawana Brawley, are brutally raped and degraded -- by white racist cops, and then re-raped by racist swine on white grand juries, selected by racist, ambitious DAs, presided over by white blind judges, and told to us by a media just as white, just as racist, just as vividly anti-African, as the cops who committed the first foul deed.”

Mumia Abu-Jamal

U.S. Political Prisoner on Death Row

# African Zion:

## *The Sacred Art of Ethiopia at the Schomburg Center for Research in Black Culture*

February 2- March 29, 1994

by Lauristine Gomes

On Saturday February 19th, Malik Sigma Psi Fraternity Inc. sponsored a free trip to the Schomburg Center for Research in Black Culture. *African Zion: The Sacred Art of Ethiopia* was the exhibit being offered. The exhibition featured art which ranged from the 4th through the 18th centuries AD. Ethiopia is the oldest seat of Christianity in Africa, so the art shown reflected and chronicled its history. *African Zion* is the first exhibit of Ethiopian art to tour the US, which fully investigates the Christian art of Ethiopia.

Over 100 works from collections of the Institute of Ethiopian Studies (located in Addis Ababa, Ethiopia's capital) are featured. The concept of an African Zion developed because ancient Ethiopians believed that Zion was the sacred place of God on earth. An explanation of how Ethiopia became Zion can be found in the Kebra Nagast (Glory of Kings). Queen of Sheba (Makeda) had a son called Menelik who, it is believed, brought the Ark of the Covenant to Aksum (ancient Ethiopian empire). When this was done, it was established that Ethiopia would be the new Zion because it possessed the Ark. Today, the Manbara Tabot (sacred altar chest) symbolizes the Ark and is required for the consecration of each Ethiopian church.

The major periods of Ethiopian Christian art, which are defined by the successive Ethiopian Christian states are as follows: the Aksumite Kingdom (to AD 1000), the Zagwe Dynasty (925-1270), the Early Solomonic Period (1270-1530), and Later Solomonic (Gondarine) Period (1632-1769). The pieces in the exhibit follow these major periods.

### Ethiopian Orthodox Church Chronology

3.5 million years ago—Denquenash (Lucy) & Maka individuals live in Hadar region of Ethiopia.

2100 BC—Greece is colonized by Egyptians and Ethiopians.

1503-1482 BC—Queen Hatshepsut of Egypt reigns.

14th Century BC—Moses is born.

Mid 10th Century BC—Solomon reigns in Israel.

Mid 10th Century BC—Queen Makeda of Sheba and Ethiopia reigns. During this period Menelik, her son, by Solomon, transports the Ark of the Covenant to Aksum, Ethiopia.

9th to 8th Century BC—Homer mentions Ethiopians.

\*\*\*\*\*

Birth of Christ—King Bazan (Balthazar), who ruled Ethiopia for 17 years, goes to Bethlehem to worship Christ child.

\*\*\*\*\*

34 AD—The Ethiopian eunuch, Juda, also called Djan Daraba, is baptized by apostle Philip on road to Gaza. He returns to his country and introduces Christianity.

320-356—King Ezana is converted to Christianity by Frumentius (Abba Selama). First literary age begins.

330—Christianity is made the official religion of Ethiopia. Church remains under the See of St. Mark in Alexandria, Egypt for 16 centuries.

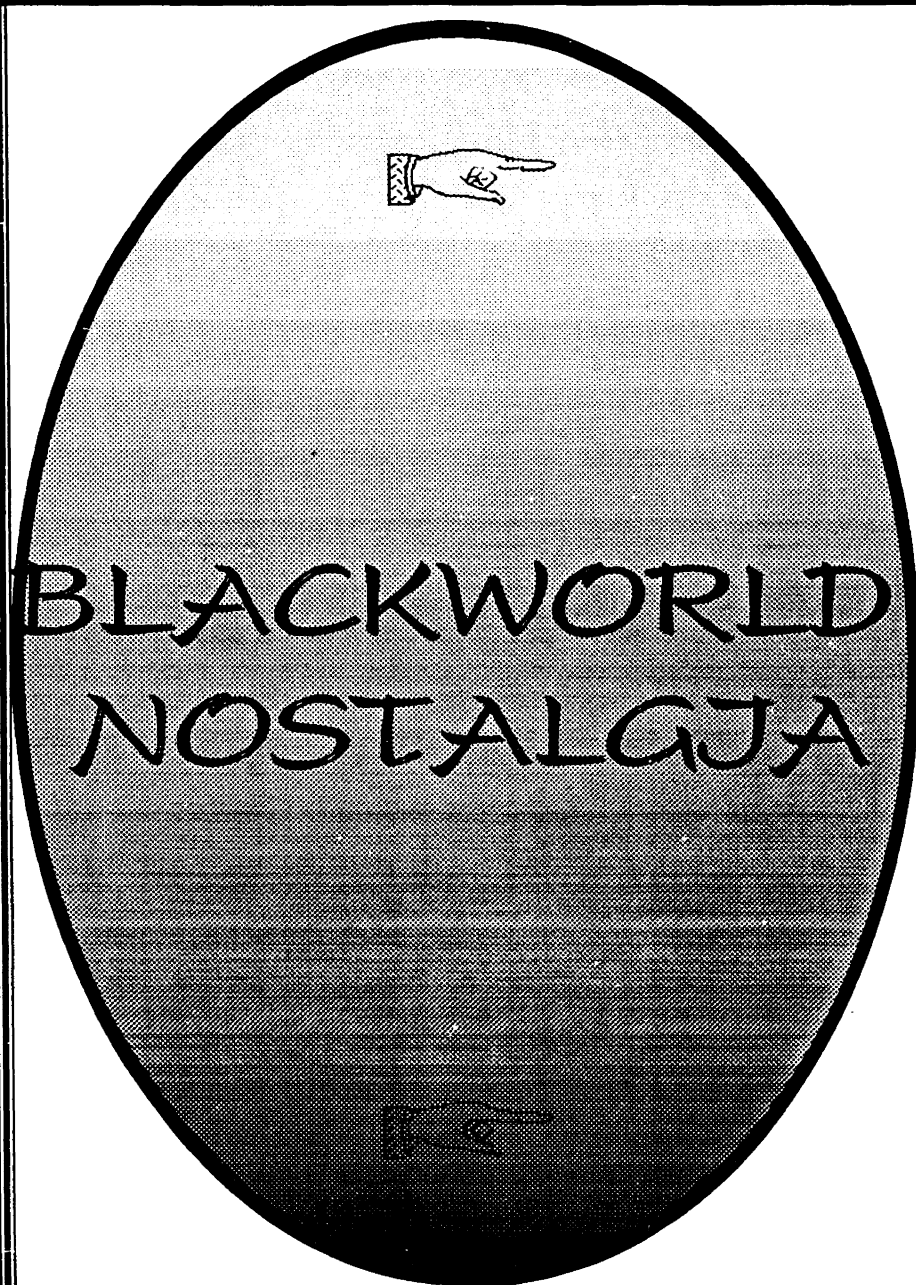
5th to mid 6th Centuries—Nine Syrian Saints arrive in Ethiopia to teach, translate religious texts, establish monasteries.

514-42—King Kaleb rescues Christians persecuted in Southern Arabia.

9th to early 10th Centuries—Queen Yodit (Judith) of Falashas, destroys churches, monuments etc.

925-1270—Zagwe dynasty rules Ethiopia

CONTINUED ON PAGE 25



The article on the following page was first printed in **BLACKWORLD** on October 22, 1992 in Volume 26, Number 2.

# THE REVELATION TO JOIN (The Apocalypse)

**"DON'T LET NO SO-CALLED JEW ON THIS CAMPUS TELL YOU THAT THEY'RE THE CHOSEN PEOPLE OF GOD. YOU, THE BLACK MAN AND WOMAN ARE THE CHOSEN PEOPLE OF GOD ACCORDING TO BOTH PROPHECY AND SCRIPTURE..."**

**DR. KHALLID ABDUL MUHAMMAD**

**This is neither racism, nor anti-semitism. This represents a theological difference.**

The Black History Extravaganza is the most powerful program that I have ever witnessed on this campus to cause so much controversy. Controversy meaning a person, action, or event that those with power and influence disagree with. Richard Cole disagreed with the program and used his influence to do harm. Hillel and its internal power structure disagreed with the program and used its power and influence to do harm. We need to understand that their power and influence came from their ability to lie skillfully by creating a fear in the Stony Brook community in order to control the thoughts of the "white" and Black community alike. By manipulating the wind of statesman, the surrounding community could also be controlled.

**Know Thyself, Know Thy Enemy  
and Prepare for the Future: Produce More  
Leaders!**

I am glad to see that the Black community and the leaders it produced held their ground against their enemies. Many have said that THE PHILOSOPHER hates "white people"—No. I understand their nature. My coming was to reveal unto the chosen people, Thy Enemy! For thy enemy knows you more than you know thyself. Black Man and Woman, you are the public enemy under the system of white supremacy as outlined in Dr. Frances Cress Welsing's book, THE ISIS PAPERS: The Keys The Colors. To learn more about thy enemy read Micheal Bradley's book, [a caucasian male from Canada] called THE ICEMAN'S INHERITANCE: Pre-historic traces of Western man's (pale man) Racism, Sexism and Aggression; and Elijah Muhammad's book, Message to the Blackman in America. But don't stop there. Read other books and tell us, in the pages of BlackWorld, about what you have read.

**Confront Thy Enemy in Peace.**

On this campus, your enemy is upset and angry. You are rising to political and social heights. You are speaking with a strong tongue; walking with a firm and positive posture; thinking with an uncompromising and logical mind. They are scared and worried. They thought you were inferior and backwards. You can't be manipulated. You challenge them in the classrooms, in the work place and also in the academic arena. They asked, "What's going on?—Who's the leader?—Can we kill the leader? But it's too late. There are many leaders. All challenging the enemy. So they attack them one at a time. To cause confusion. They attack Polity, the

President and "Minority" organizations. They work in mysterious ways in order to infiltrate as a special interest group. They use the wind of statesman to promote a rich and cold agent over the President of Polity. Know Thy Enemy: the master of tricknology. Thy art rich and cold. Now thy enemy is in search of

### THE PHILOSOPHER

To thy enemies, I will reveal the following of myself: *I have hair white like lambs wool; my mind is like Hannibal contained in the image of the universe; my feet are like fine brass burned in a furnace and my shadow is what follows you where ever you go. So whenever you plan to hurt or harm those I came to save and raise... I know your plans and secrets for I'm just another*

*spook by the door watching, waiting, willing, and warning.*

**Study Nat  
Turner's His-  
tory**

To my blue eyed challenger: Maverick Trattner—hold your breathe, emotions and miseducation; and educate your own. If you want to challenge

someone, thing or action—Confront thy own. If you can't confront the Enemy in self and those mentioned—then shut the hell up! And watch how a wo and man stand! And by the way, leave the sisters alone: No Jungle Fever, Buddy...

With that out of the way, it is time to reinforce a point that was stated, last semester, by the organizers of the Black History Extravaganza. That point was that if Jesus Christ were in the world today and the organizers invited him up to speak, both Richard Cole, Hillel and its internal power structure would have denounced Christ—The Great Master— as a racist and an anti-semite. And all the madness that surrounded Dr. Khallid Abdul Muhammad would have encircled Jesus. Let us read why. I now turn your attention to Revelation in the Holy Bible.

**READ, ABSORB AND DISCUSS**

1 The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, 2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. 3 Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near. 4 John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and ruler of kings on earth. To him who loves us and has freed us from our sins by his blood 6 and made us a kingdom, priests to his God and Father, to

him  
be glo-  
ry and domin-

ion for ever and ever. Amen. 7 Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen. 8 "I am the Alpha and the Omega,"

says the Lord God,

who is and who was and who is to come, the Almighty. 9 I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet 11 saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." 12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; 14 his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, 15 his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; 16 in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face

was like the sun shining in full strength. 17 When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last, 18 and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. 19 Now write what you see, what is and what is to take place hereafter. 20 As for the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

2 "To the angel of the church in Ephesus write: The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. 2 " I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to false; 3 I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. 4 But I have this against you, that you have abandoned the love you had at first. 5 Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6 Yet this you have, you hate the works of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God."

8 "And to the angel of the church in Smyrna write: The words of the first and the last, who died and came to life.

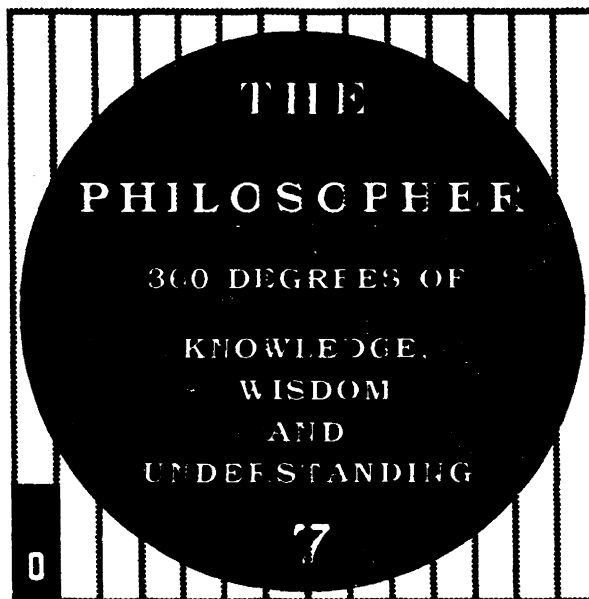
9 "I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. 10 Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. 11 He who has an ear, let him hear what the Spirit says to the churches. He who conquers shall not be hurt by the second death."

12 "And to the angel of the church in Pergamum write: The words of him who has the sharp two-edged sword.

13 "I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days on Antipas my witness, my faithful one, who was killed among you, where Satan dwells.

14 But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality. 15 So you also have some who hold the teaching of the Nicolaitans. 16 Repent then. If not, I will come to you soon and war against them with the sword of my mouth...

## PRISONER OF WHITE SUPREMACY



**P.O.W.**

# This Way for Black Empowerment

## Minister Farrakhan and Black-on-Black Violence



Dr. Lenora Fulani

On Saturday, December 17, I had the privilege of addressing Minister Louis Farrakhan's "Stop the Killing" rally at the Jacob Javits Convention Center in New York City. I was particularly honored to welcome the minister to New York and deliver the first speech of the rally

Minister Farrakhan's appearance before a crowd of 25,000 African American New Yorkers was an extremely important event, not simply because it was the minister's first public appearance in New York City since 1985, but also because it came at a time when the Black community of the city—and the nation—finds itself in a leadership crisis.

In the wake of Mayor David Dinkins' defeat, Black politicians are circling like vultures. They're running every which way (mostly to the right) in an attempt to make themselves acceptable to white power structure. That's why the arrival of Minister Farrakhan—a man of

principle who puts the needs of the community before political ambition—was so welcome.

We're all aware of the epidemic of violence, crime and drug abuse that is destroying the very social fabric of our communities. Some of our political leaders are responding to this crisis by blaming our young people. The Reverend Jesse Jackson, for example, has been touring New York schools and churches calling on our children to turn their friends and peers in to the police.

But as I put it at the rally, "The Black community has to concern itself with who it turns in and concern itself more with who it turns out. We've got to turn out those who thrive on violence, we've got to turn out those who benefit from the killing. We've got to turn out those who manipulate our fears for their own political gain."

"There are wealthy power brokers in this country who are making millions off of our kids doing crack. There are corrupt police officers living in style by confiscating and reselling guns and drugs while our kids go to jail and the politicians turn their heads. And there are Black leaders who maintain their positions of power in the Democratic Party by exploiting our despair and our powerlessness while they bow down to the Zionist elements who maintain undue influence in this city and the corporate elements who dominate this country."

Dissing our children any win

you a Democratic Party nomination, but it plays right into the hands of the white racists. As the Minister put it at the rally: "You say this is a tough generation. We produce it. Don't check the fruit. Let's check the tree."

Our Black misleaders—in New York and nationally—are doing virtually nothing to help our people overcome the poverty, racism and hopelessness which produces self-destructive violence and drug abuse. Instead they're busy trying to figure out how to broker our misery into getting elected mayor senator or governor or whatever. If the African American community is serious about doing something to stop the violence, we're going to have to make some tough decisions.

"The issue," I told the crowd at the Javits Center, "is whether you will have the courage and the intelligence to stand up on behalf of our people to turn out the Judases amongst us and to stand up with the Black leaders who strive to be independent of the corruption, independent of the manipulation, leaders such as Minister Louis Farrakhan, Reverend Al Sharpton and myself."

Minister Farrakhan and I don't see eye to eye on everything, but we agree that there are solutions to the violence that plagues our communities. The Nation of Islam has demonstrated the success of some of its solution to fighting drug dealing and drug abuse. Activists and leaders who work with me have created program after program—including the All Stars

Talent Show Network, the Barbara Taylor School, Pregnant Productions—which provided non-violent environments where our young people can grow and develop in positive directions.

These solutions have been denied and in many cases attacked because the leaders who have generated them—Minister Farrakhan and myself—are independent. But that, of course, is exactly why they work. Minister Farrakhan and I can see and implement solutions to violence and crime precisely because we're independent, politically and financially, of the Democratic and Republican Parties. Those who control the two old parties aren't interested in a solution; they would just as soon see us kill ourselves off. All they're concerned about is keeping a lid on the Black community, which means making sure we don't shake things up too much.

The question facing the Black community is: are we going to follow the independent road which will take us to the end of violence or will we once again settle for a Democratic or Republican Party-controlled approach that is more about power and privilege for the few than dealing with violence in our communities?

That question is raised in dramatic fashion by Minister Farrakhan's New York. I'm proud to be walking the independent road with our brother. It's a leaders like him who must be respected and followed.

CONTINUED FROM PAGE 10

### IN REMEMBRANCE

"devils". In a press conference after his return for Mecca, Malcolm would now make his new assertions public. "In the past, yes, I have made sweeping indictments of all white people. I never will be guilty of that again—as I know now that some white people are truly sincere, that some truly are capable of being brotherly toward a black man. the true Islam has shown me that a blanket indictment of all white people is as wrong as when whites make blanket indictments against blacks."

In his book Martin and Malcolm and America, James H. Cone discusses the impact of Malcolm's trip to Mecca, as

well as his trip to Africa. According to Cone, "Malcolm's trip to Mecca and Africa not only transformed his thinking about race; it also deepened his international outlook, reinforcing his conviction that the Black freedom movement in America could not be separated from African Liberation struggles on the continent." And most importantly, "Malcolm has previously recognized the cultural links between African Americans and Africans. he had urged the former to "submerge their little petty differences" and create a unity based on a "common enemy." Cone later adds, "Malcolm became convinced as never before that the African-American struggle for freedom in the United States and African liberation struggles on the continent were one and the same struggle, with the success of each dependent on the success of all. he believed that no Black could be free anywhere in the world until Blacks everywhere achieved freedom."

## JOIN BLACKWORLD

BLACKWORLD MEETS  
EVERY TUESDAY AND  
THURSDAY AT 1PM IN  
THE STUDENT UNION  
ROOM 236.  
MAKE A CHANGE  
GET INVOLVED!!!

# STUDENT POLITY ASSOCIATION

## SPA TV IS NOW ACCEPTING APPLICATIONS FOR THE FOLLOWING POSITIONS

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- ⊙ CHIEF EDITOR
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- ⊙ ASSISTANT ART DIRECTOR
- ⊙ DIGITAL AD PRODUCER (EXPERIENCED AMIGA USERS)-
- ⊙ ASSISTANT EDITOR
- ⊙ TRAINING DIRECTOR
- ⊙ RESEARCH DIRECTOR
- ⊙ MAKE-UP ARTIST
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**GET  
INVOLVED  
TODAY!**

**APPLICATIONS ARE AVAILABLE AT THE  
POLITY OFFICE.  
FOR MORE INFORMATION CALL 632 - 6460.**

CONTINUED FROM PAGE 22

### AFRICAN ZION

1141-81 — King Lalibela builds rock hewn churches.

1270-85 — King Yekuno Amlak restores Solomonic dynasty. Capital transferred to Shoa province.

1434-68 — King Zara Yaqob decrees veneration of Virgin Mary. Sends representatives to the Council of Florence. Ethiopian monastery is opened in Rome. Fere Seyon, court painter introduces distinctive style.

1528-43 — Ahmed Gran, Muslim leader, destroys churches, books, etc.

1632-67 — King Fasiladas expels Jesuits. Establishes capital at Gondar in 1635.

1732-40 — Queen Mentewab, wife of King Bakaffa (1721-30) and mother of Iyasu II (1730-55), builds Debra Sahay Qwesquam Church in Gondar.

1865-1913 — Emperor Melenik II introduces modern era. Defeats Italians at Adowa in 1896. In 1893 he moves capital to Addis Ababa, named by Empress Taytu.

1920s — Marcus M. Garvey exhorts Africans in diaspora to look to Ethiopia.

1930-74 — Emperor Haile Selassie I rules after period as regent. Emperor negotiates with Alexandria for the establishment of an independent patriarchy. First Ethiopian Abuna Basilios 1959-70. Emperor is deposed on September 12, 1974.

1974 — Period of revolutionary governments begins.

Much information is contained

in the exhibit. I recommend that it be seen at least twice to fully synthesize the profuse amount of facts given. Because the Schomburg was very crowded the day of the trip, it was difficult to give each particular piece individual attention. The people who worked there were rushing patrons through in an assembly line-like fashion. Not to mention the Maliks who subtly suggested that eating should have been next on the "high priority list". Seriously though, I have to make a trip back just to digest the chunks of brain food being served at the Schomburg.

It is with great dismay that I report that only three of us on the trip were non-Maliks. That is to say, the whole campus community missed out on a great opportunity to visit a famous center for research in Black Culture, FOR FREE! At any rate, the three of us on the trip all knew each other and we enjoyed it. Originally, the trip was supposed to include a vigil at the gravesite of El Hajj Malik El-

Shabazz (Malcolm X), but we left the Schomburg at 3:30 PM and since the cemetery closed at 4:00 PM, we didn't go. Being a spring transfer student, one of the people on the trip was confused as to why the excursion was so poorly attended. Myself a transfer student attending USB since fall semester, I offered an explanation. I told him that apparently because of certain personality differences, many people have told me that they have a problem with the Maliks. Whatever lies in those differences is really unimportant to me because, the trip was "A Day in Commemoration of Malcolm X," not "A Day Chillin' With Malik Sigma Psi". The Maliks were very good hosts despite their reputation of otherwise. I advise everyone here at Stony Brook who is interested in unity to look beyond the hearsay, and make individual judgments based on personal experiences. The gaps can never be bridged as long as we let the words of others dictate our actions.



Stony Brook

en

# ACCIÓN

February 28, 1994

The Latino supplement to BLACKWORLD newspaper

Vol II, no. 4

## Pride Over Progress?

### *A look at the role of Latin Organizations on Campus*

There has been much bitterness amongst several Latino student leaders this semester that has had an impact on the greater community. Over the past two years, the Latino leadership has become fractured and some have broken off from the mainstream without regard to the organization or the Latino community. Some of these student leaders have utilized their resources to the detriment of other individuals and organizations, especially towards the Latin American Students Organization (LASO). Criticizing LASO has hurt the Latino community more than the organization itself. One such example is the turning off of prospective members by other members of the Latino community. Potential members have been told not to bother attending LASO because it is a waste of time and nothing more than a "party" organization. Latinos have become apathetic and disinterested because

of these criticisms, and the end result has been a dramatic drop in attendance, participation and support.

If this trend continues to grow, the organization may cease to exist in the long run. Future students who wish to bring back the organization will have to start from square one and spend more time in trying to reorganize the mess we leave behind than in bettering the community. We have taken for granted what others have given us in the past and have become callous and ignorant of their efforts.

These problems stem from arrogant pride and self-interest, with various student leaders trying to out do each other in the name of progress. Some of these leaders have volunteered for positions in which they can help nurture the other organizations, but instead have used them as springboards for popularity and public

relations purposes. These actions have jeopardized long standing traditions in the Latino community and have Latin organizations scrambling for meager resources. They also set a bad example for potential members, who see these actions as "normal" and reiterate this negative feedback in a damaging cycle to future students.

As students, our ability to participate in student organizations is limited, but not impossible. We need to increase our support for the institutions that are offered to us, even in the most minute fashion. What does this mean for current and future Latino student leaders? Put aside self interest and stop trying to out do each other. Utilize the authority that has been given to you for the benefit of all, not for a select group or groups. Latino representation is at a minimal on Stony Brook, to unjustifiably criticize other Latino stu-

dent organizations only inspires negative reactions from the community and leads to factionalism. You must be held accountable for your actions if they have negative consequences on the Latino community. Communicate ideas in a moderate fashion, but express them through means that do not border on *bochinche*. Only then can we improve our condition and leave a more secure future for Latino students.

Some of you may read this and find this news startling. For whatever the reason may be that you are not aware of these conditions, beware, this is what is and has for many years existed within our community. If you are a new student or one which has not been involved in the past, maybe its time to wake up!

This article was written by Fernando Tirado and Martin and Orlando Rodriguez



## ONDA NUEVA

*Fire up your Saturday afternoon  
with Stony Brook's own Salsa  
and Latin Jazz radio show!!*

*Featuring "Felipito" Palacios*

**WUSB, 90.1 FM**

**Saturdays, 3:00—5:30 p.m.**

## LAPS first reading a success

por Charlie Castro Gómez

Last semester, the Latin American Poet Society organized its first poetry contest for undergraduates. The judges were Elizabeth Monasterios and Pedro Lastra, both professors of the Hispanic Languages Department and Alberto Marhnez Marquez, a Comparative Literature graduate student. The prizes consisted of \$75 for the first place, \$50 for the second and \$25 for the third.

The first place winner of the contest was Arnaldo Landrau, a member of Sigma Lambda Beta Fraternity and a future member of L.A.P.S. All the winners received certificates and the first place winner also received the opportunity to publish his poem in "Brook Spring", a poetry magazine on campus. The prizes were awarded at the I. Undergraduate Symposium, where other students of the Department demonstrated their quality. Since the event was such a success we will be doing it again next semester. Thank you for all your support.

El semestre pasado la Sociedad de Poetas Latino Americanos organizó su primer concurso de poesía para subgraduados. Los jueces fueron dos profesores del Departamento de Lenguas Hispánicas, Elizabeth Monasterios y Pedro Lastra, además de Alberto Martínez Márquez, un estudiante graduado de Literatura Comparada. Los premios consistieron en \$75 para el primer lugar, \$50 para el segundo y \$25 para el tercero.

El ganador del concurso fue Arnaldo Landrau, miembro de la fraternidad Sigma Lambda Beta y futuro miembro de L.A.P.S. Todos los premiados recibieron certificados y el primer lugar también recibió la oportunidad de publicar un poema en la revista de poesía "Brook Spring". Los premios fueron otorgados en el I Simposio Subgraduado, donde los demás estudiantes del Departamento demostraron su calidad. Ya que el evento fue todo un éxito, volveremos a repetir el próximo semestre. Gracias por todo el apoyo.

# L.A.S.O. Minutes and Update

By: Martha Tobar

L.A.S.O. (Latin American Student Organization) had its first general meeting of the semester on Thursday, February 10, 1994. First, we would like to extend a warm welcome back to a new and hopefully a very progressive semester for L.A.S.O. Secondly and most important, we would like to thank the old members for continuing to show their support to us by showing up to our meetings and a very special thanks for the new members who showed up to support us. Anyone who is interested in becoming

part of L.A.S.O. is welcomed to join us at our weekly meetings which are held on Tuesdays at 9:30 p.m. at the UNITI Cultural Center in Roth Cafeteria.

The highlights of the meeting were as follows: the date for the L.A.S.O./H.S.O. party was discussed as well as Youth Empowerment Day. This is a day when high school students have the opportunity to visit the school and get a first hand experience of what goes on in a college setting. The students will be given tours of the campus and some members of

the administration staff will be there to talk to them about things such as the admissions process and financial aid. This year L.A.S.O. will be working with the AIM program in order to make this happen. This event will occur sometime in March but the exact date has yet to be decided upon. The semi-formal which will be held in April was also discussed. The event will occur either in the Union Ballroom on Saturday, April 23. L.A.S.O. is trying to get a merengue or a salsa band to come and perform live at the semi-

formal. The semi-formal will consist of a dinner and awards ceremony followed by the entertainment. Merchants Day was discussed and it was narrowed down to occur either during Latin Week in March or in April during CultureFest. The Cultural/Talent Show scheduled last semester has been cancelled. We would also like to thank everyone who showed up at the L.A.S.O. Valentine's Day Bash on Thursday, February 10, 1994. We hope you all enjoyed yourselves. Thank You for your continued support in our events.

## Reaching Out to Teachers

Only 3.7 percent of teachers in American public schools are Hispanic, according to a recent study by the Tomas Rivera Center, a Hispanic policy research institute. Having so few Hispanic teachers is contributing to the high Hispanic drop-out rate. The study urges that the public schools conduct an all out effort to hire Hispanic teachers and that collegiate teacher preparation programs specifically recruit and attract Hispanics.

"When you have a school district with a large number of Latino students and Latino teachers, more Latino students are placed in programs for the gifted and less so in programs for the retarded," says Dr. Harry Pachon, president of the Tomas Rivera Center. Having more Hispanic teachers would create more positive role models and increase the performance of Hispanic students, he suggests.

High drop-out rates and low numbers of Hispanics graduating from

college contribute to the dearth of Hispanic teachers. To encourage more Hispanics to become teachers, Tomas Rivera Center sponsors four learning community projects at four colleges in California and Texas. "Business as usual isn't working," says Pachon. He recommends exploring alternative types of certification by reaching out to military personnel, paraprofessionals, and college graduates from other countries.

"The U.S. Department of Education should be a leader," suggests Pachon, in promoting more Hispanic teachers, but so far they have not assumed that role. The Minority Teacher Recruitment Program, a bill passed by Congress in 1992 that allots \$2.5 million to encourage more minority students and promote recruitment, should help.

Gary M. Stern

Borrowed from *Hispanic Magazine*, 2/194

## Betting on Bilingualism: Key to the Future

Since 1971, the National Association for Bilingual Education (NABE) has been promoting excellence and equity in language-minority students. On February 15-19 NABE continued its mission to implement multicultural education at its 23rd annual conference at the Los Angeles Convention Center.

Titled "Bilingual Education: World-Class Schooling," this year's conference featured several nationally known speakers, including author Carlos Fuentes and Marian Wright Edelman of the Children's Defense Fund.

With 3,000 members and affiliates in 29 states and Puerto Rico, NABE's President Kathy Escamilla estimated approximately 10,000 administrators, policy-makers, teachers, parents and professors at the five-day conference. In ad-

dition to more than 200 workshops, demonstrations, and papers relating to language-minority students and their families, this year's conference also featured day long training institutes and school visits to model bilingual education programs.

Set in California, the union's most linguistically diverse state, Escamilla says that the NABE conference couldn't be held in a better place. One out of three students does not speak English at home. But Escamilla doesn't view this statistic negatively; she sees it as a potential advantage. "When you look at NAFTA and the emerging global economy, bilinguals and biliterates definitely possess skills that will be necessary in the future."

Mali Michelle Fleming

Borrowed from *Hispanic Magazine*, 2/194

## Sports Department Preempts Onda Nueva

by Fernando P Tirado

Have you turned on WUSB on Saturday afternoon's to hear a sports caster instead of the regularly broadcasted show? That's because the sports department at the radio station has preempted "Felipito's" radio show, *Onda Nueva*, four times this semester. The show is scheduled to air every Saturday at 3 p.m., but has not been the case due to these unannounced interruptions. After the middle of March, the show is scheduled to be preempted an additional six times in the following eight weeks.

*Onda Nueva* is a salsa and Latin jazz radio show that has been on the air for the last 15 years. The show's host, Felix

"Felipito" Palacios, an alumni of Stony Brook, has commuted every Saturday from the city since the show's inception on a volunteer basis. "Fifteen years and they [WUSB] don't even give me the courtesy of letting me know that my show is being cut" states Palacios. "It's a disservice to the Latino community on Stony Brook and Long Island."

Latinos on campus have little representation in the media as it is and for WUSB to allow the Athletics department to preempt the show is inconsiderate. Professional TV and radio stations delay broadcast some of their events, there is no reason why WUSB can't do the same.

Stony Brook

en **ACCIÓN**

Is looking for students and faculty that are interested in participating in Stony Brook's only Latino student run newsletter.

☆ Photographers

☆ Artist

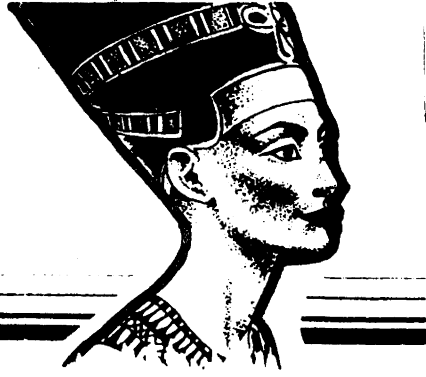
☆ Writers

☆ Layout

If you are interested, please call Fernando Tirado at the BLACKWORLD office at 2-6494 Tuesdays and Thursdays after 5 pm or leave a message.

**NEVER FORGET !**

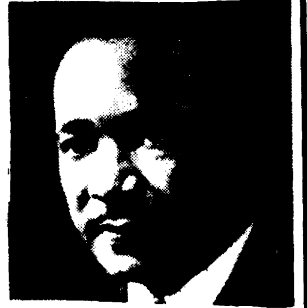
Toussaint  
 Louverture,  
 Dessalines,  
 Marcus Garvey,  
 Charlemagne  
 Peralt,  
 Malcolm X,  
 Nefertiti,  
 Ramses I,  
 Shaka Zulu  
 Boukman,  
 Winnie Mandela,  
 Martin Luther  
 King, Medgar  
 Evers, Ras Tafari,  
 Bishop Desmond  
 Tutu,  
 Maurice Bishop  
 Angela Davis,  
 Assata Shakur  
 Bob Marley,  
 Harriet Tubman,  
 Huey Newton  
 Jesus Christ,  
 Dhoruba Bin  
 Wahad,  
 James Baldwin  
 Bessie Smith,  
 Michael Manley,  
 King Solomon  
 Check your History



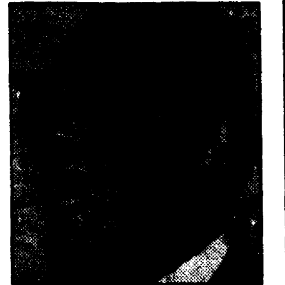
*Nefertiti  
 (1379 B.C. - 1362 B.C)*



*President Aristide of Haiti*



*Martin Luther King*



*Farrakhan*



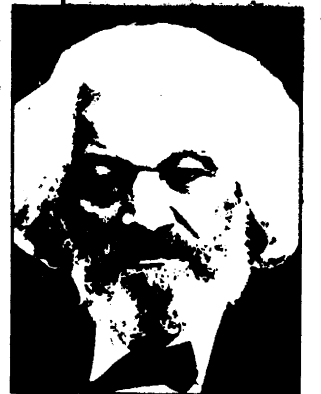
*Evers*



*Marcus Garvey*



*Miyam Dorisme  
 Freedom Fighter, Folklore  
 Singer and Dancer*



*FREDERICK DOUGLASS  
 (1817-1895)*



*Stokely Carmichael  
 Trinidad, Black Power Movement*



*Ernesta Procope  
 President Bowman Ins. Co  
 Barbados.*



*W.E.B. DU BOIS  
 (1868-1963)*



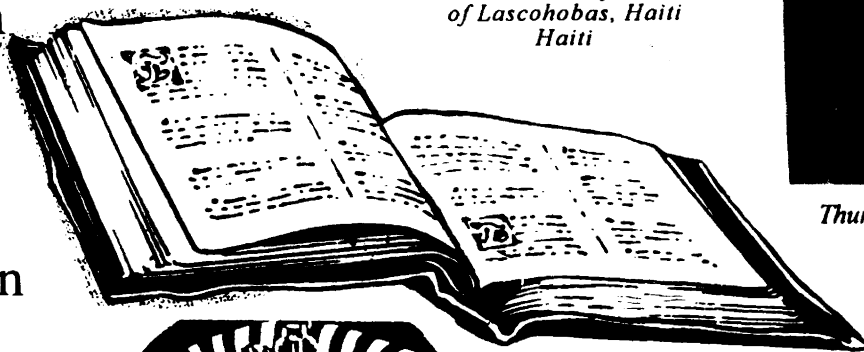
*Estelle Dubuisson  
 President, Friends of the Children  
 of Laschobas, Haiti*



*Thurgood Marshall*



*Maya Angelou*



**NEVER FORGET !**

By Charles Valembrun

"I've known rivers ancient as  
 the world  
 and older than the flow of  
 human blood in  
 human veins.  
 My soul has grown deep  
 like the rivers.  
 I bathed in the Euphrates when  
 dawns  
 were young,  
 I built my hut near the Congo  
 and it lulled  
 me to sleep,  
 I looked upon the Nile and  
 raised the  
 Pyramids above it...  
 My Soul has grown deep like  
 the rivers"

- Langston Hughes.