

BLACKWORLD

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

November 30th, 1992

ONE NATION

Volume 26, Number 4

PRESIDENT BILL CLINTON:

Will His Presidency Be All That?

By Eric W. Perkins

STONY BROOK- For eight long months of campaigning and mud-slinging, "We The People" has heard every new and old promise (as well as insults) that each of the Presidential Candidates could muster. While Bill Clinton and Texas billionaire Ross Perot were attacking the issue of the economy, President Bush continued to down play the recession we're in, and instead chose to attack Bill Clinton's character—all the while, hoping the American people would forget how much of a mess he's gotten into financially, by reminding us of how "successful" the Gulf War was.

Now that the election is finally over, with Clinton the victor, the question in many [Black] people's minds are, "Will he keep all of his promises, and help us out?" Before anyone answers that question, let's first look at what's been

going on: all through his campaign trail, Bush has promised, before a predominantly Black audience, "I will have a positive civil rights agenda. I guarantee you I will personally get involved in protecting the civil rights of every American" (New York Times, 3/22/88). And during that speech, he also acknowledged his support for affirmative action. But, in reality, Bush has derailed legislation aimed at restoring protections in the work place, by vetoing the Civil Rights Act of 1990. And, while times were getting tougher all over for everybody (especially in the African-American community), Bush continued to stress that "the economy is strengthening," and "we're not in a recession." Little did he know, while he was playing golf and avoiding the issues, according to the Bureau of Labor, the unemployment rate

for Blacks was steadily increasing since the beginning of 1991. Also, in May of last year, the unemployment rate stood 13%, even though employment of White Collar African-American women rose by more than 2 1/2 times between 1968 and 1980 (CRS Report, 12/19/84). The unemployment rate for African-American male teenagers is more than twice that of white male teenagers (37% versus 16%). The overall unemployment rate for African-American males is 12.1%, more than double the white rate of 5.3%.

Through September 1991, Bush had created only 235,000 new jobs. At this rate, it would take about one hundred years for Bush (had he stayed in the Oval Office), to live up to the 30 million jobs pledge he made at the Republican National Convention back in '88. Further, according to Bush's own chief economic

advisor, the U.S. unemployment rate will not reach its pre-recession levels until 1996.

Because of Bush's bad economic record, other issues such as crime, education, etc., have worsened. According to The Sentencing Project, 23% of all African-American men between the ages of 20 and 29 are either in prison, in jail, on probation, or on parole. Meanwhile, only 6.2% of white males in the same age group are under control of the criminal justice system. The Sentencing Report reveals that black males have an 18% chance of serving time in a juvenile or adult prison at some point in their lives; white males have a 3% chance.

On education, Clinton's Plan is to: 1.) prepare every child for school,

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THE BOYS CHOIR OF HARLEM



Stony Brook, NY— The powerful and disciplined sound of the Boys Choir of Harlem will fill the Main Stage theater of the Staller Center on Sunday, December 13 at 3 PM. The center is located on the campus of the University @ Stony Brook.

The Boys Choir of Harlem was founded in 1968 by Dr. Walter J. Turnbull as the Ephesus Boys Choir of Central Harlem. The organization was incorporated in 1975 and has grown from a small church choir to a major performing arts institution with an international reputation for excellence. This year marks its 24th season.

The Choir has traveled extensively throughout the U.S. and Europe, performed at the White House several times, and at Nelson Mandella's arrival in the U.S. and the Columbus

Quincentennial at the Statue of Liberty. The group records, makes television appearances and was featured on the sound track of the movie, "Glory".

The Boys Choir of Harlem performs vocal music from a broad repertoire ranging from classical to contemporary songs, gospel and spirituals. The sound is unique; unlike the European boys choirs, the Harlem ensemble includes tenors and basses as well as the traditional trebles associated with young boys' voices.

The Performing Choir—the 35-40 boys who tour—are only 1/6 of the Boys Choir of Harlem program. The members are divided into four groups, including the Girls Choir, reinstated in 1988. The purpose of the organization is to provide a positive, creative outlet for inner-city children. The program includes musical training, academic education,

counseling and tutoring and has transformed the lives of hundreds of young people.

Tickets to the December 13 concert are \$22 and \$20; children 12 and under are half-price. Discounts for students and senior citizens are available at the Staller Center Box Office. For tickets and information, call the Staller Center Box Office at (516) 632- 7230 or TicketMaster at (516) 888-9000.

"LIFT EVERY VOICE AND SING"

KYM'S KORNER

MELANIN

KWANZAA

EDITORIAL

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“ Challenging Tomorrow Today “

The Africana Studies Program is interdisciplinary in scope and addresses itself to the experiences of persons of African descent throughout the world. It is designed to explore African civilizations and their influences on other parts of the “Black Diaspora.” Issues within the black international communities in Africa, the United States, and elsewhere will be examined from both historical and contemporary perspectives. Particular attention will be focused on political concepts, cultural development, legal relations, and social theories.

Course Descriptions

AFS 102 Themes In the Black Experience Baraka

An historical survey of the experience of the people of African descent. This course will examine the similarities and differences among the lifestyles of Black people in Africa, the Caribbean, and America with particular emphasis on the United States. The first semester will treat themes up to 1865. The second semester will treat themes from 1865 to the present. Core satisfying Social and Behavioral Sciences Category A, Group 3 Fall (101) and Spring (102), 3 credit each semester

AFS 223-F The African Continuum Fairley

An examination of the persistence of African culture in the Americas. Exploration of some of the factors that have influenced these African-based cultural forms and their impact on other ethnic groups in the Americas.

Prerequisites : AFS 101 or 102 3 credits

Jonelle Taylor

AFS 240 Issues in Caribbean Society Fairley

An Analysis of the process of social change in the English, Spanish, and French Caribbean with special emphasis on those societies undergoing rapid transformation. A core course satisfying Social and Behavioral Sciences category A, Group 4 , and Study of Another Culture.

Prerequisites : AFS 101, 102 Spring, 3 credits

AFS 275 Black Women and Social Change: A cross-culture Perspectives Cash

A cross-cultural survey of the history of black women in the context of the struggles for social justice in the Caribbean (English and Spanish speaking), Africa, and the United States. Several major topics will be covered: the slave resistance and the anti- colonial struggle in Africa, the struggle against underdevelopment in Cuba, Puerto Rico, and Jamaica; and the anti-apartheid in South Africa.

Spring, 3 credits

AFS 283 Community Service Cash

Through field experience, readings, research, and discussion, students will focus on a social and educational problem relating primarily to the African-American experience. Specific programs may include working with children from low income families, educational and cultural enrichment projects tutoring in various institutional settings, and other projects to be announced. Does not count towards the distribution requirement in social and behavioral sciences. May only be repeated once. S/U grading only.

Prerequisite : permission of instructor Spring, 3 credits

by Jonelle Taylor

Student Policies

Student Organizations are displeased with the escalating fees and regulations required to plan events in the Student Union. On Tuesday November 17, student organizations met with the directors of Student Union Activities to present their grievances.

Unfortunately, only representative from CSO, Malik Sigma Psi and LASO attended.

The cost to reserve the Student Union Ballroom costs \$245, the Bi-level costs \$235 and the auditorium costs \$176 per night. These costs do not include the mandatory security and additional clean up fees. All of these costs are putting a significant strain on the budgets of student organizations. Those most effected are non-polity funded groups such as fraternities and sororities, which rely on fund raisers and personal accounts as their sole means of financial support. But Lou Copertino, Associate Director of Student Union Activities, argues that these costs were provided by an independent auditor and are necessary for repairs, maintenance and certain student building personnel wages.

CSO claims that organizations should not be required to clean up after events if they are paying clean up fees. For example, when using the Ballroom, an organization must move tables before and after events and must pick up excessive debris.

The students claim that the number of security guards required is too excessive. At the meeting, CSO suggested that in order to compensate for the cost of security, a referendum should be put forth to the students that would cover the charge of security for all events in the Union. There is also an additional cost that organizations must pay if public safety is requested to be present. But students feel that the cost for public safety should already be included in the tuition and is part of our rights as students.

Organizations would also like the Union to stay open to 3 pm instead of the usual 2 pm limit for parties. CSO says that their events cater to a lot of alumni and the established time limit is not sufficient. If an extension is granted it

would reduce the amount of suite parties and as a result common area damage would also be reduced.

Concerns about the new Polity ticket policy implemented approximately 3 to 4 weeks ago were also expressed. It mandates that all tickets to any event in the Student Union, including parties, will be sold through the box office during the time of the event. The sponsoring organization will now be charged an additional fee of 7% of the profits made or up to \$25 to pay the hourly wage of the box office employee and the printing of the tickets.

Lou Copertino says, “The the tickets.

Lou Copertino says, “The reason for this new policy is to eliminate the vulnerability of the representative who collects the money at the door.” Large quantities of money are sometimes collected and the person collecting the money has no protection. He is concerned about the possibility of off campus persons holding them up and harming them.

With this new policy, each person attending the event will receive a ticket at the box office and then will be allowed to enter. A representative of the sponsoring organization will collect the entering tickets. All of the tickets will be returned to Polity the next day and will be checked against the amount of money collected at which time the organization will receive a check.

The organizations do agree that this method will reduce the possibility of outside attacks, but they would like a representative from the organization to assist the box office employee to oversee their own money. Malik Sigma Psi especially feels that since they are not Polity-funded that Polity should not have control over their money.

The office of Student Union and Activities commented that there will be more meetings pertaining to these issues. Kwasi Fraser, the president of CSO, urges that more organizations get involved because he believes “The Student Union is here for the students and not for the faculty.”

Trouble Don't Last Always

By Sean Bollers

On November 14th, 1992, Stony Brook Gospel Choir presented it's Annual Fall concert. For the first time in many years, this sold out event started on time, as published. At 7:30 pm, on the dot, Devotion began, by 7:45 pm the choir was on stage ready to start. The first selection presented was also the theme of the concert “Trouble Don't Last Always.” This song brought excitement and joy upon the crowd that was already on its feet. The next 3 selections, “Yes I'm a Believer,” “On Christ,” and “I'm depending on You.” had the remainder of the audience on its feet rejoicing along with the Choir. It was the general consensus of the Choir that

evening was definitely blessed. It touched all of our hearts just to look down from the stage, into the audience and see so many people having fun and enjoying themselves. God was definitely in the house.

In the second half of the concert, we started with the selection “Jesus is Real” which was originally performed by the renowned recording artist John P. Kee and Choir. It was surprising to note that the majority of the audience knew this number. The audience sang and clapped to the song in jubilation. Indeed we can say that on that night The Staller Center rocked with energy and music.

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**WE
ARE
ONE
NATION**

EDITORIAL

There have been some incidents occurring on campus which some people would have you believe are race related. Not everything that occurs is a Black/White situation. Some of these situations are newsworthy and deserve to be discussed. BlackWorld, unlike our colleagues from the Statesman and Shelanu will take the time to separate fact from unsubstantiated rhetoric.

We support the procedure that the Minority Planning Board used in it's handling of Hillel's application to MPB. Whether the vote itself was fair or not is still in question. The procedure was parliamentarily correct. There have been other

organizations who have also asked for a seat on the board and were denied. There has been one organization which was been denied entry into the board three times. The next step is then be to petition the board and then wait for a decision. As far as we know Hillel has yet to do so. What is incorrect is trying to bring an uninformed Senate into an area where they have no jurisdiction. The Executive Board of Polity is to be commended for knowing this. The individual senators need to learn that as well as take a refresher course in manners.

What is also out of order, in the name of peace, is the media "war" which has been waged by Shelanu in Hillel's

behalf. If Hillel had simply petitioned the Board's decision they could have spared themselves the trouble of this "campaign" that they've embarked on. (Does the N.Y Times advertise in Newsday? See Statesman 11/19/92, pg.3). What we don't understand is why everyone is clamoring to be labeled a "minority" all of a sudden. That is ridiculous. Various groups for years have been fighting for the exact opposite.

What this all boils down to is crying wolf where there is none. African-American and Jewish relations are strained here in New York enough already. When we say "peace" let us be sincere about it.

THIS WEEK'S QUOTE

"The race is not given to the swift, nor the strong, but to those who endureth to the end."

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EVERYTHING YOU NEED TO KNOW ABOUT KWANZAA

By Chanda Ngwashi

Kwanzaa is a holiday that is celebrated for the main purpose of uniting and strengthening the Afrikan family. Any misconceptions you may previously have carried can now be cleared up through the following article. For those of you who would like to practice Kwanzaa, but are a bit reluctant, practice parts of it at a time and gradually build up the ritual until you are able to practice the entire holiday. Other suggestions are to visit your local Black video rental store and ask them if they carry any tapes on the celebration of Kwanzaa and find out if a local community center will be practicing Kwanzaa as a community so you can physically see and spirituality feel what the holiday entails.

Let us remember that the Nguzo Saba was not established to be practiced solely during Kwanzaa, but as daily ritual to assist us in attaining the unity, freedom and equity that has long been absent from our community. The practice of Kwanzaa is growing, and growing rapidly, throughout the diaspora. Sisters and brothers are practicing a holiday that is OURS. For more information on Kwanzaa contact your local Black book store and see the book list in this issue. The following information was taken from a book called **KWANZAA: Everything You Always Wanted To Know**.

Question: What is Kwanzaa?

Answer: Kwanzaa is a unique American Holiday that pays tribute to the rich cultural roots of Americans of African ancestry.

Q: What is the meaning of the work

Kwanzaa

A: Kwanzaa means "the first" or "the first fruits of the harvest", in the East African language of Kiswahili.

Q: When is Kwanzaa observed?

A: Kwanzaa is observed from December 26th through January 1st.

Q: What is the origin of Kwanzaa?

A: Kwanzaa was founded in 1966 by Dr. Maulana Karenga, a Black Studies professor who describes himself as a cultural nationalist. Kwanzaa originated as a cultural idea and an expression of the nationalist Us organization which was headed by Dr. Karenga.

Q: Is Kwanzaa a religious holiday?

A: Kwanzaa is unique in that it is neither religious, political, nor heroic, but rather a cultural one.

Q: What is Kwanzaa based on?

A: Kwanzaa is based on seven fundamental principles which are referred to as the Nguzo Saba.

Q: What are those principles?

A: Unity, Umoja (U-mo-ja); Self-determination, Kujichagulia (Ku-ji-chagulia); Collective work and responsibility, Ujima (U-ji-ma); Cooperative economics, Ujamaa (U-ja-ma); Purpose, Nia; Creativity, Kuumba (Ku-um-ba); and faith, Imani (i-mani).

Q: Is Kwanzaa a Christmas substitute?

A: No, though Dr. Karenga recognized the undue hardship that the over commercialization of Christmas has for Black people and others who are at the lowest rung of the social strata. Therefore, those who find Kwanzaa to be more meaningful to them, now have an option and can still be part of the holiday season.

Q: How important is gift giving during

Kwanzaa?

A: Gifts may be exchanged during Kwanzaa though it is suggested that they not be given if they present undue hardship. When gifts are given it is suggested that they be creative i.e. handmade or functional like a book.

Q: How is Kwanzaa Celebrated?

A: Kwanzaa can be celebrated in a number of ways. At a bare minimum a table should be prepared with the following items: A place mat (Mkeka) usually made of straw; a candle holder for seven candles (Kinara); seven candles (Mishumaa saba); a variety of fruit (Mazoa) ears of corn (Vibunzi) representing the number of children in the home; gifts if any (Zawadi); and a unity or communal cup (Kikombe cha umoja) for pouring and sharing libation. Each day of Kwanzaa a candle should be lit beginning with the black candle which is placed in the center of the candle holder. Candles are then lit alternately from left to right. Three green candles should be placed on the left and three red candles should be placed on the right. Each day a principle should be recited when the candle was lit. The importance that each principle has for the person reciting it should be expounded upon. Other suggestions can be found in this book.

Q: Why is Kiswahili used?

A: Kiswahili was chosen because it is a non-tribal African language that encompasses a large portion of the African continent. An added benefit is that Kiswahili pronunciation is extremely easy. Vowels are pronounced like those in Spanish and the consonants with few exceptions like those of English. The

vowels are as follows: A=ah as in father; E=a as in day; i=ee as in free; O=oo as in too. The accent is almost always on the next to the last syllable.

NGUZO SABA (THE SEVEN PRINCIPLES)

Listed below are The Seven Principles of Kwanzaa, which may serve as guides for daily living.

1. Umoja (Unity)

To strive for and maintain unity in the family, community, nation and race.

2. Kujichagulia (Self-determination)

To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.

3. Ujoma (Collective Work and Responsibility)

To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

4. Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops, and other businesses and to profit from them together.

5. Nia (Purpose)

To make our collective vocation the building and developing [of] our community in order to restore our people to their traditional greatness.

6. Kuumba (Creativity)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

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THANKSGIVING: THE HISTORY

By Nicole Yvette Highbaugh

On Thursday, November 26, students will be home with their families eating turkey or chicken filled with stuffing, beans and vegetables, not to mention many kinds of dessert. And while most would spend this time eating and thinking about what to get for Christmas, some would reflect on pastimes with their families.

What is Thanksgiving? This holiday is most commonly defined as a day set aside every year to give thanks to the Creator for blessings that were given in the year. But it was also a day of thanking the Creator for the crops that were harvested in the late fall. This is the reason Thanksgiving is celebrated in the last week of November.

However, not much is known about the history of the Thanksgiving holiday, and what little is known isn't the

whole truth. According to many encyclopedias, including World Book, the first Thanksgiving in America was observed by a group of thirty-eight English settlers who, on December 4, 1619, arrived at the Berkeley Plantation and began what is now the Thanksgiving we celebrate today. Also, according to encyclopedias, as well as many history books, the Pilgrims and Native Americans joined in a Thanksgiving ceremony to celebrate a good harvest. The Native Americans taught the Pilgrims to plant corn and other crops.

But the history books don't reveal the entire truth. Neither the English settlers nor the Pilgrims founded Thanksgiving. The tradition of Thanksgiving was celebrated by Native Americans years before the settlers from Europe arrived. The Native American ceremony was

different from the ceremonies of today. In their ceremony, Native Americans wore a regalia to address the Creator, or their God.

Their feasts included a wild bird, such as turkey, as well as fish, berries and corn. These foods were prepared and served according to the rituals. Also included in the ceremony were offerings to the spirits, libations for loved ones who were no longer living, and the giving of thanks. The ceremony would then become a sacred event as people prepared to eat the harvested crops and acknowledge the spiritual and physical necessity of the foods obtained by the beneficent animal and plant spirits.

In their feasts of Thanksgiving, Native Americans usually sought forgiveness to show that the gift of food would not be wasted. They believed these

feasts were deemed essential to the continuation of food among the tribe or community.

This article should show what Thanksgiving is really about. It is not about shopping until you drop, or eating everything in sight. It's about thanking the Creator for being able to have the food on your table and reflecting on all the good times you had with your family and friends. Many students do not have the time to spend a few days with their families which is why Thanksgiving is one of the best holidays a student gets. So while you're enjoying the parades and food, (especially the dessert), think about the purpose of the holiday and thank the Creator and your family for the good things in life.

Remember, Rebuild and Arise!

Brother Marius X

By Cynthia Adrien



On Wednesday November 4th, the African-American Students Organization invited Marius X, from the Nation of Islam, to come speak to the students of Stony Brook on the subject of the Black man in the 21st century. The group was small at first, less than 20 people, but as the night wore on more students began to join the discussion. Before Marius X began speaking he informed us that he was under the weather. Frankly, he was sick with a 101 fever, but you would not have known that from the oration he delivered. He opened discussion by thanking the members of AASO for inviting him. He also stated that AASO had a consciousness about the plight of Black people and that we (students) were here to hear the truth.

According to Marius X the survival of the Black people in the 21st century is heavily dependent upon Black people doing something for themselves. He sighted other minority groups and how they have a community in which they pull together to invest the uplifting of their own. He urged us not to sit back and let others do for us what we can do for

ourselves. An example of this is the small amount of Black-owned businesses in our own communities. In light of Bill Clinton's new found presidency, Black people will be in no better position than they were before. His major points were that struggle and sacrifices are needed to be made by us (college students) in order to insure our future.

Marius X made many references to the Bible and applied them to the situation of African-Americans in America today. For example, he related the story of Moses and the children of Israel has history repeating itself, with African-Americans being the ones oppressed and discriminated against. The male children were being killed off then just like Black men are dying off now. In order to stop this vicious cycle a leader must be found among Black people. In the Nation of Islam this leader is said to be the Honorable Minister Louis Farrakhan.

Separatism of Blacks and Whites was another key point preached by Marius X. Under the concept of doing for self, Marius X sighted that the animals of the world stay among their own, so naturally

humans should do the same. In the economical sense this would mean establishing and maintaining our own businesses. He encouraged us that after we obtain our degrees to return to our communities to start businesses or seek employment among Black owned companies, if it is within our means to do so. He also asked us to remember the struggle it took to get us into college and to use our time here wisely. His recommendations were to study, stop partying and come together has minority students in a predominantly white institution. There is too much competition and jealousy among each other, at a time we need each other the most.

A prominent message received after hearing Marius X was the key to the survival of the Black man was in education and the maintenance of family and community. Marius X spoke far more in-depth than what is written within this article, but one particular quote from Marius X that evening sticks to mind from the many clever things he said is: "It is time to stand up, clean up, cut out the foolishness, be focused be united."

3RD WORLD GRADUATION IN JEOPARDY

By Sean Joe

For 18 years the Third World graduation, now known as the Destiny Awards Ceremony/Dinner and Journal, had been held, with the primary sponsors being the Africana Studies Department and the Advancement on Individual Merit/Equal Opportunity Program. In this tradition African-American and Latino students were honored for their academic accomplishments and community service contributions to the University. The importance of this is that it was done in the presence of beloved family members, friends and faculty. Over the past three years it has been the faculty who have carried on this tradition. Well, this trend is at the end of its rope, many faculty are burdened with work and many other tradition that seek to insure that we graduate from the University. Is it the sole responsibility of our African-American and Latino faculty to maintain our traditions?

This is not right, the Destiny Awards Dinner and Journal are events that give undergraduate and graduate students in our community the opportunity to be acknowledged. Lord knows, that if any of us complete the requirements and graduate from Stony Brook, it was against the odds. We are faced with rigorous academic and personal problems, many do not survive, we can all bear witness to that. Just check to see how many of our peer that entered the university with are

still around, not too many. This is why the Destiny Awards Dinner is so important, it is an opportunity for us to celebrate and honor the students, the few who took all the university had to offer and persevere.

Tradition is a very important part of student life and it is up to the student to determine what traditions will be maintained. Don't let a lack of knowledge about the community's traditions deprive our new students, seniors and juniors of their chance to be celebrated. Join the Destiny Awards Planning Committee.

Historical Overview

During the academic year 1976-77, upon the transfer of Lucia M. Rusty from the Africana Studies Program into the Office of Undergraduate Studies, the primary coordination of this activity took place in that office along with the committed members of the Ad Hoc Committee on Minority Student Concerns. The core members were: Norma Mahoney (AIM/EOP), Gerald Shepard (University Counseling Center), Linda Martin (Africana Studies Program), and at various times, members included: Judith Berhannan (Office of Undergraduate Admissions), Emile Adams (Office of Student Affairs), and Paul Burke (Health Careers Opportunity Programs).

In the academic year of 1985,

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INROADS: PATHWAY TO SUCCESS

By Cynthia Adrien

INROADS / New York City, Inc. Is a non profit career development organization that prepares talented minority youth for professional and managerial careers in business and industry. INROADS recruits outstanding Hispanic, African-American and Native-American students in their senior year of high school or their freshman and sophomore year of college. These students are then placed in internships with sponsoring companies that help train them for corporate and community leadership.

The goal of INROADS is to place a student with a sponsoring organization, and upon graduation the Inroads intern is hired by his or her sponsoring company. INROADS has been achieving its goal at a steady rate. Over two-thirds of its alumni have accepted full-time employment with their sponsoring company. There is also the benefit of more minorities in the corporate world. With an influx of minorities in business and industry, they will be able to pave the way for the entry of others.

To be eligible to become an INROADS intern you must be a college minority student, majoring in a degree area that will lead to a professional corporate career. The most popular majors are Business management, Accounting, Economics, Finance, Computer Science

or any of the Engineering disciplines. Your overall GPA must be an average of 3.0 or better and you should have a combined SAT score of a 900 or better, and/or an ACT composite score of 20 or better. INROADS also looks for leadership characteristics, such as resiliency and determination, in their interns.

Once you have become an INROADS intern you will be committed to a year-round partnership that will require you to keep certain standards and participate in specific activities. These include the summer internship with the sponsoring company that hires you, training workshops, staff coaching and community service. In return you gain valuable experience in established corporations, competitive earnings, free tutorial services, training and academic instruction. Here are a few of the sponsoring corporations that hire INROADS interns: American Express Co., AT&T, The Bank of New York, Chase Manhattan Bank, Coopers & Lybrand, Eastman Kodak Co., IBM, J.P. Morgan, Lord & Taylor, New York Stock Exchange, New York Telephone, Saks Fifth Avenue and NYNEX. INROADS has 56 sponsoring organizations that pay

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PRESIDENT CLINTON

establish tough standards, 3.) reform our schools, 4.) make our schools safe again, and 5.) give every American a chance to get ahead. In contrast, Bush has proposed to cut college loan/grant funding for middle-class students whose family income exceeds \$10,000.

Here, is an in-depth look at what Bill Clinton's Education Plan consists of: Parents and children working together- Inspire parents to take responsibility and empower them with the knowledge they need to help their children enter school ready to learn; help disadvantaged parents work with their children to build an ethic of learning at home that benefits both; fully fund programs that save us several dollars for every one spent—Head Start, the Women, Infants and Children (WIC) program and other critical initiatives recommended by the National Commission on Children.

Establishing tough standards- Work with educators, parents, business leaders and public officials to create a set of National Standards for what students should know. To create a National Examination System to measure our students' and schools' progress in meeting the National Standards. To achieve the 1989 Education Summit's "National Education Goals" by the year 2000: every child should begin school physically and mentally ready to learn; and students should be knowledgeable in math, science, language, history and geography when they graduate high school.

Reforming our schools- To reduce the

education gap between rich and poor students by increasing Chapter One funding for low-income students, and giving schools greater flexibility to spend the money in ways they think most effective, like reducing class sizes in early grades. Support better incentives to hire and keep good teachers, including alternative certification for those who want to take up teaching as a second career and differential pay to attract and retain educators in shortage areas like math and science or in urban schools. Making our schools safe- To get drugs out of our schools: work with state and local communities to bring parents, educators, students, law enforcement personnel and community service workers together to provide comprehensive drug education, prevention, intervention and treatment programs. President Bill Clinton will also support a Safe Schools Initiative, which will provide funds for violent-ridden schools to hire security personnel and purchase metal detectors. "Our schools should be the safest, not the most dangerous places in society—places where kids do fire drills, not bullet drills," replies Clinton on the safe school issue.

Both the Civil Rights issue and the Education issue, are just a few of the crucial things that Mr. Clinton has not only commented on, but has also put sensible and attainable plans to. But, even a President cannot do it alone—it's going to take multi-partisan efforts on all levels. Most of all, we as a people must get up off of ourselves and make these things come to pass—not just for ourselves, but for our children, and our communities by, leading others around us by our own examples of positive, effective change. And, that's what will make Clinton's Presidency all that—and then some. God, please continue to bless America.

Student Policies

Jonelle Taylor

Student Organizations are displeased with the escalating fees and regulations required to plan events in the Student Union. On Tuesday November 17, student organizations met with the directors of Student Union Activities to present their grievances. Unfortunately, only representative from CSO, Malik Sigma Psi and LASO attended.

The cost to reserve the Student Union Ballroom costs \$245, the Bi-level costs \$235 and the auditorium costs \$176 per night. These costs do not include the mandatory security and additional clean up fees. All of these costs are putting a significant strain on the budgets of student organizations. Those most effected are non-polity funded groups such as fraternities and sororities, which rely on fund raisers and personal accounts as their sole means of financial support. But Lou Copertino, Associate Director of Student Union Activities, argues that these costs were provided by an independent auditor and are necessary for repairs, maintenance and certain student building personnel wages.

CSO claims that organizations should not be required to clean up after events if they are paying clean up fees. For example, when using the Ballroom, an organization must move tables before and after events and must pick up excessive debris.

The students claim that the number of security guards required is too excessive. At the meeting, CSO suggested that in order to compensate for the cost of security, a referendum should be put forth to the students that would cover the charge of security for all events in the Union. There is also an additional cost that organizations must pay if public safety is requested to be present. But students feel that the cost

for public safety should already be included in the tuition and is part of our rights as students.

Organizations would also like the Union to stay open to 3 pm instead of the usual 2 pm limit for parties. CSO says that their events cater to a lot of alumni and the established time limit is not sufficient. If an extension is granted it the tickets.

Lou Copertino says, "The reason for this new policy is to eliminate the vulnerability of the representative who collects the money at the door." Large quantities of money are sometimes collected and the person collecting the money has no protection. He is concerned about the possibility of off campus persons holding them up and harming them.

With this new policy, each person attending the event will receive a ticket at the box office and then will be allowed to enter. A representative of the sponsoring organization will collect the entering tickets. All of the tickets will be returned to Polity the next day and will be checked against the amount of money collected at which time the organization will receive a check.

The organizations do agree that this method will reduce the possibility of outside attacks, but they would like a representative from the organization to assist the box office employee to oversee their own money. Malik Sigma Psi especially feels that since they are not Polity-funded that Polity should not have control over their money.

The office of Student Union and Activities commented that there will be more meetings pertaining to these issues. Kwasi Fraser, the president of CSO, urges that more organizations get involved because he believes "The Student Union is here for the students and not for the faculty."

POLITICALLY EDUCATE YOURSELF

"Ms. Thang"

Dear Ms. Thang,

I am a strong Nubian sister but I am attracted to a Caucasian man in one of my classes. He happens to be my T.A. Sometimes I hate myself for being attracted to him and not a Black man. Other times I think why not go for him, Black men have been dating white women for years. Should I approach him?

Partially Color-blind

Dear Partially Color-blind,

I think that you should not limit yourself to the men on this campus. Personally, I don't agree with Black/white interracial relationships. After all that was done and is being done to our brothers and sisters, how could you possibly think of dating one. I suggest you take an AFS class on SLAVERY to refresh your memory. Once you remember your history you might understand.

Dear Ms. Thang,

My best friend is my roommates boyfriend. We've been friends since childhood. I recently discovered that my roommate has a venereal disease from one of her friends. She has no intentions of telling her boyfriend. What should I do?

Confused

Dear Confused,

I understand that you are torn between keeping your roommates secret and telling your friend the truth. It's up to you to decide which person means more to you. From your statement it appears that the boyfriend is more important. If you don't tell him, he'll find out by having painful urination and/or a foul smelling and odd-colored discharge. you have to offer.

AFRIKAN SURVIVAL

READING LIST

AF-FLESH; RA-CREATOR, LIFE FORCE; KA-SPIRIT

WE ARE THE FLESH & SPIRIT OF THE CREATOR
AFRAKA — AFRAKAN

1. The Teachings of Ptahhotep: The Oldest Book in the World, edited by Asa G. Hillard III, Larry Williams and Nia Damali
2. The Pert M Hru—Papyrus of Ani—Khmtic Book of Coming Forth from The Mis-Education of the Negro, by Carter G. Woodson
3. The Destruction of Black Civilization, by Chancellor Williams
4. Black Man of the Nile and His Family, by Dr. Yosef Ben Jochannan
5. Civilization or Barbarism, by Cheik Anta Diop
6. Isis Papers: The Keys to the Colors, by Dr. Frances Cress Welsing
7. Iceman Inheritance, by Michael Bradley
8. The African American Holiday of
9. KWANZAA: A Celebration of Family, by Dr. Maulana Karenga
10. Blacks in Science, ed. by Ivan Van Sertima
11. Vitamins and Minerals From A-Z with Ethno-consciousness, by Jewel Pookrum M.D.
12. African Holistic Health, by Llaila O. Africa, M.T.
13. Stolen Legacy, by George G. M. James
14. African Psychology, by Wade Nobles
15. African Origins of Biological Psychiatry, by Richard King, M.D.
16. Heal Thyself for Health and Longevity, by Queen Afua

THIS WAY FOR BLACK EMPOWERMENT

THIS WAY FOR BLACK EMPOWERMENT

The Third Time is Tragedy for African-Americans
by

Dr. Lenora Fulani

The Third Time Is Tragedy for African-Americans

SPECIAL TO BLACKWORLD FROM LENORA FULANI

The results of the 1992 elections most significantly the 20 million Americans who voted for independents Ross Perot, myself, Dr. John Hagelin of the Natural Law Party and Andre Marrou of the Libertarian Party raise some serious issues for the African-American community.

The New Alliance Party, which I chair, is the leading representative for the Black community and other traditional New Deal constituencies in the independent political movement. NAP has rejected blind adherence to the Democratic Party since we set out to create a Black-led, multi-racial catalyst for independent politics some 13 years ago. This year NAP polled nearly a million votes for its local candidates across the country, elected a Black commissioner in Perry County in Alabama, won ballot status in the state of Oregon and ought dozens of legal battles to open up the political process to include insurgents and independents. At the core of NAP's activity is its role as the

link-up between the independent movement and the African-American community.

Where will Black people be in relationship to a new, independent party in America? In my opinion, we must be at the head of the line. We've never had a chance to be there before. The Democratic Party was a party of slaveholders. We had no place there. The Republican party, while anti-slavery, came into being while we were still slaves. We had no place there either. But a new party, a new national pro-democracy party, will, in my opinion, come about through the combining of the many independent forces that are now active on the political scene. This new party does have a place for us, but we must take it. We must grab it. We must get there first so that this multi-racial, multi-constituency, multi-issue political party will have at its core and from its very moment of existence an intractable commitment to the African American agenda.

According to the exit polls published in USA Today, Ross Perot

got 7% of the Black vote. Clinton polled 84% of the Black vote, down by one percentage point from the 85% Michael Dukakis polled in 1988. Significantly, the New York Times reported a 13% fall-off in Black voter registration overall, indicative to the extent to which African Americans are disillusioned with and disheartened by the state of politics in America. The Black community is sitting on the fence right now, straddling the obvious unresponsiveness of both major parties to the Black agenda and the as yet unformed character of a new third party which is taking shape.

My role is to make sure that the Black community- which is the base of the New Alliance Party- and its allies in the Latino community, the lesbian and gay community, among rank- and - file labor and women, will be a vital and determining force in that movement as it is further defined.

My message to the Black community is that it is time to get off the fence. If we don't, others will get to the head of the line

before us. We'll be left out again, just as twice before. Only this time, we have no excuse but our own conservatism and inaction for being excluded. Slavery kept us out of the other two parties. It would be a tragedy if slavishness to the Democratic Party kept us out of a third.

The issue is no longer whether there will be a third party in America. The issue is what its character will be. I believe that it must be strongly pro-choice, pro-gay, anti-militarist, anti-imperialist, pro-labor, and pro-democracy. I believe the Black Agenda must be at its core and that the Black community must serve-as it does for the country in general-as its conscience.

1992 was a great year for the American people. We learned you don't have to give your vote to a winner to win. And we put ourselves in position so that in 1996, with a new plurality pro-people independent party we can win, and we can create a new America of democracy, justice and change. Independent politics is the key!

THE GOLDMINE OF MELANIN

By Tehuti Ramesut

As African people awake from the lethargic state of mass ignorance, it becomes very important to understand our racial uniqueness. As melanin dominant people take on the values of melanin receive people, they deteriorate, retard, and destroy themselves on a spiritual, mental, emotional, and physical level. Melanin, "...the Keys to the Colors," is seen by the Caucasian scientific community as the most important molecule to understand; for the future of melanin recessive people depend upon their ability to transform, and re-introduce this divine molecular wonder back into their physiology. It is becoming crucial for them to have protection from UV light as the planet becomes warmer.

What is melanin? How does it work? What are its attributes? And why is there so little information available to the general public? These are the most asked questions concerning this molecule. Our willingness to research, study, and understand melanin will help us to come back into harmony with the natural laws of the planet and universe. A brief examination of melanin will be made, with the hopes of inspiring the reader to do further research.

Melanin is a jet black pigment found in skin, hair, eyes, organs, cells, feathers and scales. People who appear to

be very dark have what is known as Eumelanin. "Eumelanin, which has a very high electrical charge, is quite concentrated in its molecular weight and is extremely energy absorbent." Continental Africans, Africans in the Diaspora, Melanesians, Australian aborigines and the Druids of India are all richly melanated, which would place them in this category. Pheo-melanin or pseudo-melanin is a "less dense form of melanin with a lower molecular weight and less capacity to absorb and store energy...." Asians (yellow-skinned), Native Americans, and Europeans would fall in this category.

Melanin is formed when one metabolizes amino acid phenylalanine, with an end product of amino acid tyrosine. It is found in the pigment cells called melanocytes. "The melanocyte is a modified nerve cell that in terms of structure will resemble a nerve in appearance with dendrite axon cellular shape." Melanocytes excrete melanin in two ways. One by direct injection into skin cells, and by white blood cells engulfing melanin particles in the skin, circulating it through the blood circulatory tree within the cell, then depositing the melanin throughout the body. Melanin is also produced by mast cells, the nervous system and the brain; without the help of

melanocytes.

There are many benefits to having a high concentration of melanin. Some of them are: 1.) its capacity to act as a barrier against ultraviolet rays while absorbing heat from sunlight. 2.) It limits light beams entering the eye and absorbs scattered light, thus protecting the eyeball and allowing for greater visual acuity. Those with dark brown eyes have great advantages over those with blue eyes. 3.) It provides the skin with a sturdy elasticity, thus melanin dominate people don't wrinkle as early as those who are melanin recessive. 4.) Melanin is charged by electromagnetic energy, such as sound and ultrasound, radar waves—x-rays, microwaves, cosmic rays, visible light, the magnetic energy of the earth etc. Melanin behaves like a battery!!! 5.) Melanin plays a major role in the immune systems' ability to resist disease. Currently, synthetic melanin is being used as an anti viral agent!

The pineal gland, located in the center of the brain between the eyes just above the level of the ears, acts as a receiver for cosmic energy. This cone shaped gland, about the size of a pea, also secretes melatonin sporadically between the hours of 11:00 p.m. and 7:00 a.m. Melatonin regenerates bodily tissue, strengthens the reproductive organs and

"...is responsible for stimulating the melanocytes which contain melanosomes which contains melanin." 6.) Serotonin, also a secretion by the pineal gland, stimulates the bodies deification and waste facilities. This is done during the hours of daylight.

With this in mind, it is extremely important for melanin dominate people to be in tune with their genetic bodily clock. We must sleep at night and get up with the sun. This cycle has been apart of us for millenniums. The interruption of this cycle over the past 500 years has shown a direct result in our inability to utilize our "gift" and reflective in our poor health overall.

The ability to harness energy is an awesome gift. Our ancestors from the Nile Valley utilized this ability thus tapping cosmic energy, exploring the secrets of the galaxies, and mapping out the universe without the use of telescopes. They also travel into the inner-space of the unconscious mind. We all know the ancients were spiritually developed and the priesthood's were known to have supernatural powers. These abilities are the results of a cleansed, mucus less body along with rigid adherence to the bodily

Continued on page 8

Coping With Life

Having so many things on my mind
Is such a problem for me
Life in general has no purpose
So I should let it be

Loneliness creeps up on me
Each and every night
Darkness accompanies me
So I am afraid to see the light

Living my life from day to day
Is such a hassle
Nothing is ever okay
Problems arise
No solution in sight
I am ready to give up
Without putting up a fight

Even on a good day
Nothing seems to go right
I just go home and cry
Myself to sleep at night

I do not know what it is
Maybe it's just me
I try to understand
And make myself see

But somehow I can't do that
I sadly don't know why
I just keep to myself
And let out a subtle sigh

—Ranel

Reasons

The reasoning of the heart
defies all reason
That is why I continue to care for you
even though I haven't the slightest inclination
about whether or not you care for me
Prayer, and conversations with myself
They don't seem to work
I try to forget about you
but it just doesn't seem to quell these emotions
You say you don't want to hurt me
but you have
so I have
I volunteered
I wasn't victimized
I just want to enjoy the time I have with you
I just want to spend some time with you
I just want to be well-housed in your thoughts
Can you understand that?
That the phone calls and letters
that forever wait for a response
There's something between us
I know that

Can you see what that something is?
It's that I can put up with your moods
if only you would let me
Maybe I won't be armed with the
exact words you may need to hear
But I offer you my presence as a
form of comfort and companionship
because I don't want you to
bear that cross alone
Is that too much for you to handle?
Does that sound like a commitment?
Well it is
A commitment to be your friend
As long as you are mine
Be there for me
Save some time for me
Answer my questions
I want to give pleasure
But I want to give you
pleasure of the mind
as well as the body
It is possible
If we both try
If you give
me a
reason.

--A.R.L.--



IF YOU WOULD LIKE TO SEE YOUR WORK IN
BLACKWORLD PLEASE STOP BY THE
BLACKWORLD OFFICE LOCATED IN RM. 071
OF THE STUDENT UNION WITH YOUR MACIN-
TOSH DISK. YOUR WORK WILL BE IMMEDI-
ATELY TRANSFERRED TO THE OFFICE COM-
PUTER. Poems should be no longer than
50 lines single spaced.
(TYPED COPIES ALSO ACCEPTED)

Monogamy

Wherever you been?
I can smell her in your shifty eyes.
I guess you didn't think I'd hear
her steamy pants
hanging above you like a cloud
floating into our threshold
with its patronizing silence.

Where were you?
I see her grunts in your tightened jaw.
I guess you didn't know that
I climax at the rise and fall of your body
Even with foreign thighs binding you.
I feel your quivering grunt and exhausted breath,
Taste the steam of the running shower
Betrayal still warm in your pants
damp with her fragrance.

By: Susan Arauz

Company Of Idiots By: Kendreace! Miller

In the company of idiots
I sit everyday
Wondering how I should act,
and what I should say

They sit in a pack
that's uncomfortable and unclean
They carry a rancid odor,
that of a week old sardine

They whisper and they babble
They truly have no class
It probably wouldn't hurt
if they received a kick in the ass

My brain is undernourished
It feeds on thoughts honest and sweet
Their brains are decrepit and hollow,
with thoughts that remain incomplete

These people are as dense as detergent
that couldn't clean a stitch.
The filth will never come out,
for every plan has a glitch

These morons are people I know,
the people who have no guts
Some are women who call me a dog
These same women are also called sluts

I cannot tolerate idiots
Their depth perception is low
They've planted their seeds too close to the surface,
they cannot possibly know

Next to me is a group of dumb,
insensitive, intolerant jerks
The group of them could not come up
with a single brain that works

I am in the company of idiots
and this is no lie
Life is indeed a bitch,
and then you die



By: Lepora J. Flournoy

A Goodman

A goodman is worth the pain,
from him there's much to gain.
Good loving and caring
with much warmth and sharing.
Though hard to come by, he often is.
But when you've got one like a star he is
twinkling in the mist of the night.
You just know he's alright.
Oh, doesn't it feel good to have one.
It's like the morning rise of the sun,
glaring in a bright orange-red
while peeping through your bedroom shed.
Although sometimes one seems like a rarity,
having one is no parity.
Will you be my goodman?
I often wonder if you can.

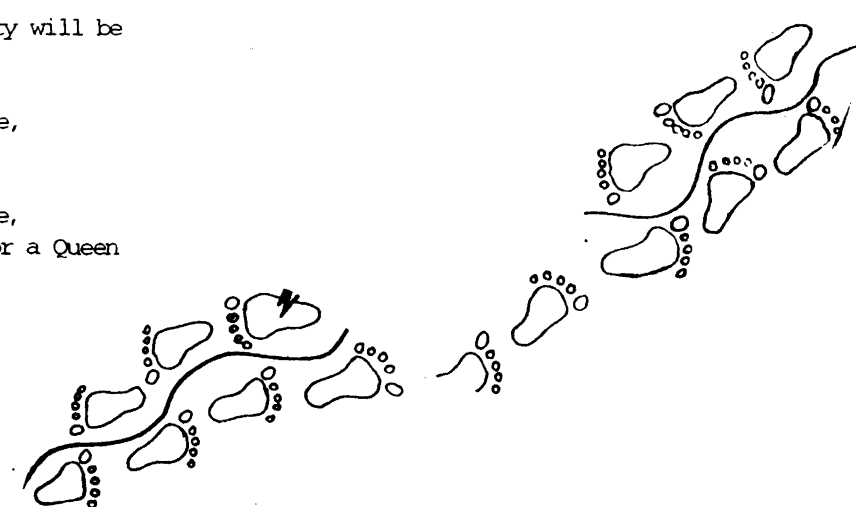
By: Barbara J. White

HER NAME IS JAZZ

*Sweeping softly, she sachets sweetly
across the room.
Just like I envisioned her— every
star-laden night,
When the Sphere of Romance would
hang half-staffed;
Probing us closely,
but ever so slowly,
While allowing her silken rhythms
to take total control of me.*

*I can feel the steamy percussions & cymbals
whispering her past of tainted passions.
Her horns pleads for solace, as her saxony
smoothness soothes my soul. But, I must
let her know that I'll comfort her:
"Through hail and freezing rain
I'll keep you soft & warm,
Just let your liquid melodies guide us
through the eye of this Quiet Storm."
(Feeling secure now, we converse):
"You know I need you, honey."
'And, I really need you, baby.'
'Come closer. . . come on, come closer.'
'Right here?'
'Yes, sweetheart. . . just a little closer though.'
'How about now?'
'Yeah, that's it, sweetheart.'
" Ahhhhhhhhh! Sweet, sweet harmony! "*

—Eric W. Perkins



ANGST AND INJUSTICE

Imagined Communities

By Peniel Joseph

In recent weeks charges of reverse racism and Anti-Semitism have been hurled at the Minority Planning Board (MPB) for its refusal to allow Hillel to join the board. Such promulgations only serve to distort the events surrounding the board's opposition to Hillel's seemingly benign overtures of inclusion. Hillel's wish to join the board is based on "wanting to close the gap" between the Black and Jewish communities on campus. While MPB's refusal is under a vague cloud of hidden agenda's and subjective interpretations of the term minority, the real issue here isn't about defining who is or is not a minority, but on an analysis of Hillel's previously displayed sentiment towards the Black community, and on that score an *agenda* is far from hidden. This debate also deals with perspective, and whether all opinions and feelings, agreed upon or not, deserve a voice, an opportunity, and a chance to be heard, critiqued, praised, or castigated. This is what is of most value to us (students), be it books, films, art, or speakers. The reactionaryism that some take in their approach results in misunderstood culture, people, subjects, and is why we are still mired in intolerance and misunderstanding today. Those who would choose to be the arbiters of that which is most precious—our perspective—the ability to critically think, are completely missing this point.

Last April an uproar was manufactured in opposition of the Black speaker Dr. Khallid Muhammad who was scheduled to speak at Stony Brook. One of the many Black organizations sponsoring this event was MPB. Hillel was one of several groups Jewish and non-Jewish who vehemently opposed the coming of Dr. Khallid Muhammad to the campus. Before even hearing this man

speaking, Hillel and others demanded that he not be funded by Polity and that he not be allowed to speak. The most disquieting aspect of the protest was charges of anti-Semitism levied against Dr. Muhammad, before even hearing him speak. The level of intolerance is to be expected from white and neo-conservative administrative prevaricators, but not from a group that wanted to close the gap between the Black and Jewish communities. Hillel, along with all the rest who opposed the Black Extravaganza wanted then, as now, to be the sole arbiters who would speak to and for the Stony Brook community. Instead of seeking the truth behind charges of anti-Semitism against Dr. Khallid Muhammad Hillel perpetuated the ignorance that swirled around the campus by repeatedly calling him a spreader of hate. This, of course, is a tactic betrayal of the "can't we all just get along" mantra that is now being espoused by Hillel.

The charges of Anti-Semitism then, as they are now, are rooted in racism against the Black community, and a wish to control who our speakers are and what our events will be. The tensions between the Black and Jewish communities is at an all time high, as evidenced by the events in Crown Heights last year, and more recently after the decision in the Yankel Rosenbaum case. In response to such tensions has been reaction by the Jewish community labeling the mayor a racist, all the while forgetting the innocent death of a Black child was the riots impetus, and his murderer (who was Jewish) fled the country.

Although Black Power has suffered an appreciable decline over the past twenty years, Jewish Power continues to rapidly ascend. Leonard Jefferies was removed from the head of City College's

Black Studies Department for alleged anti-Semitic remarks, which were taken largely out of context and mangled for the use of the major dailies. Several years ago a Black professor at Stony Brook was denied tenure because he equated Zionism with racism, and that was deemed unacceptable! The real problem between the Black and Jewish communities is not in quibbling over who fits into the definition of the word minority. The problem as seen in the Leonard Jefferies, Crown Heights, and more close to home, Dr. Khallid Muhammad's case, is that there can be no intelligent discourse between the two communities if the Jewish community perceives a Black representative to be anti-Semitic. This is why Blacks are opposed to Hillel joining MPB. Tolerance is not even afforded to Black speakers, and tolerance is not what is needed, understanding is the ultimate goal, but how can the latter be achieved, if the former has yet to be tried.

The problem is one of perception. What the Jewish and Black communities perceive as racist will not always coincide, Hillel has already shown that last April with its attempt to censor the presence of Dr. Khallid Muhammad. Joseph Conrad's Heart of Darkness is considered by many people, to be one of the best novels ever written. Yet, to me, its clearly a racist piece of work. Does that make it any less a piece of literature, or any less worthy to be read, written about, and discussed? Who among us should make such important decisions, and for that matter do any of us possess the right to do so. Censorship, intolerance, the lack for the will to pursue understanding, would only exacerbate the situation, and this has already taken place on campus, before Hillel wanted to join MPB. Concurrently,

outside the confines of this campus, a heated debate has raged over what is and isn't art, that has resulted in the politicization of the National Endowment for the Arts (NEA). The democracy that this country is supposedly rooted in allows freedom of speech and expression for all who live here.

The charges of reverse racism that have been directed at MPB are insidious, not simply because they are incorrect, but in the fact that they are rooted in a quest to censor and control the thoughts of students on this campus. Stony Brook students are those who will one day be part of the rank and file of the neo-intelligencia, therefore they must be allowed the opportunity to critically think for themselves—at all times. If Hillel had its way last April, Dr. Muhammad would not have been allowed to speak at the school, and specifically to the Black community. Whether agreeing with this speaker or not, trying to censor him is wrong. The fact that the confederate flag is still in existence and unfurled in many states, is something that does not have to be admired, but must be accepted. The commonalities that once existed between the Jewish and Black communities are no longer in accord with the goals of these groups. The control, intolerance, and censorship that Hillel brings, along with its populist mantra espousing understanding, are rooted in racist sentiment, that sees the only good Black community, as one that is enervated. This commentary has not been done to create bigger fissures between the two groups, only to acknowledge how they were created, and why they are still there. Only by constantly and consistently searching for the truth can true clarity in this debate ever be found.

Continued from page 7

MELANIN

clock.

Getting back to the values, principles, and morals of our ancestors, along with a strict adherence to a diet that is rooted in nurturing our physiology will help bring forth a strong Afrakan Nation. The use of herbs and food as medicine, colon hygiene, flesh-free diet, and consistent mental calisthenics (i.e. reading, meditation, purging destructive thoughts) are necessary to bring forth a righteous Afrakan Nation. The ancestors used music as a healing art. It's important to listen to 'higher chakra music.' Unfortunately, very little is played on the radio. Get suggestions from your healers and therapist on the best 'higher chakra music.' Direct sunlight for 20 minutes 3 times a week is nourishment for melanin dominate

people. When the opportunity to travel comes up, go to tropical regions and enjoy a festival of fruits. Tropical fruits and vegetables aid in melanin production.

For further information read the following books: Vitamins and Minerals from A to Z with Ethno-Consciousness by Jewel Pookrum, The Isis Papers: The Keys to the Colors by Dr. Frances Cress Welsing, African Origins of Biological Psychiatry by Richard King, Heal Thyself for Health and Longevity by Helen (Queen Afua) Robinson and Colon Health: the Key to a Vibrant Life by Norman W. Walker. Sisters and Brothers our future is in our hands. We must break the chains of mental slavery in order to reclaim our rightful place in the universe.

PURIFY OR PERISH!

Continued from page 5

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You can also contact Maria Garcia, an INROADS intern who has been in the organization for three years, for more information at 632-1045.

Continued on page 11

KYM'S KORNER

subject has been discussed already. You how to hunt etc... being very hospitable and then having everything snatched away from them. How many NATIVE "Americans" are prospering in this country today?

December - Christmas. This is a moot situation considering that Christ wasn't born on December 25. This "Christmas spirit" is something that should be celebrated all year 'round. If it's really sincere you could give someone a present on August 9 and call that Christmas. The same applies to Kwanzaa. The holiday has positive means, but people should practice the principles throughout the year.

The moral behind all of this is: Know why you do the things you do. Don't follow something because "that's just the way it's always been" do it because you know that it's right.

DO YOU KNOW WHAT YOU'RE CELEBRATING?

KYM'S KORNER

By Kym Scarlett

As the holiday season approaches, I ask myself, "Do people know what they're actually celebrating?" Most holidays, to me, are bogus. Let's span the entire year.

January - New Year's Day. This a time for everyone to make resolutions which won't last into the next week, drink beer and watch football. Martin Luther King Jr's birthday. Here is the holiday which our government was gracious enough to "give" us. Has anyone ever thought about the real significance of that day? We are celebrating the life of a Black man who preached non-violence. If there are any Black on Black crimes which

occur on that day then the whole premise of the holiday is invalidated.

February - Lincoln and Washington's b-day's. What exactly are they being extoled for? Having slaves and then "freeing" them? (how free are YOU in the U.S.A?) Or, are we celebrating the fact that Washington had an affair with his slave and would sell the child from that union for a barrel of molasses? Valentine's Day. If you love someone the date Feb. 14 should be inconsequential. Last, but certainly not least is the fact that February is Black History Month. It should not take the shortest month of the entire year for you to be educated about yourselves.

EVERYDAY you should constantly yearn for more.

March - St. Patrick's Day is alright.

April - Easter. What in the world do bunnies have to do with anything? Why the egg search? I wasn't aware that rabbits laid eggs.

May - Mother's Day. Black women, the mothers of civilization should be honored and respected everyday. Armed Forces Day. Are we celebrating wars, savagery and death? Memorial Day. Valid.

June - Father's Day. Same deal as Mother's Day. It even says in the Bible

"Honor thy mother and thy father so that your days may be long upon the earth" (Exodus 20:12).

July - Independence Day. (I like this one.) Whose independence are you celebrating? Certainly, not your own. So, you set off firecrackers and barbecue about somebody else's freedom? That doesn't make sense.

September - Labor Day is alright.

October - Columbus Day. This subject has been discussed already. You how to hunt etc...being very hospitable

Continued on page 10

Continued from page 4

KWANZAA

than we inherited it.

7. Imani (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle

KWANZAA SYMBOLS

Like other holidays Kwanzaa has its symbols. These symbols are instructive and inspirational objects that represent and reinforce desirable principles, concepts and practices. There are seven basic symbols and two optional symbols that are both traditional and modern items and therefore reflect traditional, as well as modern concepts which evolved out of the life and struggle of African-American

people.

The seven basic symbols of Kwanzaa are:

1. **Mazoa** (fruit and vegetables)
2. **Mkeka** (place mat)
3. **Kinara** (the candle holder for seven candles one black, three red, and three green)
4. **Vibunzi** (ears of corn reflective of the number of children in the home)
5. **Zawadi** (gifts)
6. **Kikombe Cha Umoja** (communal unity cup)
7. **Mishumaa Saba** (the seven candles)

The two optional, or supplementary symbols are the **Nguzo Saba** (seven principles) usually printed in large letters for all to see and the **Bendera ya Taifa** (The national flag or standard). The bendera is the black, red and green flag given to us by the father of the modern

Black nationalist movement, Marcus Garvey. Red was for the blood our people shed. Green was for hope and is the color of the Motherland, and black was for the face of our people.

Dr. Karenga explains, "In the 60s we reordered the colors and slightly adjusted their interpretation to correspond to our current needs." (*Kwanzaa: Origin, Concepts, Practice* by Maulana Karenga, p. 23.). Therefore, black is mentioned first because the people came first. Red is mentioned next not simply for the blood that was shed, but also as a symbol of our continuing struggle. Finally green represents our bountiful motherland, Africa as well as the hopes and aspirations for the future our youths represent.

1. **Mazoa** (Crops i.e. fruits and vegetables)

The mazoa have significance because

they symbolize the rewards of collective productive labor. Moreover, as Kwanzaa means first or first fruits and it was patterned after the traditional celebrations that take place among African agricultural societies at harvest time. At harvest time the fruits of collective labor abound and it is a time of great joy and togetherness, a time for Thanksgiving and remembrance. The mazoa therefore, represent the historical roots of the holiday itself.

2. Mkeka (Place mat)

Dr. Karenga states, "The mkeka is the symbol of tradition and by extension history." He adds, "Since Kwanzaa seeks to inspire appreciation and practice of values which aid us in our lives and struggle, the stress on tradition and history become unavoidable." One can not escape

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ON THIS DAY IN AFRIKAN HISTORY...

NOVEMBER / DECEMBER 1992

(23)	(24)	(25)	(26)	(27)	(28)	(29)
In 1897 J.L Love receives U.S. patent for the pencil sharpener.	U.S. installed Mobutu as neo-colonialist puppet leder in Zaire in 1965.	Pan-Afrikan Revolutionary Socialist Party was founded in Washington, D.C. in 1883.	Death of Sojourner Truth, Afrikan Freedom Fighter, in 1883.	In 1942 Jimi Hendrix, Afrikan rock musician, was born.	Afrikan author, Richard Wright died in Paris in 1960. F. Jones patented a two cycle petrol engine.	Adam Clayton Powell, was born in 1930.
(30)	(1)	(2)	(3)	(4)	(5)	(6)
Popular pressure forced Ghana government to remove its law banning political activity, 1978.	Rosa Parks was arrested for refusing to follow segregated seating law on buses in Montgomery, Alabama in 1955.			Clark and Hampton, Black Panther Party leaders, were assassinated by Chicago police in 1968.	First all-afrikan people's conference held in Accra, Ghana in 1958.	R.B. Spikes patented automatic gear shift, 1932.

Continued from page 5

the primary coordination of the Annual Third World Awards Dinner, for all graduating African American and Latino students, was done by Norma Mahoney of the AIM/EOP Program, until her retirement in 1991. From a historical perspective, one can see that many individuals invested their time to make this event an established TRADITION on campus on behalf of our African-American and Latino graduates!

It is in light that the members of the newly formed Destiny Awards Ceremony/Dinner Advisory Committee for the academic year 1992-93 are writing to you these assessment and recommendations for your review and participation, so you may strategically seek a "means" or way to insure the continued existence and effective sponsorship of what is now called the Annual Destiny Awards Ceremony/Dinner. (This name change was proposed through this committee on behalf of the University publication entitled the Destiny Journal, a yearbook which has become a

historical record or keepsake for our graduating African-American and Latino students.)

Leadership Training

As for "Leadership Training" along with supervision, it is provided to those student who commit themselves to coordinate, plan, and sponsor the Destiny Ceremony/Dinner and Journal. In addition, students will be provided the option to register for AFS 283 (Community Service) and earn credit for participating on the Destiny Awards Committee. Is it not also our duty as young scholars and future leaders to build our own institution and traditions, isn't that what we have always talked about?: "Self celebration and Self Determination".

We must build up our own communities. Stony Brook, for next few years will be your community. Take this opportunity to learn how to build a better community, use this time to develop skills that will be valuable to yourself and your community. As you have seen we have a lot of room for improvements, so don't just complain, do something to change one part at a time.

Funding

Last but not least, again, an allocation of money for the sponsorship of the Destiny Awards Ceremony/dinner should be made available at the beginning of each academic year by the organizations in our community. Our Student Clubs and Organizations can send a representative and allocate a portion of their budget to the Destiny Awards Ceremony/Dinner and Journal. Such a commitment of funds will clearly send a message to the "graduates" as well as to the program advisor/planner of Destiny that our community Values and Honors this "tradition"—particularly in the mainstream of its priorities and more so, its commitment to future graduating African-American and Latino students. It is our event and students at this university can break a habit of our community, whereby we always talk but are unable to better organize our dollar to meet the need of the community. We can change this, our students graduate every year, so it is not a surprise that we must fund our own ceremony to honor accomplishment. Every student that graduates from this

university is an honor to us, and everyone that doesn't make it is the reminder that we still have ways to go in our development.

In closing, many people have invested their time and many years into the "Tradition". On behalf of the students/faculty we do believe that Destiny represents the pinnacle of success for our graduates. Let's insure that the legacy of "Destiny" continues!

TAKE PRIDE IN BEING AFRAKAN

Continued from page 9

Kwanzaa

tradition and history, for they form the foundation on which correct knowledge and true understanding are built. The ancestors understood this clearly, as illustrated by the following proverb: "If you know the beginning well, the end will not trouble you."

3. Kinara (Candle holder)

The kinara is symbolic of the continental Africans, our parent people. In incorporating this symbol, Dr. Karenga used a Zulu concept. In early Kwanzaa celebrations, the kinara was used to symbolize Nkulunkulu, the first born, the father of both our people and our principles. Since the early days of Kwanzaa, the kinara has come to symbolize our ancestors as a collective whole.

4. Vibunzi (Ears of corn)

The Vibunzi represent children thus, each family uses as many ears of corn as it has children. Karenga states, "In traditional terminology, the ears of corn represent the produce of the stalk, and the potential, of the offspring to become stalks or producers and reproducers themselves, thus insuring the immortality of the people or nation." Emphasis is placed on the children, for they truly represent the hope for the future. Therefore, if we instill the proper values in them and teach them the benefits of mutual respect, we insure a brighter tomorrow when we become elders.

5. Zawadi (Gifts)

Zawadi should be given as a reward for commitments made and kept and are usually exchanged among members of a nuclear family. They should be given to reinforce personal growth and achievement which benefits the collective. Gifts given during Kwanzaa are not given

automatically, but are rather based on merit. They should be of an educational or otherwise beneficial nature. Books make excellent gifts. Those things that are handmade are encouraged. One should not fall victim to the commercialism that presently characterizes Christmas.

6. Kikombe Cha Umoja (The communal unity cup)

Clearly, as the name suggests, the unity cup symbolizes the first and most important principle of Kwanzaa, unity. It is used to pour Tambiko (libation) in the direction of the four winds, north, south, east and west, in remembrance of the ancestors. The unity cup may then be passed among members of the family and guests who may either choose to sip or make a sipping gesture. This is done to honor the ancestors and to promote the spirit of oneness.

7. Mishumaa Saba (The seven candles)

The Mishumaa Saba represent the Nguzo Saba (The seven principles) which are at the heart of the value system that is the foundation of Kwanzaa. According to Dr. Karenga, "The Nguzo Saba have their roots in research of African cultures which reveals recurrent value emphasis, values that reinforced the bonds between the people and increased their human possibilities for meaningful and fulfilling life". As each candle represents a distinct principle beginning with Umoja (unity, the black center candle), and candle is lit each day from left to right after the Umoja candle has been lit.

THE KWANZAA KARAMU (feast)

The evening of December 31st has special significance because the Kwanzaa Karamu is held then, the karamu allows for cultural expression, as well as for feasting. There should be a wide variety of various foods as all attending should take responsibility for preparing a dish, or several dishes. Single persons may bring a dish or they may elect to bring

fruit, bread or anything else that might enhance the meal.

It is important to decorate the place where the karamu will be held, (e.g. home, community center, church) in an African motif that utilizes a black, red and green color scheme. A large Kwanzaa setting should dominate the room where the karamu will take place. A large Mkeka should be placed creatively and made accessible to all for self-service. Prior to and during the feast, an informative and entertaining program should be presented. Traditionally, the program involves welcoming, remembering, reassessment, recommitment and rejoicing, concluding by a fare-well statement and call for greater unity.

Below is a suggested format for the Karamu program, from a model by Dr. Karenga.

Kukaribisha (Welcoming)

Introductory remarks and recognition of distinguished guests and all elders

Cultural Expression (i.e. songs, music, group dancing, poetry, performances, chants, unity circles, etc.)

Kukumbuka (remembering)

Reflections of a man, woman and child

Cultural expression

Kuchunguza Tena Na Kutoa Ahadi Tena

(Reassessment and recommitment)

Introduction of distinguished guest lecturer and short talk.

Kushangilia (Rejoicing)

Tamshi la tambiko (Libation statement)

Kikombe cha umoja (Unity cup)

Kutoa majina (Calling names of family ancestors and Black heroes)

Ngoma (Drums)

Karamu (Feast)

Cultural Expression

Tamishi La Tutaonana (The Farewell

Statement)

Kwanzaa Menu Suggestions

(By Joanne Baylor. Reprinted by permission from Kwanzaa magazine, published by The New York Urban Coalition.)

As with other traditional holidays that have established meals, Kwanzaa too has a traditional menu. This menu was put together based on the seven principles, especially Ujima, Ujamaa and Kuumba. Collectively we come together to provide an economical meal. All it takes is inspiration and creativity to put together a celebration that will be remembered through out the years.

During Kwanzaa we fast from sunrise to sunset to cleanse our bodies, minds and spirits. during the evening meal when we break our daily fast we light the appropriate candle which coincides with the principle of that day. The spirit of Kwanzaa teaches us to share our home, food and drink and music as our ancestors did during the hunt or harvest. We must do the same today and invite other family members, friends and neighbors to our home to rejoice collectively in a meaningful way to strengthen unity. Harambee! (let's pull together).

Some of the traditional Kwanzaa dishes are: Rice cheese balls, sweet potato pie, African togetherness health salad, DoDo (plantain), Kwanzaa fried chicken, Baked Bluefish Supreme, Simply Heavenly Baked Fish, Nice rice and Dandy candied yams.

Now that you have read a breakdown on the holiday of Kwanzaa, hopefully you will partake in celebrating it this year. Also, attend the Kwanzaa Holiday Expo for your Kwanzaa shopping needs. It will be held from December 17-December 20 from 12 noon until 10 pm daily at the Jacob Javits Convention Center on 34th Street and 11th Avenue in N.Y.C.. Happy Kwanzaa sisters and brothers!

VIEWPOINTS:

Campus Voices

By Sean Bollers

Q: What do you think about the commercialization of the movie Malcolm X?

Ma' Shawn Parker, 21, Junior, Nursing

A: "If the advertisement is positive then I support it, because it spreads the word and influences people to see the movie."

Carol Ann Greave, 20, Sophomore, Information Systems

A: "I think the commercializations is positive. This movie is dealing with race relations in our society and that is something we all need to be aware of."

Keith Saunders, 22, Senior, Africana Studies

A: "The movie is a ploy to turn Black people away from following the Honorable Minister Louis Farrakhan, the leader of the nation of Islam. The commercialization is the second death of Malcolm X. White people know a dead man can't lead a revolution."

Tonya Ramsey, 19, Sophomore, Nursing

A: "A lot of people heard of the name Malcolm X, but don't know really what the man is about. So I hope that Spike Lee portrayed Malcolm X the right way and don't give people the wrong idea of what the man is about."

Continued from page 2

Trouble Don't Last Always
(As the Stony Brook Gospel Choir would say "the place rocked".) The night continued with other selections such as "Ride On King Jesus,"— in which the Choir *tore up*— "Pressing my Way" and the last selection, "I'm Glad About It." In its entirety, the concert brought about a free spirit of rejoicing and praising God. If our

free spirit of rejoicing and praising God. If our concert led to a positive change in one life or many lives then we successfully our task.

We, the Stony Brook Gospel Choir would like to thank all those that supported us at our Annual Fall Concert. We hope you continue to support us in the upcoming semesters and at our Spring Concert next semester.

POLITICAL TENSION RE-IGNITES WAR

By Nelson Flores

With this being an election year, most people in the country were focusing on the issues and the candidates that were running. However, there were important events occurring in the motherland: the election in Angola. On September 29th and 30th there was an election in Angola between the Union for the Total Independence of Angola (otherwise known as UNITA) and the Popular Movement for the Liberation (PML) of Angola (formerly a Marxist government). The election was overseen by U.N. officials due to the history of civil wars in this country.

Angola's civil war began after that country gained its independence from Portugal in 1975. It involved the same two political parties that were running in the recent election. UNITA is known as the rebels of the country. At the time when the war broke out, Cuba and the Soviet Union began supplying arms to the PML (the government at that time). On the other side, UNITA got its supply of arms from the United States and South Africa. This is very familiar to the United States' involvement in Vietnam; the United States was afraid of an invasion of Communism. The war lasted 16 years, until a peace treaty was signed on May 15th, 1991.

Peace was reached between both parties pending a democratic election.

The candidate for UNITA was Jonas Savimbi and the candidate for the PML was Jose Eduardo dos Santos (who was in power prior to the election). Eduardo dos Santos won the election, and Savimbi and his followers were displeased with the outcome. A confidential U.N. Representative (who just happened to be sent to Angola as Part of the election overseers) revealed some information regarding the election. He said the election was done by secret ballot and followed all conventional election rules. However, he said, the electoral ballots had been tampered with.

On October 29th the fighting reignited. The peace treaty had been violated, but here in America this incident received little coverage. Fighting began in the capital Luandan. There are reports of over 1000 people having been killed in the fighting. This number had been confirmed by the the U.N. Representative. Fighting soon spread to the outside regions of Benguela and Lobito. On November 3rd a cease fire was reached between the two political parties, pending a electoral recount.

One-on-One with Coach Tomlin

By Nelson Flores

Being that I am an advent basketball fan here at Stony Brook, I decided to interview the Head Coach Bernard Tomlin of the S.U.N.Y. Stony Brook Patriot Basketball team. I wanted to find out more about the new coach and his views of the upcoming season.

Q: When did you start coaching for the Patriot basketball team?

A: I started last year October 4, 1991.

Q: Where did you coach previously?

A: My previous position was the Assistant Coach at the University of Rhode Island.

Q: Were you aware that there was a controversy here at Stony Brook with the previous coach?

A: Yes, I was aware of that fact.

Q: How did the players react to you when you first came in?

A: What was interesting about the situation was that a few of the players were part of the search committee and played an intricate part in selecting me as their coach.

Q: What was your record last season?

A: Last year we were 17-10 and went to the semi-finals of the

E.C.A.C. tournament.

Q: What is different about this year's team opposed to last years team?

A: To begin with, they have had one year working with me. Last year I began on October 4th and the first day of practice was October 15th. It was the first time I had seen any of these athletes play, so last

year it was a feeling out process for them and me. This year I have a better feeling of what my players are capable of, even though we have five freshman on the team. We also have the return of two veteran players (Curtis Bunch and Vincent Farmer).

Q: Last year I noticed Emeka Smith got a lot of playing time. Do you have anyone this year who can give him time to rest and still create that team spark?

A: Yes, last year Emeka was our only lead guard who could run our offense. This year we have another point guard Joe Kirsch, who is a freshman. I feel this year he can help us out a lot and give Emeka time to rest.

Q: You also had a veteran player last year as a Graduate Assistant?

A: Yes, Yves Simon. He worked with the team last year and helped out tremendously.

Q: Do you have any Graduate Assistants that were veteran players this year?

A: We have no official Graduate Assistants this year. We lost our Graduate Assistants this year due to budget cuts. I have been very fortunate to have a volunteer coach Joe Walshman and an assistant coach David Schuler.

Q: What are some of the things that you are going to focus on this year? Are you going to focus on your offense or your defense?

A: Well, the one thing that we focus on as a team is for everyone to work hard and to give their best effort every time that their out their on the floor. If all the players can concentrate and do this than we are going to be able to achieve our maximum potential, and as a coach that is all you can ask of your players.

Q: You said you have five new freshman on the team what are their roles going to be in the up coming season?

A: What we always say prior to each practice is that they (the five freshman) will determine what type of roles they will play based upon how hard they play in practice. So far, the freshman have played extremely well but I'm still getting a feel of what they will add to the team.

Q: Did you recruit these freshman yourself personally?

A: Three of them I recruited personally. I think they will do well here both athletically and academically.

Q: So, you do stress academics?

A: Yes, my feeling is that they're not here on scholarship and they need to get the best education that they can to prepare themselves for life after college.

Q: Which teams would you say would be your toughest opponents?

A: Inside the league I would say our toughest opponents would be Hunter College and New Jersey Tech. Outside the league Hofstra, C.W. Post and S.UN.Y. Albany.

Q: There has been a lot of speculation of our team to go from a division 3 basketball team to a division 1 basketball team. Do you feel that this is possible here at Stony Brook?

A: My feeling is that our school has a tremendous amount of potential. [T]he size of our enrollment and the proximity to N.Y. make it a school that could certainly have a future in major college athletics. Now it is all a question of how it comes together on our time table.

Q: How would you respond to a person who looked at the team this year and said "I see most of the players are Black"?

A: Well what would say to them is we always have open tryouts and this year we selected the athletes that were most qualified to play based on their performance during practice.

I must say I thoroughly enjoyed this interview with Coach Tomlin. Coach Tomlin I wish the best of luck on your upcoming season and congratulations on being S.U.N.Y. Stony Brooks first Black head basketball coach.

WHO'S WHO IN OUR COMMUNITY

EL HAJJ MALIK EL SHABAZZ OUR SHINING BLACK PRINCE

"You can work here, but you'd better put your base somewhere else. Don't put it in this man's hand. Any kind of organization that is based here can't be an effective organization. Anything you've got going for you, if the base is here, is not going to be effective. Your and my base must be at home, and this is not home.

You can't understand what is going on in Mississippi if you don't understand what is going on in the Congo (now Zaire). And you can't really be interested in what's going on in Mississippi if you're not also interested in what's going on in the Congo. They're both the same. The same interests are at stake. The same sides are drawn up, the same schemes are at work in the Congo that are at work in Mississippi. The same stake—no difference what-so-ever.

The only hope for the Black man in America [is] in a strong Afrika and the Afro-American becoming inseparably linked with the overall program that's existing on the Afrikan continent. The two problems must be solved together.

We are just as much Afrikan today as we were in Afrika four hundred years ago, only we are a modern counterpart of it. When you hear a Black man playing music, whether it is jazz or Bach, you still hear Afrikan music. The soul of Afrika is still reflected in the music played by Black men. In everything else we do we still are Afrikan in color, feeling, everything. And we will always be that whether we like it

or not.

Here in Afrika, the 22 million American Blacks are looked upon as the long-lost brothers of Afrika. Our people here are interested in every aspect of our plight, and they study our struggle for freedom from every angle. Despite Western propaganda to the contrary, our Afrikan brothers and sisters love us, and are happy to learn that we also are awakening from our long 'sleep' and are developing strong love for them."

Malcolm X was born Malcolm Little in 1925 in Omaha, Nebraska. With a father who was a Baptist preacher and a staunch Garveyite, Malcolm eventually followed in his father's footsteps, becoming an organizer for Pan-Afrikanism. After leaving the Nation of Islam to form his own organizations, the Moslem Mosque, Inc. and the Organization of Afro-American Unity, Malcolm was assassinated by the FBI- CIA in New York on February 21, 1965.

Malcolm X Speaks. New York: Grove, 1965. *The Speeches of Malcolm X at Harvard*. New York: William Morrow, 1968.

This information was taken from the Pan-African Revolutionary Socialist Party's 1991 Calendar.

Seniors

make sure your picture is in the Destiny Journal!!!

BLACK TRIVIAL PURSUIT

<p>Questions:</p> <ol style="list-style-type: none"> 1. What is the indigenous name for the Temple of Luxor? 2. Who wrote the music for "Lift Every Voice and Sing"? 3. What outstanding Black physician and surgeon in Chicago performed the first successful open heart surgery? 4. The Universal Negro Improvement Association (UNIA) was initiated by what man? 5. What organization did El Hajj Malik El Shabazz form after 	<ol style="list-style-type: none"> 6. What was the name of the exciting cultural movement in the 1920's that was characterized by a resurgence of Black literature, art, music and politics? 7. What is the Recommended Daily Allowance of water intake per day for Afrikans? 8. What molecular structure provides Afrikans with rhythm and protection from the sun? 9. Who invented the first machine for 	<ol style="list-style-type: none"> 10. Who was the woman called "Black Moses", a major conductro on the Underground Railroad, who returned to the South 19 times leading over 300 slaves to freedom in the North and Canada? 11. What was Gwendolyn Brooks awarded for her collection of poems? 12. Which state in 1664, Maryland or Georgia, made a law enslaving free white women who married Black male slaves? 	<ol style="list-style-type: none"> 13. <u>From Slavery to Freedom</u>, acknowledged as one of the most comprehensive studies of Black history, was written by what historian? 14. Who was nicknamed "The Greatest"? 15. In what profession is the white man seen most in the Black community? <p>Correction with #8 from 11/12/92 issue: Jesus was one of the several crucified saviors to live during ancient time. The first was the wife of the ancient Afrikan goddess Aset. Who was he?</p>
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ANSWERS

1. Temple of Wasat
2. James W. Johnson
3. Dr. Daniel Williams
4. Marcus M. Garvey
5. Organization of Afro-American Unity

6. The Harlem Renaissance
7. One gallon
8. Melanin
9. Jan Matzeliger
10. Harriet Tubman
11. Pulitzer Prize

12. Maryland
 13. John Hope Franklin
 14. Muhammad Ali
 15. Police Officer
- Correction: Asaru

PERSONAL PAGE

Big time birthday"yush"
to a very positive sister,
Paulette "Nuff Respect".

Luv Ya,
Martine

P.S. Can't wait for spring
break.

Jerry,

Can I have some
order please? Control
your senate.

Kym

To Amber,

What it is?

L.C.T.

To The Man,

Easy come, easy go.
The Woman

To Darryl,

Stop sleeping
'cause Buddha is
watching!

Love Tasha

To Cynthia,

It'll happen sooner
than you think.

Jen

Monday & Tuesday Life
Talks,

What's the 411,
y'all? Keep up the good
work. Peace. God bless
y'all!

E.W.P.

Corey,

Decorum!!

Love Kym

To Coolie Man,

Did you die or some-
thing! Videos on you,
curry on me.

Coolie Girl

To Big Barney,

Stop being scan-
dalous. The walls have
ears around these parts.
Dracula on you!!

Beaten Badly!

To Errol,

What's wrong with
your voice when you
answer the phone?

Love,
Tasha

Julianne,

Give love a chance.
Dread D.

To Jennifer,

Measurement of
yourself comes from with-
in.

Cynthia

Clarke,

Oh my goodness. If
I'm so tired take the ball.
Take the ball from Clarke.

Indigo

My Jamaican Prince,

What's up with the
movie and popcorn?
Cream Puff

Smooth C,

She got a man! But
we still love you.

To Steve,

I'll call the next time
I'm available.

Love,
Tasha

To Jennifer,

Save the bread ends
for the birds!

Humanitarian

To Asia,

Happy Belated
Birthday!!

Jennifer & Cynthia

To Michelle,

Are you impressed
with this one?

Love,
Ms. Proper

To Crash Dummy,

When are we going
to Pathmark and South P-
Lot. Rug burns tonite!
I'am praying for you.

Love,
Clarke

To the Wig Out Posse,

What's up with
Thursday?

S.P.

To Audrey,

Stop stressing
yourself, you think too
much.

Love Espie

To Stacked,

Don't worry your
time will soon come!

Grinch

Our Deepest Sympathizer,

With each other for
support, you will make it
through the storm. We love
each of you Larry, Leo,
Leslie, and Lydon.

From your loving
friends

C-Rad,

You better show me
who she is before this
semester is over.

Signed,
Your SPN 112
Buddy!

Grinch,

You better start
getting busy on your props
before someone beats you.

Love,
Your friend

Wayne,

You still owe me
one!

You know who...

Grinch,

I like you better in a
Double D better than a
Triple D.

Stacked

Mayhem,

Sheik, Sheik, Sheik.
From Trooper

C-Rad,

Congratulations,
good luck & we'll miss
you.

Love,
The ladies of Tos.115

WITHOUT STRUGGLE THERE IS NO PROGRESS

~~~~~

**WILL THERE BE ANY  
NEGRO-SAXONS  
IN THE 21ST  
CENTURY?**

*AFRIKAN ISSUES IN HEALTH;  
HEAL THYSELF*

*SATURDAY DECEMBER 5, 1992  
4:00 PM  
UNTI CULTURAL CENTER*



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Stony Brook

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¡ACCIÓN!

Vol I, No 3

November 30, 1992

Siempre Luchando y Bregando

¡Buen Provecho!

Hispanic Heritage Month Ends with its Annual Awards Dinner

by Maria V. Garcia

On Thursday, October 29, 1992, the Hispanic Heritage Month Committee presented its annual Hispanic Heritage Month Awards Dinner. The theme was: "Encuentro 92: 500 Years Later. Latinos in the 90s."

The dinner was delicious. Faculty, staff, students and guests had a variety of culinary delights such as yellow rice, rice with "gandules" (pigeon peas), steak, chicken, stuffed plantains, "pastelitos" (similar to beef patties) and "flan" (custard). To complement dinner, musical sounds from Jeronimo Moringo ("El Indio Jeronimo y su Arpa Paraguaya") and Dr. Henry

Ordonez (Colombian Guitar Folk Music) played soothingly in the background.

Awards were given out by the Hispanic Heritage Month Awards Committee, Balaam Mu Tau Fraternity Inc., the Latin American Student Organization (LASO), Sigma Iota Alpha Sorority Inc., and Sigma Lambda Beta Fraternity Inc.

The Hispanic Heritage Month Committee awards were presented by Sister Margaret Ann Landry and Boe Ramirez. The award for "outstanding dedication, leadership and service to the Hispanic Community through advocacy, support and encouragement" was given to

Emile L. Adams, Associate Vice President, USB Student Affairs. The award for "exceptional dedication and service to the Hispanic Community through community service, extraordinary outreach, leadership and personal commitment" was awarded to Ana Maria Loinaz Torres, Director of Student Services, HSC. Carlos M. Vidal, Assistant Professor in the Social Welfare Department was awarded for his "outstanding service to the Hispanic Community through his humanitarianism and leadership". Dora Abreu, Hand RHD, was awarded for her "extraordinary outreach

and multiple contributions to the Hispanic Community". Fernando Tirado was awarded for his "outstanding service through initiative in publishing the first Hispanic newsletter at USB". Luis Gomez was given an award for his "commitment in rebuilding the Society of Hispanic Engineers". The following people received awards for "distinguished dedication and service to the Hispanic community through community service, initiative and leadership": Esperanza Morris (Hispanic Languages Department), Molly Laragy (graduate student), Marlyn Baptista, Maria V. Garcia,

HHM on page 3

H.A.W.C. Reaching New Heights

Are you aware of the influence of Hispanic women in society? Not many of us are. We, as Hispanic women, are constantly faced with a plethora of obstacles and barriers. We have seen in the past and present that women have come together and formed a variety of organizations to combat their struggles. Unfortunately, the Latin women on campus are divided, while some create a facade of a united front. This causes much concern to certain Latina sisters on campus. In reaction to these differences, we have

decided to become part of the solution and not the problem by forming the Hispanic American Womyn's Coalition (H.A.W.C.).

H.A.W.C. is not a sorority, nor do we wish to discredit sororities in any way. In fact, we acknowledge their accomplishments and hope to help relieve some of the tension and misunderstanding amongst them. We also are appealing to these organizations for their support and mutual cooperation in building a strong network of information and contacts available to all Latinas.

Our main goals are to educate and unite Latinas as well as the community on the achievements and downfalls on today's Latin woman. We intend to reach the women on campus by providing role models in all fields. Through these role models, our intent is to become socially and politically alert on issues that come to surface to prepare us for the future.

We, the current members of H.A.W.C. invite all organizations, men and women, and welcome all new ideas and suggestions to take

part in making H.A.W.C. a success. Although we have not yet been officially recognized by the University, we have become active by having our first meeting and by forming our executive board as well as setting our agendas for next semester. Further information on H.A.W.C. will be announced when we are officially recognized by the University.

This article was written by Jannette Román and Marisol Torres

Coping with Life

by Ranel Ramirez

*Having so many things on my mind
Is such a problem for me
Life in general has no purpose
So I should just let it be*

*Loneliness creeps up on me
Each and every night
Darkness accompanies me
So I am afraid to see the light*

*Living my life from day to day
Is such a hassle
Nothing is ever okay
Problems arise
No solution in sight
I am ready to give up
Without putting up a fight*

*Even on a good day
Nothing seems to go right
I just go home and cry
Myself to sleep at night*

*I do not know what it is
Maybe it's just me
I try to understand
And make myself see*

*But somehow I can't do that
I sadly don't know why
I just keep to myself
And let out a subtle sigh*

Poemas

Pensando en Mi

por Charlie Gomez

El otro día pensé suicidarte.
Sólo para ver
si de verdad existías,
para sentir si en realidad éramos uno
o talvez para converceme
de que no eras
el reflejo de otra luz muerta.
De esas que se arrastran por la tierra
como cadáveres disueltos en su sombra.
Pensé suicidarte de día
para poder seguir tu huella.
Para observar si es
cierto que o eres un pedazo de la roca
o simplemente una forma del silencio
o la impureza de un suspiro.
Pienso suicidarte
sólo para averiguar si morimos juntos,
a la misma vez
y como un sólo ser.

Noticias Internacional

NICARAGUA

An announcement was made by President Violeta Chamorro on November 4th stating that there will be no further reductions in the Nicaraguan army or any attempts to abolish it. Furthermore, there will be no attempts to remove General Humberto Ortega from his position in the military, at least until 1997, while the reorganization of the Nicaraguan army is underway.

A statement issued by General Ortega on October 27 stated that the army stands fully behind the Chamorro government and he will resist any and all attempts to de-stabilize it.

Although the opposition party and supporters of the Chamorro government described Ortega's statement as a "technical coup d'état", the government has accepted this position as one that has moved a step forward in relations between

the government and the military.

Since July of 1990, there has been numerous reductions in the armed forces, making the Nicaraguan army the smallest in Central America.

EL SALVADOR

Although President Alfredo Cristiani denies the existence of growing tensions within the military, it nevertheless exists. President Cristiani is having difficulty in getting the military to accept the UN-supervised peace treaty which calls for a revised plan for demobilization of the armed forces.

There has been attacks made on public television on President Cristiani's affiliation and concessions granted to the Frente Farabundo Martí para la Liberación Nacional (FMLN).

The FMLN has also been

put under pressure by the electoral tribunal by postponing the FMLN's registration as a legal political party. The reason for this supposedly being based on limitations placed on party membership that violate a constitutional guarantee of free association. The FMLN afterwards stated that an assembly will be called to change its rules on membership.

COLUMBIA

The Colombian government is trying to win back popular support by declaring all-out war on leftist guerrillas. When Pablo Escobar of the Medellín cartel escaped from prison earlier this year and the resurgence of guerilla attacks, including a guerilla ambush in which 26 National Police Officers were murdered in southwest Putumayo, the Colombian government issued a number of decrees calling for a hard-line stance against left-wing

guerilla movements.

However, many critics have attacked the Colombian government for allowing the military greater flexibility in resolving these renewed guerilla attacks, a military that is notorious for flagrant violations of human rights.

Opponents to this position state that these methods are being used now because the government both lacks legitimacy and popular support. Also, they state that by diverting military forces to remove the guerilla threat, an increase in drug-related violence and other activities is expected between the various drug bosses that are running rampant throughout Columbia.

▲

The articles in this section of *Stony Brook en Acción* originated from the *Latin American Weekly Report* and from sections in *Newsday*.

Stony Brook en ACCION

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Ministries

Stony Brook en Accion is a published bi-weekly in conjunction with Blackworld newspaper. Its goals are to address the concerns faced by Latino students both on campus and abroad. Special thanks to the Brothers of Sigma Lambda Beta Fraternity for their contributions to Stony Brook's first and only Latino newsletter, produced and published entirely by students. Special thanks to Union Universidad Latina, Blackworld, Director of Student Activities Carmen Vasquez, the various Latin orientated organizations, and the Latino community for their support. PAZ.

If you would like to place an advertisement or contribute articles, poetry, or opinions regarding concerns or events within the Latino community, please contact Fernando Tirado in the Blackworld office, room 071 in the Stony Brook Union or call x6452 and leave your message

HHM from pg1

Charles Gomez, and Alejandro Mendez.

The awards by Balaam Mu Tau were presented by its President, Gustavo Ordonez. Martin Rodriguez, LASO President, was given an award by Balaam Mu Tau which stated, "apreciamos tu gran esfuerzo y dedicacion." (We appreciate your great strength and dedication.) Balaam Mu Tau also awarded Sigma Lambda Beta for their "positive contributions to the Latino community through the Latino newspaper, Accion". Carlos Wilkie and Alvin Cepeda were awarded for their "example and leadership in the Hispanic Community and Balaam Mu Tau".

LASO's awards were presented by its president, Martin Rodriguez. He presented an award to Sigma Iota Alpha and Balaam Mu Tau for their "dedication and

service to the Latin American Community". Students who were awarded for their "dedication and service to the Latin American Community" were: Rosa Amador, Nadia Chanza, Arlene Flores, Rosa Genao, Jessica Gonzalez, Maria Mawyin, Gustavo Ordonez, Orlando Rodriguez, Mary Septimo, and Fernando Tirado. In addition, Dora Abreu received a plaque for her "service to the Latin American Community and LASO".

The president of Sigma Iota Alpha, Yahira Acosta, presented two awards. The first was awarded to Carmen Vasquez, Director, Student Union & Activities, for her "inspiration to all young Latin American women and support of Sigma Iota Alpha". The second was a scholarship awarded to Maria V. Garcia for her "scholastic

achievement and high level of commitment to doing community service to help expand the awareness of the Latin American culture".

Sigma Lambda Beta's awards were presented by its Vice President, Fernando Tirado. He presented a plaque to Sigma Iota Alpha for their "success in accomplishment and unity".

Overall, the Awards dinner was very well-organized. Its success can only be attributed to the hard work of the Hispanic Heritage Month Planning and Awards Committee, especially Dania de la Campa, Chairperson, and Sister Margaret Ann Landry, Balaam Mu Tau, the Latin American Student Organization, Sigma Iota Alpha, and Sigma Lambda Beta.

Special thanks to the HHM committee for their contribution to this article.

Sixth Annual S.H.P.E. Conference in D.C. a Big Success

by Raul Jimenez

The Society of Hispanic Professional Engineers hosted its 6th annual Eastern Technical conference on November 12-14. This year's conference was held in the Omni Shoreham Hotel in Washington D.C.

The weekend consisted of many technical and non-technical events. On the morning of the day after registration, a number of tours were held. Some of the sites visited included NASA and the National Institute of Standards and Technology.

There were also a series of workshops for both the student and professional chapters of S.H.P.E./S.H.E. Some of the technical workshops featured were: Aeronautics and astronautics, Computer Science, Information Systems and Energy. There were

also some non-technical workshops which included; Latino women: Making a Difference and Hispanic Engineers and the Environment. These workshops are not only a great resource to receive information from, but also provides a way for both student and professional researchers to let other people know of any projects they are working on as could be seen by the many technical papers which were presented at the workshops.

There was also the Annual College Bowl competition in which students from different schools match their wits against each other with questions from the Professional Engineering exam. After which later that evening was the Annual Awards inner in which Hispanics are recognized for their achievements in their respected profession as well as

in their communities.

The highlight of the weekend was the Career Fair in which over 15 companies participated by setting booths to accept resumes from undergraduate and graduate students for internships and entry level positions. There was also a great opportunity to speak to company representatives about their respective companies.

It feels great when you walk into these events and see the many distinguished Hispanics in the fields of engineering and applied sciences. It was also great to see how many Latina women were there as well.

The next conference will be held in Chicago on Feb. 25-27. For more info, look for flyers regarding the next S.H.E. meetings. Hope to see you there.

▲

EDITOR'S NOTE: There were two errors in the last issue. The first was a gramatical error. The title on the top of page two should read "¿Quién te va a Cuidar?" The second error was in the "Noticias International" section. Under Panama, the party name in which Rubén Blades is under is the Papa Egoro Party.

¡Viva Puerto Rico Libre!

por Charlie Gomez

El 3 de noviembre de 1992 fue otro día triste en la historia de Puerto Rico. El Partido Nuevo Progresista (PNP) ganó las elecciones. Cambiaría la palabra triste por veríenza o por los menos las combinaría. Fue un día de tristeza y veríenza. Ganaron los estadistas. No es motivo de llanto, las lágrimas sólo mojan el problema, pero no lo solucionan. Es motivo de reflexión. Todavía no puedo creer que hayan puertorriqueños con ese tipo de mentalidad. Usted diría que todo el mundo tiene derecho a la libertad de opinión, pero hasta un burro tiene un poco de dignidad y la dignidad de un país no se compra. En que cabeza cabe que Puerto Rico debe ser un estado americano. El argumento de los estadistas y de mucho gente ignorante entre ellos, es simple y sencillamente económico, solo piensan en el billete. Si dieran un paso más y pensarán mejor se darían cuenta que los Estados Unidos obtiene más beneficios de nosotros y lo único que obtenemos nosotros es dinero, la disolución de nuestra

cultura en la cultura americana y una buena dosis de racismo.

Las más celebradas tradiciones en Puerto Rico no tienen nada que ver con nuestra cultura. El 4 de julio no se trabaja en Puerto Rico. ¿Sabrá el presidente de Estados Unidos cuando se descubrió Puerto Rico? No creo. El 25 de diciembre, en vez de celebrarse el nacimiento de Jesús, el énfasis está en Santa Claus. En todas las esquinas en Puerto Rico, hay un hombre gordo vestido de rojo y yo me pregunto ¿de donde diablos habrá salido ese barrigón!

En vez de recordar más a Ramón Emeterio Betances, Eugenio María de Hostos, Ruiz Belvis o Pedro Albizu Campos, se celebra más el día de George Washington y de Abraham Lincoln, que se sepa éstos apellidos no son precisamente hispanos. Del daño al idioma prefiero no hablar. Tendría que escribir diez páginas más para hablar de este detalle. Yo esto lo entendería si hubiera un intercambio de cultura, pero no creo que haya una cultura

más importante que otra. Entonces por que celebramos a Santa Claus, pagamos por HBO; comemos en Burger King en Puerto Rico si los americanos no comen lechón asado, ni morcilla, ni mucho menos se van de parranda.

Por supuesto que los Estados Unidos tiene sus propios intereses en Puerto Rico. No crean que Estados Unidos es nuestro ángel de la guardia y que nos mantienen económicamente por caridad. Una de las bases militares más grandes y más importantes de Estados Unidos se encuentra en Ceiba, Puerto Rico. Ya que nuestra isla es un punto estratégico en este asunto militar. Por esta razón tienen todo tipo de armas y tecnología en nuestra tierra. Lo peor de todo es que cada vez que al presidente le da la gana de declarar guerra a otro país, los boricuas tienen que dar cada, preparar maletas, vestirse de verde con la insignia de "U.S. Army" en el cuello de la camisa y comenzar a disparar. ¿Creen ustedes que ese dinero que recibimos de Estados Unidos vale más que

esas vidas perdidas? Una vida humana no tiene precio y si los estados unidenses pudieran pagar por una resurrección, yo no crea que resucitarían a un puertorriqueño, que a pesar de todo murió por ellos.

Dicen muchos que sin los Estados Unidos, Puerto Rico sería absolutamente nada. No seríamos un paísríco, tampoco lo somos ahora. Estados Unidos es la nación más poderosa del mundo y sin embargo el nivel de desempleo en Puerto Rico es alarmante. Por eso dan cupones para comer en vez de trabajo para mantener la familia. Por lo menos tendríamos nuestra propia patria (y esto lo digo con todo el sentido de la palabra) y nuestras leyes gubernamentales estarían sobre las federales y si tenemos que ir a una guerra, que sea por la independencia de Borinquen. ¡Despierta Boricua! Dile no a la estadidad de Puerto Rico. Que se largen los americanos de mi tierra y yo regreso a mi isla. Puerto Rico es pequeño y "no hay cama pá tanta gente." ¡Viva Puerto Rico Libre!

The opinions expressed herein do not necessarily represent the views of the staff of Accción or the views of Blackworld newspaper. All opinions are subject to editing. Opinions written in spanish are not necessarily subject to translation. If you wish to give your opinion on issues that effect the Latino community, please send them to the Blackworld office, rm 071 in the Student Union.

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Acción

Is looking for volunteers to help expand the newsletter. If you are interested in submitting articles or opinions, please contact Fernando Tirado through the Blackworld office, x6452.

**Congratulations to the Sisters of
Gamma Ce Upsilon**

For inducting new members into their organization in an effort to promote a positive influence within the Latin community.

**From the Brotherhood of
Sigma Lambda Beta Fraternity**

**The Founding Fathers of
Sigma Lambda Beta Fraternity Inc.
congratulates our new brothers:**

Almendra Aventura

as they strive to bring about a positive effect within the Latino community on the Stony Brook Campus.