

BLACKWORLD

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ONE NATION

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THIS WAY FOR BLACK EMPOWERMENT

INDEPENDENT POLITICS IS THE BEST KEPT SECRET IN AMERICA - FOR THE MOMENT

By Dr. Lenora Fulani

Recently Bill Clinton has been surrounded by controversy over his appointees. One nominee for attorney general, Zoe Baird, and one almost-nominee, Kimba Wood lost the job because it was revealed that they had hired "illegal aliens" to care for their kids. There's been a major to-do in the media over all this, with every one attacking or defending these two women.

I feel that since the Democrats and Republicans created the category of illegal aliens in the first place, it's only fair that they should have to deal with the repercussions. You see, Washington creates economic and political hardship in the Third World, forcing thousands of people to flee to the U.S. Then the politicians turn around and create a category of "illegal aliens"—people who are then forced to work for practically nothing, under the most difficult conditions, and never dare to complain.

The category of "illegal aliens" is racist, oppressive and exploitative. But

if the lives of people of color in the U.S. are going to be determined by it, then I think the Zoe Bairds and Kimba Woods of this world, and their male counterparts, should be forced to also. Why should there be a double standard for poor people of color and well-to-do professionals?

Of course, the double standard—political, legal and social—is everywhere in America. I experienced a great deal of this during my last run for the presidency, when the media, Democratic and Republican Party officials, the League of Women Voters, the bipartisan



Commission for Presidential Debates to a major extent, the courts, were constantly coming up with new, subjective criteria to determine that I wasn't qualified to be included in debates or to receive serious press coverage. This was the case even though I had met more stringent tests of

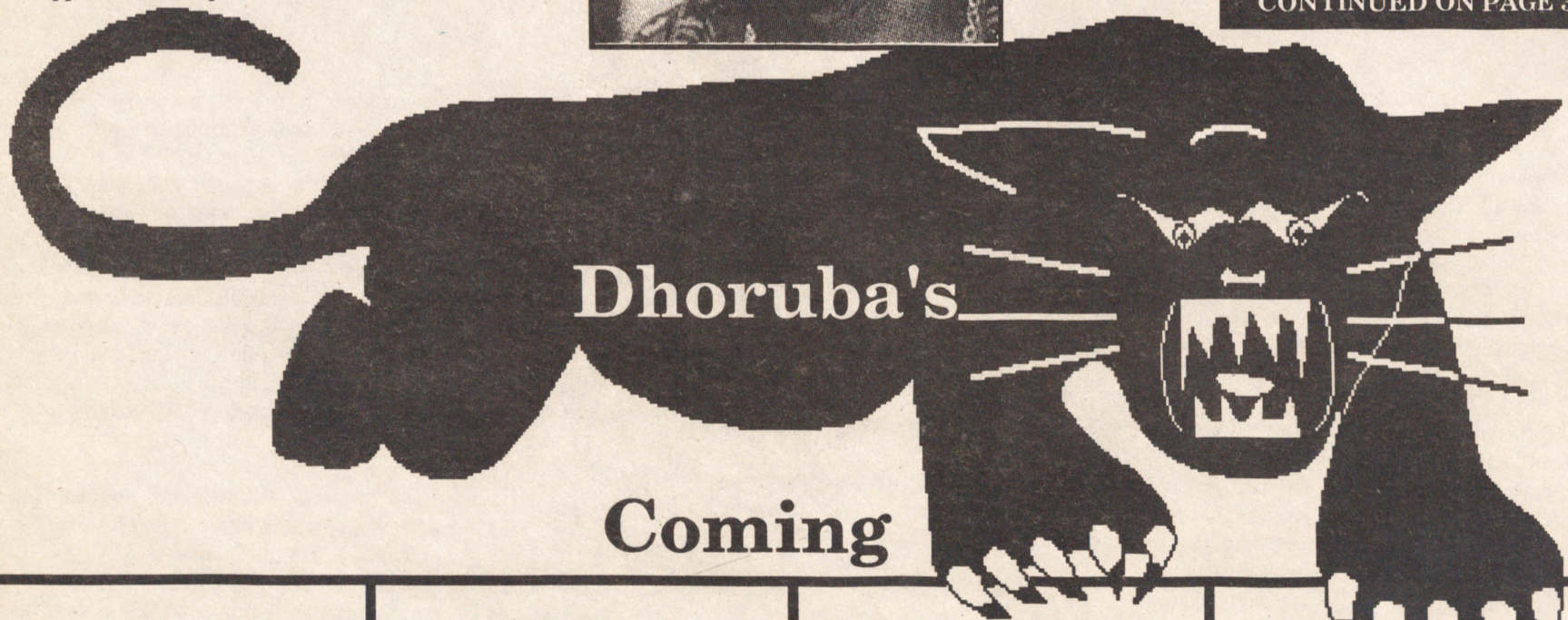
significance than several of my white, male, establishment opponents who had full access to the media to all the debates.

When I entered the Democratic Party primary in New Hampshire, for example—which I did to raise the issue of democracy and

the Black Agenda—I had qualified for more federal matching funds than all but one of the so-called "Big Six." But I was denied access to major televised debates because the state party chair announced that he controlled the whole show and that, as far as he was concerned, I wasn't a "real" presidential candidate. Indeed, their main reason I ran for president—both in 1988 and in 1992 was to expose the lack of democracy in American political life, where the playing field is sharply tilted to favor the political "haves" of the major parties.

I believe that my campaign—together with the campaigns of the other major independent presidential—including that of Ross Perot—established that ordinary Americans are fed up with the stranglehold maintained by that bipartisan political monopoly on our political process. The American people voted Bill Clinton into office to repudiate the policies of the Reagan-Bush dynasty.

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ANGST AND INJUSTICE

ESSAY 3

TOWARD AN INTELLECTUAL ENLIGHTENMENT

by Peniel Joseph

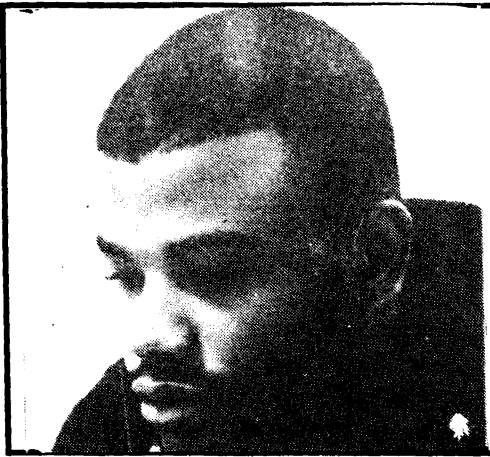
"The Courtesies of order, of ruly forms pursued from a heart of rage and terror or grief defame the truth of every human crisis. And that, indeed, is the plan: To defuse and to deform the motivating truth of critical human response to pain...Violation invites, teaches violence. Less than that, less than a scream or a fist, less than the absolute cessation of normal events in the lock of abnormal duress is a lie and, worse than that, it is a blasphemous ridicule of the self." (June Jordan, *Civil Wars*)

An ongoing battle continues to be waged in and outside of this campus that is of deep concern not only to those attending this university and others like it around the country, but more importantly will shape the thoughts, ideas, and perspective of future generations. Multiculturalism has been embraced by this and other campus' around the country- to the dismay of those on the right (who feel that this new curriculum is going too far) as well as the left who feel that the curriculum isn't going far enough). Most recently on our own campus Richard Cole has joined in the fray, critiquing (and often ranting & misrepresenting) the

university's multiculturalism, specifically in respect to the academic environment that intellectual diversity tends to propagate. The commentary had been offered before, and more eloquently, by the likes of respected historian

Arthur Schlessinger Jr.. Basically the question that Cole, Schlessinger and countless other Americans have asked is, "What is the need for multiculturalism?". What, they ask themselves, is so diabolically wrong with studying European influenced Western Studies, that naturally lead to the study of American hegemony and influence over the world. This debate came into the public eye two years ago when plans for a curriculum of

commitment to inclusion were announced in New York State.



Leonard Jeffries polemics against white academe did little to endear him or the proposed new curriculum to them. The focus was taken off the potential good that such a curriculum could accomplish and thrust onto the potential

perceived threat of one individual. This new curriculum was looked upon by whites (most of whom had no intellectual or scholarly footing to make such assumptions) as a vendetta against "whitey". Now the blacks would get their chance to rant and rave about what America's dead forefathers had wrought upon them. Had blacks been so victimized by this nation that America could possibly put up with the notion of letting them

tamper with History, just to assuage their own inadequacies?

The real problem with multiculturalism has less to do with blacks seeking/wanting victim status than with natural American xenophobia. Black Studies departments were an outgrowth of the politics of protest, that for a short time galvanized the 1960's and early 1970's. In the 1960's white academics criticized the works of the new Black studies departments as mediocre and unscholarly (meaning as Louis Rivera has written "White folks didn't wanna hear it!") Here at StonyBrook we have an Africana Studies Program-not department, as Cole erroneously stated - a program. Why can't these classes be part of the History department? Because the university would relegate the *entire* African-American experience to a civil rights course or two, while continuing to support the all important European and American history courses that are (and should be) taught. A bifurcation exists in academic institutions such as this because blacks are still perceived as the *other*.

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INTERVIEW

BLACKWORLD IS IMPRESSED WITH STRESS

by Crystal M. Edwards

In this week's issue, BlackWorld would like to recognize one of Stony Brook's prominent leaders Stressior M. Altemis, the Executive Director for student Polity.

Q. What are your primary responsibilities as Executive Director of student Polity?

A. My primary duties include working with the student council, particularly with the student treasurer and assisting with the budget development and any budgetary changes that may occur. I am the custodial and dispersing agent for student affairs and what that means is I am sort of a "watchdog" for student affairs looking over the money to make sure that the students are spending the money according to state guidelines appropriately. Along with that I assist with outlining the future for the student government by helping to develop an achievement of goals and objectives for the student council in

addition to program advising for a variety of student clubs and organizations.

Q. How do you feel about the increases in fees that clubs and organizations are now required to pay when planning events and who primarily will be effected by these financial changes?

A. These are university fees that the supervisors and the head of SPA security feels are necessary as far as monitoring a particular event. There have been a lot of problems on this campus as far as security related issues are concerned and and university requirement now states that depending on the number and type of



event, students will now have to pay public safety overtime in addition to student security. This is a perfect example of an issue that myself and the student council are working on to try and find ways that we can offset the cost when it comes to student programming because a lot of organizations

are programming a lot less because it cost so much money to put on a program as far as the overhead. These new policies are indirectly discriminatory. A majority of the programs that go on in the union are done by African-American, Latino and Asian groups and these are the groups that

have the small budgets so these increased cost are impacting on them the most. The minority community is somewhat forced to stay on-campus and try to make things happen and work with whatever they are dealt with. It is of course stifling to those organizations such as the Black Womyn's Weekend Committee, that does not even have a budget who depend primarily on contributions and fund raisers. In this case, they may have to raise an additional \$2,000 to \$2,500 to have their upcoming event this semester..

Q. What do you suggest that students do to prevent any further fee increases in the future?

A. I think the key is to work with the student government. We have a strong student council and we have a strong student government president who are sensitive to all of these concerns and there are a lot of ideas that are out there. Students

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BLACKWORLD
"KNOW THYSELF"

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**WE ARE
ONE
NATION**

EDITORIAL

This Black History Month Stony Brook University is celebrating all aspects of African history, from artists (Orville Robertson) to revolutionaries (Dhoruba bin Wahad). Thanks to the organization of the Africana Studies Program we've a calendar full of events to attend. Manning Marable came and spoke on the aspect of multi-culturalism, Bishop Moore and Riki Mullu lectured on the religion within the African diaspora and Patricia Russell McCloud will inspire the attendees at the Fifth Annual African History Month Semi-Formal. All the organizations of African heritage should participate in the celebration of Black History Month.

What I missed for the second year here at Stony Brook, that I usually receive in my home town is

the participation of our greats, such as our elders Dr. Ben and Dr. Clarke, Farrakhan, Dr. Karenga, Jawanza Kunjufu or Sister Souljah. The justification is usually these lecturers are too costly, but isn't that why we so often stress unity? The solution is the co-sponsorship of an event.

We tend to only want to celebrate our culture during Black History Month, as though it's taboo to acknowledge our heritage during the other 11 months of the year. We should be zealous about organizing Africentric events throughout the year such as we did the 1st Annual Black History Extravaganza with Dr. Kallid Abdul Muhammad. There is no reason we should clutter our story of antiquity into one month.

Since the beginning of this century we've been formally

acknowledging our culture. In school we often learn about Martin, DuBois, and Jesse, but not about Lumumba, Dessalines, or Machel. The focus is usually on Africans in America, and not the diaspora. We begin our story in 1619 and end in the present year. We have been planted all over the world and need to recognize and realize that we are truly not a minority, as we have been so programmed to believe. Knowledge is power. The more we read about ourselves (and our counterparts), the more apt we can be to succeed in this world dominated by White Supremacy.

Every month is Black history month because our story never ends. In the spirit of Aset and Mulenga, I leave you in Peace.

Chanda Ngwashi
Managing Editor

CONTINUED FROM FRONT PAGE

This way for Black...

But Clinton's victory came complete with more than 20 million voters—one in five—casting their ballots for independents.

Those independent voters were angry! The two-party system has not produced a viable economy. It has not produced a viable educational system or health care system. It has deepened racial, ethnic, gender and sexual preference divisions among us. It has produced an intolerable level of financial and political

corruption.

Those independent voters were defiant! They said: We will go outside the two-party system to make our statement. Why? Because that's the only place from which a statement can be made about the failure of bipartisanship to address the concerns of the majority of the American people.

It has been more than three months since that historic election. To read the newspapers or listen to the political talk shows, you would never know that this monumental electoral revolution had occurred. Perot has consolidated much of his network into a lobbying organization.

Talk of the broad dissatisfaction with the two parties, leading to the coalescence of a major third party, has all but ceased. Now all the press attention is focused on whether Bill Clinton's appointees will pass the "Zoe Baird" test.

[W]hile the press and the professional politicians contemplate the pitfalls of middle-class professional child-rearing, a grassroots movement is continuing to grow in USA which could develop into a major 3rd party by the 1996 presidential election. Nobody in the centers of power wants to talk about his or publicize this. For the moment, it is the best kept secret in America. But it is happening.

You are Cordially Invited to

*The Fifth Annual African History Month
Semi - Formal*

When : Saturday February 27, 1993

Where : Stony Brook Student Union Ballroom

Time : 6:30 p.m. — Doors Open (Cocktails Will be Served)

*Keynote Speaker
Dr. Patricia Russell - McCloud*

Tickets are on Sale at the Polity Box Office

Students: \$ 6.00 Faculty/ Staff / Off Campus: \$12.00

For More Information Call 632-6452



LETTER TO THE EDITOR



FSA • HILLEL • ARA

Has Institutionalized A New Policy To Eliminate Overcrowding

By Ebony Springfield

I waited an entire semester to see the inevitable... *Institutionalized Racism!*

In the "WELCOME BACK" issue of Stony Brook SHELANU: Volume 4; Number 1-August-September 1992-the B'nai B'rith Hillel Foundation announced on page two (2) "Kosher Meal Plan News ... Changes to Relieve Overcrowding."

First question!—Why didn't the Faculty Student Association [FSA] place a similar notification of such amendment in all the undergraduate secular student newspapers? Newspaper such as the Stony Brook PRESS, USB WEEKLY, BLACKWORLD, and Statesman. Do we [students] not pay for an equal education in this "institution" of higher learning? So why hasn't the information of this regulation been disseminated properly by those we elect or appoint to serve the interest of the student population? Information is [E]ducation ... Education is power. The information that the B'nai B'rith Hillel Foundation published is mathematically calculated to aid, arouse and to appeal to a Zionist/"Jewish" community here at Stony Brook. FSA can not assume that the different racial, Caribbean, religious, and cultural lines all read SHELANU!

Let us now reverse the question and analyze the surrounding circumstances. This new regulatory policy suggests that FSA • Hillel • ARA came to an agreement that the core reason for the Kosher Meal Plan amendment stemmed from overcrowding. Let us explore this reason. The spring of 1992 was the semester when more and more students, particularly the Black, Latino and Caribbean community, gradually began to utilize their Meal Plan options to consume better quality food. The better quality food being served was and still is Kosher. Kosher is just a better alternative to what ARA ever intends to serve at the State University of New York at Stony Brook. And at that time the cost of eating a little more healthier and safer only cost a dollar [\$1.00] more from your declining balance account. So the Black Latin Caribbean community realized that the

cost benefit analysis was indeed in their favor.

But as the Black Latin Caribbean Community became conscious of the Kosher Meal Plan and started to appreciate its value, there was a growing concern among the Zionist community to undermine this demand. Prove us wrong! Traditionally, who has the Kosher Meal Plan been serving? Answer, the Caucasian Zionist/"Jewish" community at Stony Brook. It tickles us at a constant level of intelligence to here the Zionist community especially the Hillel Student Club, espouse phrases of building bridges, when we can not even break bread with one another.

To respond to the regulatory policy critically, we must take into account that the spring semester of 1992 was also the year of the First Annual Black History Extravaganza. A time when the National Representative of the Honorable Minister Louis Farrakhan: Dr. Khalid Abdul Muhammad was invited to lecture at the State University of New York at Stony Brook. A program that had the overwhelming support of the campus community especially the Black Latin Caribbean Community.

The Zionist community resented the visible advocacy and made their feelings known. They became incensed to our collective and independent decisions and tensions grew out of their private, personal and political circles. So when we add the constant influx of the Black Latin Caribbean students into the Kosher dining room coupled with a digested hostility held by the Zionist community towards the melanated [Black] bodies [The true and forgotten Hebrew-Israelites] entering in the institutionalized space [Kosher Dining Room]; this can help to explain the unspoken words behind the new Kosher Meal Plan regulation.

When we pierce their cosmetically disguised and coded terminologies used to justify their actions, this is when we are able to read critically what is being said in secret. When we decode their core reason—OVERCROWDING—we actually must acknowledge that the ulterior

motive of such a regulatory policy was implemented to [R]elieve, [A]lleviate or more silently—to eliminate the Black presence in the Kosher dining room. This is nothing but institutionalized Racism in harmony with White Supremacy!

How is this institutionalized? To answer this question, the following quotes from the SHELANU will explain the process:

"A new "Kosher Card" is now available to Students at Stony Brook who wish to eat in the Kosher dining room on a regular basis. Meant to alleviate overcrowding in the dining room the card will also provide a substantial discount to the students who use it. This year a limited number of meals will be prepared for the dinner serving each night. Those with a Kosher Card will be guaranteed a meal throughout the serving hours of 5:00 - 7:00 P.M. While those without a Kosher Card will be served on a first come first serve basis, until the limit has been reached. Also those with a Kosher Card will only have a [\$1.00] dollar deducted from their declining balance account. While those without the Card will have [\$2.00] two dollars deducted. This savings will also apply to those using their Kosher Card for lunch as well. While the purchase of the Kosher Card cost a \$100 dollars, someone who eats most of their meals in the Kosher dining room will save significantly by only having a dollar [\$1.00] deducted each time instead of [\$2.00] two dollars. Moreover, they will not have to worry about whether or not a Kosher meal will be available for them, if they arrive after 6:30 P.M. In order to purchase a Kosher Card, approval must be obtained from the Hillel Office prior to meal plan registration. This can be done by calling 632 - 6565 or coming to the office in person. Approval is necessary to insure that those students who need Kosher food are able to obtain it."

Now highlight the last sentence in your mind. This sentence seems to suggest that FSA has made B'nai B'rith Hillel Foundation an agent of this concern. When have students ever needed clearance to purchase a meal plan. This approval has to be clearly

defined. Could FSA please explain this quote "Approval is necessary to insure that those students who need [which students] Kosher food are able to obtain it." Is this suggesting that if the Black Latin Caribbean Community were to apply for a Kosher Card in large numbers they would be systematically turned down; in order to preserve Kosher food for students who need it. How will these students be identified? How will you treat other students, outside of your identification, that may need it? Will the students hold the right to decide what their needs are or will the B'nai B'rith Hillel Foundation assume that right? And why is it that students have to walk to Humanities to the Hillel Foundation to purchase a Kosher Meal Plan? Especially, when the Student Union and Activities building institutionalized function was to service and protect, a large percentage of the students' needs and interests. You the reader, may be pondering, "When was the regulation of discussion passed? Answer: some quiet moment during the summer of 1992. A period when students can not lobby for or against any administrative maneuver. This too poses great questions.

We therefore propose this measure to FSA that if the Black Latin Caribbean Community at Stony Brook is such an eyesore to the Caucasian Zionist/"Jewish" community then please formulate policies that will accommodate us with a separated dining area. Preferably, the dining area opposite of the Kosher dining room. And when this is done, we will issue this same space a discourse that will reflect common identity with cultural connection. A foundation/space where we can better cater to our food needs. And a position where we can effectively and collectively begin to utilize our Black Latin Caribbean meal plan dollars to employ our own cooks to prepare meals common to our heritage. The food outside of Kosher, that ARA serves suits the interest of the Anglo/Italian appetite. And such food only serves to discourage the Black Latin Caribbean Community from purchasing any optional meal plans. We need a new plan: OUR OWN!

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ANGST AND INJUSTICE

Black Studies has been marginalized by academe because of its perceived uselessness. A few discursive tracts about otherness would be tolerable-but to create a whole department or program?

Two decades since many Black studies departments/programs were founded, the country has gone through a pronounced ideological shift-to the right. While conservative hard rightists (such as Cole) rant and rave, sprinkling that conservative curse word (liberal) throughout their verbal and written rhetoric they fail to mention several important facts. After losing 5 of 6 elections (pre 1992) the Democrats once the harbinger of liberalism, decided to follow the country's muse. A road the inevitably leads not only to intolerance but overt and invidious racism. Race and the demise of liberalism in this country are not unconnected. In fact it was one of the contributing factors to the demise of the old Democratic party and its rebirth as moderate Republicans. The racist sentiment behind this, and which Cole firmly adheres to, has more to do with stagnant intellectual growth/ racism than major governmental plot/ or conspiracy. Blacks are perceived as lazy, slothful, and licentious individuals always quicker to blame than to find work. Characteristics,

which are of course antithetical to fulfillment of the American dream. Thus they are caught in concentric circles of poverty that they are always blaming on governmental indifference. I mean, why is it as Cole asks, have first generation Chinese families made it, while blacks-generations removed from slavery still

What is so wrong with studying Euro-influenced Western Studies?

haven't? The fact that more white mothers receive welfare, that Black unemployment has historically been two to three times the levels of whites, that Black school children receive inadequate education (read Jonathan Kozol's *Savage Inequalities*), that a whole generation of whites in the 1950's purchased homes and went to college due to government subsidizing that was far greater than at any point in Johnson's Great Society, being both unknown/superfluous. That racism, in the words of Derrick Bell is a "permanent, integral, and indestructible part of America" is an afterthought, or maybe not even a forethought. The deep-seeded racism that leads most Americans

to question the veracity of the plight of blacks in America-whether racism *really* does exist after all, or do they just want something for nothing, is at the heart of attacks on multiculturalism.

Unfortunately the views that those such as Cole express are not restricted to a lunatic fringe of American society. What such scurrilous attacks serve to emphasize, is not only the overt codified racist rhetoric that is at the forefront of these attacks, but the failure for legitimate discourse to thrive. Even at an academic institution such as this, individuals go with a "gut" feeling, when reading and researching a topic they are unfamiliar with, before talking and writing about it, would have been more beneficial to all. The admixture of Cole's arguments which range from infantile (the so-called hyphenated Americans) to out and out lies (the alleged remarks made by Africana Studies Professor Cash) are symptomatic of a larger problem. One that is on full display in an article written by Sociology Professor Andrew Collver. Professor Collver also has a misconception of multicultural studies, one easily dismissable coming from Cole, but deserving a searing examination, considering the supposed intellect of the source.

Collver does not believe in hyphenated Americans. This creates dissension, when the true goal of a

university community is unity. What Collver fails or refuses to realize is that America itself was the first to instill and propagate the hyphenated American. Historically America has always contained separate spheres of inclusion and exclusion, with skin color being the primary signifier of those excluded. First people of color were niggers, than negroes, which was upgraded to Negro, and in the 1960's changed to Black, while in the 1990's we call ourselves African-Americans. What blacks are called now is a direct result/outgrowth of 1960's based nationalism. It is very generous of Collver to consider everyone (even blacks!) as American. However, such a definition is predicated upon a race-neutral society, which is nowhere in existence. No matter who you are and what you accomplish, from Derrick Bell, Cornel West, Manning Marable to Thomas Sowell, Shelby Steele, Stephen L. Carter, Jake Lamar, Clarence Thomas to our own beloved Negro Fred Preston (not to be mistaken with Ellison's chiterling eating Dr. Bledsoe) America still sees, hears, and reads about-a Nigger.

While Cole, Collver, and the Schlessinger's of this world continue to misrepresent and distort the intellectual dynamism that is inherent in multicultural studies with a wink in their eye kind of racism, it is integral that the truth behind our nascent intellectual revolution isn't smothered in the process.

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EXPRESS

Roger (first male freshman at SB to become All-American, SSI major - Anthropology and AFS minor): "Because of political reasons I was not able to go last year but in 1996 I plan to represent Guyana in the Olympics."

-What do you think about Blacks in sports today?

Roger: "Most Black athletes come from the ghetto. I think they should go back and put something into their communities. And that I discriminate, cause I don't, but is it just a coincidence that most Black athletes have white wives. What's up with that?"

Courtney: "It's unfair that the media always plasters the amount of money Black people make all over television, as opposed to showing how much white people make. It's as if they are trying to say we aren't being suppressed any more."

Jerry: "It's ridiculous that there are so many Black athletes that are not being represented in administrative positions."

-On a more relaxed note, what's up on the love scene? Even though I know that a couple of members are taken. Express says: "If your down with Express, come evaluate us for yourself."

-How do you think people on campus see you?

Express: "We don't even know if people know about us. We don't know what

people think about us, but we would like to find out."

- Any last words or anything you would like the BlackWorld audience to know about SB Express?
Express: "It's nice to see that we have a paper for and by our people because if we don't show support for one another, no one will."

"People shouldn't believe everything they hear. If you really want to know about something, just come and ask."

"We really miss Anderson."

Support Stony brook Express and all of our Black athletes. Lookout for upcoming home track meets during their outdoor season and see these guys in action for yourself.

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STRESSOR M. ALTEMIS

need to get behind their student government because that is the force and the voice on this campus and let them work with administration. What this is doing particularly for the "minority" groups is that it is stifling the campus life for them. The student government has some solutions that they are looking to implement that would ease the pain off of some student groups and they are working on those now.

Q. What do you like best about your jobs?

A. What I like best about being the Executive Director in student Polity is the

fact that I am "right in the mix." All student groups have to have some interaction and connection with student Polity. Eighty percent of the clubs and organizations are Polity funded so some of the ideas that I have I can work to effect more change. I do not think that if I were working in any other area on campus I would be able to impact as heavily in a positive direction as I can here at student Polity. I like the fact that I am sort of "frontline."

Q. What do you feel were your greatest contributions to Stony Brook campus?

A. I do not feel that I have any one single contribution. Even as a student I've given my best to the campus and to the community. I've done what I can to effect positive change and I've received a lot of positive feedback. As a professional, particularly in my former position as student activities advisor, I worked to build the fraternity and sorority community here. I think overall I've availed myself to the campus.

Q. Do you have any future plans as Executive Director in student Polity that you may be currently working on?

A. As far as Polity, I want to see the student government stay in the hands of the students. I want to continue to develop training opportunities for the students so that they can build their skills and become better prepared to deal with the responsibility of running a student government that has a 1.5 million dollar budget. I think they receive a lot of

responsibility but I do not feel they get all of the support that they need and that is why I, with the help of others, are working to build training and increase support from campus residences and student affairs to make the student government a better place, a stronger organization and the great educational opportunity that it is.

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FSA • HILLEL • ARA

We are requesting that both FSA and ARA arrange plans to grant the Black Latin Caribbean Community the other side of Roth Cafeteria - across from the Kosher dining room. This way the Caucasian Zionist/"Jewish"-Anglo/Italian communities can eat their own food and the Black Latin Caribbean Community can consume their own cultural dishes as well.

Until the Black Latin Caribbean Community has its own space and food, the new regulatory policy to eliminate the Blacks from the Kosher dining room should be repealed: [N]ullified and [V]oided. If not the Black Latin Caribbean student population should remove its mouth out of the kitchen of ARA for the academic year of 1993/94 and until this condition is fulfilled.

We call on our elected representatives to further explore this matter accordingly.

The views expressed here are solely that of the author and does not necessarily represent the views of the Editorial staff of BlackWorld.

MEN OF VISION

Arthur Ashe

Life ends but memory lives and Arthur Ashe Jr. will never be forgotten.

The first African American to win the United States Open in 1968 and Wimbledon in 1975, a civil rights leader, an author of a three volume book, "A Hard Road To Glory" and a scholar who understood the significance of an education. Arthur Ashe made his transition on Saturday February 6, 1993 at the age of 49.

Arthur Ashe was born in Richmond, Virginia on July 10, 1943. A product of a segregated playground in Richmond, Ashe never forgot his own struggle. In Harlem, Detroit, Newark, Atlanta, Indianapolis and other cities Ashe raised money for tennis, golf and fencing programs. Ashe tried to stress the significance of education upon African American public school athletes.

Ashe is a graduate of Los Angeles State University and was initiated into the Upsilon chapter of Kappa Alpha Psi on June 14, 1963.

Ashe was denied a visa to South Africa in 1971 to attend the South African Open solely because of his color. Ashe was deeply angered by this and at a news conference in London he said that he would "like to drop the H bomb on Johannesburg," where the South African Open was held. In 1973, Ashe was finally granted a visa to South Africa. While there he discovered two young tennis stars Mathabane who became a promising junior player and Yannick Noah who went on to compete at tennis highest level.

Ashe continued his fight to end apartheid in South Africa. When Nelson Mandela was released from prison and journeyed to the United States, the first person he wanted to meet was Arthur Ashe.

Ashe had many battles to deal with that had little to do with tennis. He dealt with racism, heart disease and finally, AIDS. He is believed to have contracted AIDS from a blood transfusion during a heart operation 10 years ago.

He organized the Arthur Ashe Foundation for the defeat of AIDS. He also battled for an end to discrimination, in regard not just to race but to gender as well.

He said he wanted to live 10 more years with AIDS but his last major goal was that he finished his book. The book is called "Days of Grace" and will be published by Knopf in early July.

On Thursday February 4, Mr. Ashe finished the revisions to the last two chapters of his book. On Friday, he checked into the hospital and on Saturday he died.

The medical community was amazed of his knowledge of AIDS. He



researched and studied the disease thoroughly. Many considered him the most knowledgeable spokesperson

The Members of Kappa Alpha Psi Fraternity
pay tribute to our brothers
who have reached that
Golden Shore.

died of brain cancer at New York's St. Vincent Hospital after a brief illness. Since his early youth he was an



without a Dr. in front of his name.

After he told the world he had AIDS last April 8, his life took on a new urgency. He refused to give up and just sit back and wait. He raced from one project to another in a pace that bewildered his friends and family.

There will never be another like Arthur Ashe. Brother Ashe is going to be missed. He has set a high standard that is going to be difficult to follow.

Reginald Lewis

It is a great loss to our race and to our nation when men like Reginald F. Lewis drop from the scene of action. Reginald Lewis was one of the most valiant among us. His accomplishments made us proud. His life story is an inspiration to us all.

Reginald F. Lewis was considered the wealthiest African American in America. He was the chief executive of TLC Beatrice International Holdings. (TLC is the acronym for The Lewis Company). Lewis met with his untimely death on January 19, 1993. He

overachiever. In high school he was a star quarterback on the football team and brilliant shortstop on the baseball team. Lewis attended Virginia State University and was initiated into the Alpha Phi chapter of Kappa Alpha Psi on May 4, 1963.

Lewis commanded national prominence in 1987 when he became Beatrice's largest shareholder and chair. He acquired the multinational food company for \$985 million.

Forbes listed Lewis as being one of the nation's 400 richest, with a personal net exceeding \$400 million.

Lewis's half brother Jean Fugett Jr. will assume the title of vice-chair to continue with Lewis's dream. Fugett 41, is a former lawyer and journalist who has been Lewis's closest assistant for years.

Only a week before his death Lewis established an 'office of the chairman' at TLC Beatrice, headed by Fugett to take over management of the billion dollar company. TLC Beatrice posted sales at \$1.54 billion in 1991.

Lewis was generous with his contributions to New York's public life as well as to its private sector. Rev. Calvin Butts, pastor of the influential Abyssinian

Baptist Church in Harlem an also a fraternity brother stated Lewis was "generous and understanding of the problems faced by the poor." Lewis donated \$100,000 to the church to feed the hungry and provide clothing and housing for the homeless.

Through the Reginald Lewis Foundation the organization he created to manage his philanthropic endeavors, he donated approximately \$10 million to a long list of charitable, educational, medical, artistic and civil rights organizations in the U.S. and abroad in the past four years alone.

After graduating from Harvard Law School Lewis joined The Paul Weiss law firm. After a brief tenure with Weiss, Lewis felt the need to expand and set up his own firm.

In 1984 he bought The McCall Pattern Company for \$21.2 million and three years later sold the company and earned over \$50 million in profit. During this same year in 1987 Lewis formed an alliance with Mike Milken who headed Drexel Burnham Lambert. With Milken's backing Lewis was able to acquire Beatrice.

In 1992 Harvard named a law center in Lewis's honor and the Reginald F. Lewis Fund for International Study and Research was established and funded by a \$3 million grant from the Reginald Lewis Foundation. This was the largest gift from any individual in the 175 year history of the Harvard Law School. The Lewis Center was the first major facility at Harvard University named in honor of an African American.

Lewis's company has offices and holdings in Western Europe. Lewis maintained a home in France as well as a townhouse in Manhattan.

Lewis's grave illness was kept under tight wraps but it was reported he was admitted to the hospital on New Years Eve.

Lewis spent the last two months preparing for treatment and getting his company and family in order. Brother Reginald Lewis is survived by his wife Loida Nicolas Lewis and his two daughters, Leslie and Christina.

Darryl Williams
Kappa DAlpha Psi

**Strength
is in our
Ancestors**

SISTA TA SISTA

Greetings! all you Afrakan women, my sistas and to you brothas as well (a real Afrakan man knows that whatever concerns his sistas too concerns him.) Hetep all my people!

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

I come to you as a woman who was dragged from her native Afraka, clinging to the ground, clutching the soil to remember the sweet taste. I come to you as a woman chained about the wrists, ankles, the neck, as a woman held down and rode by every slaver on the slave ship.

I cried in the indigenous tongue. I come to you as that woman.

As a woman stolen from my Afrakan self, my Afrakan man, my Afrakan child, my Afrakan god(s), my Afrakan soil, my Afrakan language, my Afrakan pride, my Afraka, I come to you. I could not worship in the old way or speak in the old language. I could not vote. I could not hold property. I could not keep massa's

hands off my sacred places or his children off my nipples. I could not think, speak, defend, determine myself. I turned revolutionary. I come to you as that woman.

I loved, lectured, fought alongside El Shabbazz, Stokely,

Lumumba, Cabral, Nkrumah, Toure, Garvey and all the others. And still I watch my sons carried off to prisons as we were carried to this country—in madness, in masses. I come to you as that woman. And I come to you, sistas, because we are one in the same.

My name is Aliyyah Abdur-Rahman. I am an Afrakan nationalist—as Maulana Karenga so profoundly put it “any self-respecting Black man or woman must be.” I subscribe to the way of life and spiritual systems of ancient Khmt. I am a junior at this university, an English major.

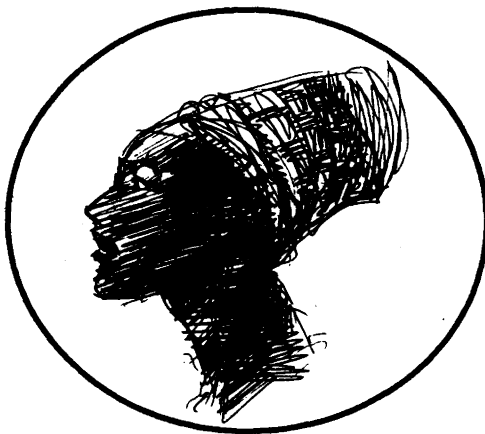
My people, the purpose of this column is to deal with issues facing dealt with menticide, culturecide, deicide,

linguicide, homicide, sorroicide, fratricide, regicide, genocide. We continue to deal. But we are still here. And this is a testament of who we are and what is contained in these old Black spirits, minds, genes. This column will ask you to explore and develop your consciousness and the ideas it has formed about you, about us. For instance, why do we call ourselves “girlfriends” and not women? Why do so many of us try to emulate the caucasian woman when historically her man has opted for the slave quarters, for us?

Together we will form new concepts of ourselves. We will remake ourselves in the image of what history has dictated the Afrakan woman is and must be.

In Love and in Struggle

HETEP!



THE FEW, THE PROUD,...THE EXPRESS

by Saunsarae Montanez

We've all seen the guys in the black hooded jackets floating around campus. The silver letters on the back exclaim STONY BROOK EXPRESS with a winged foot in the middle, but do we really know what Stony Brook Express is? Well in 1991 five freshman came together to form SB Express to put the Stony Brook track team on the map.

-How did the Express team come about?

Express: “Before, nobody even knew about Stony Brook, then we came along and before you knew it other teams were saying “Uh,oh. There's Stony brook.” Once someone from another team at a track meet inquired about us. When he found out not only were we fast, but we were freshmen, he quoted us the “Freshmen Express”. From there it has been the Stony Brook Express cause it makes no sense to change the year every time.”

-Who were the original members?

Express: “Us-Jerry Canada, Roger Gill, and Courtney O'Mealley, plus there's Wayne Mattaden who is not currently competing, Anderson Villien who transferred to N.C. State and honorary member (he wasn't a freshman) Gene Massilon who graduated already.”

-What is the criterion to be a part of SB Express?

Express: “It's about support, amongst sprinters. It's not just how fast you are, It's not just a track thing. You can see that because Wayne isn't even running and he's still a part of Express. Who we like is who we want.”

-Are there any prospective members?

Express: Express is a one time thing. It's closed. There will be no more members unless it's by unanimous consensus, and that would even mean consulting those members who have moved on.”

-How have things changed since members have come and gone?

Express: “With the others gone it just brings the four of us that are still here closer together.”

-How do other members of the track team feel toward SB Express?

Express: “There is some animosity which is to be expected by any group, but they love us. We don't separate ourselves from the rest of the team. As a matter of fact, we are the cohesiveness of the team. If it wasn't for us everyone would have the ‘I just came to run and that's it' attitude. We try to bring the team together by going bowling, to the movies, whatever. And more over, we are the mainstay. We are the only ones that have been on the team since freshman year. We are the eldest and most experienced. We bring flavor and color to the team”

-How does the coach feel

toward the Express team?

Express: “NOCOMMENT, we don't want to touch it.”

-How would you describe the Express team?

Courtney: “Diverse yet focused. I think all Black people should come together as we have, We have an International Connection.” (Courtney-Jamaica; Roger-Guyana; Jerry-American; Anderson-Haitian)

Jerry: “Confident in ability as a Division 3 team. Even though we have lesser facilities, coaching, and resources than even other D-3 schools, we still hold our own—even against Division 1 schools. We don't back down from anything.”

-How would you describe yourselves?

Jerry: “Disciplined”

Courtney: “Shy and sensitive”

Roger: “Quiet”

-How did you get the nicknames sewn on your jackets?

Roger: “Rabbit”- A rabbit is a shy, quiet animal that quickly runs away from any threat, not unlike the way Roger moves away from his opponents on the track, leaving them behind.

Jerry: “Solo”- Self explanatory.

Courtney: “Screwface” - Look at Courtney's face at any given time of the day and that will answer your question.

-How has indoor season been

going so far?

Roger: “Chillin'. I feel good. I'm ready to win Nationals and I'm trying to bring the rest of them with me.”

Jerry: “This is my best season yet. Usually I'm plagued with injuries. I'm ready to qualify for Nationals in the next few meets.”

Courtney: “I had a one year lay off because of a conflict with the coach so right now I'm getting back into shape, but I just got injured last week.”

-What plans do you have for outdoor season?

Express: “For all of us to go to Nationals via 200m dash, 400m dash, 4x100m relay and 4x400m relay.

-Is any one pursuing anything more than NCAA's?

Jerry (Vice-president of Polity, Psychology major): “Nothing after Stony Brook. Track is just a recreation while I'm here.

Courtney (campus RA, AMS major): “Any one of us could have went to a D-1 school on full or partial scholarship, but I came to Stony Brook for it's academics. I'm here for an education, track is just recreation.”

CONTINUED ON PAGE 5

Witness

I feel cheated & dirty
I feel insecure & afraid
I feel lonely & sad
I AM ENRAGED !

I feel used & unappreciated
I feel sick to my stomach & nauseated
I AM DIZZY WITH RAGE!

Heart broken, mind spinning, body trembling
Is it fair that I opened up my heart
& allowed him to know all there is
to know about me...
every...
intimate...
detail...

To spend the days with him in my thoughts,
The nights with him in my arms,
And now, to be thoughtless and alone.
He had another.
And to me, not a stranger.
I hope that now he's happy.
I hope they're both happy.
Hell, they ought to be.

Anonymous

INJUSTICE

INCARCERATION OF PEOPLE OF COLOR
NO BAIL
JUSTIFICATION FOR POLICE BRUTALITY
USING LAWS TO CONDEMN THE INNOCENT
SPREAD OF BLACK ON BLACK CRIME
THOUGHTS OF INFERIORITY
INCORPORATION ON EUROPEAN IDEOLOGY
CORRUPTION OF POLICE AND GOVERNMENT OFFICIALS
ENDURING THE PAIN OF OPPRESSION
BY NELSON FLORES



Forbidden To Read and Write
—Needing to tell our Story
CELEBRATE
THE WRITTEN WORD OF OUR PEOPLE

INSATIABLE

His fingers glide across her flesh
Rapture! Stirring his soul
Insatiable, Insatiable
He's not in lust
He's in luv - in all its splendor
In luv with those full honey lips
In luv with the landscape of her curves
In luv with those jeweled eyes
He must be in luv
Yeah! He's in luv
But he aint in love
He's f-kin' but he aint makin' love
He's caressing without care, indifferent to her
All to reach that all important climax
Insatiable, Insatiable

Her fingers glide across his flesh
Rapture! Stirring her soul
Insatiable, Insatiable
She's not in lust
She's in luv - in all its splendor
In luv with those broad shoulders
In luv with that rich chocolate glaze
In luv with those jeweled eyes
She must be in luv
Yeah! She's in luv
But she aint in love
She's f-kin' but she aint makin' love
She's caressing without care, indifferent to him
All to reach that all important climax
Insatiable, Insatiable

Errol A. Cockfield Jr.

A Finding of Worth

I have never found what I was looking for
I've searched through my mind
And found my fears, when I questioned my own hesitance
of my actions
I found my sensitivity, when my insensitivity
didn't fall in line with my character
I found my heart, when I denied emotions of my true
feelings
But I've never found what I was looking for
I've searched through my life
And found my girl, the only woman I have ever
claimed to love
I found my family, who gave me warmth through
a mental goodness
I found my friends, who aided in my insight of true freedom and independence
But I've never found what I was looking for
I've searched through my character
And found the creator, I am because I was and
will be
I found wisdom, my experiences gave me the true
definition to the word "Learning"
I found awareness, because only true understanding
can open up the mind
But I've never found what I was looking for
You see,..
I still haven't found myself

Stanley Cadet

Literature

I need to write a poem.
You know,
about how good things are
and how bad sh—t is.
I gotta write a poem.
But then again...
I need to write a short story.
A story about my people
stabbing me in the gut
with machetes and broken glass,
watching me bleed and grow weaker
until my aspirations disappear into the heavens
and my accomplishments evaporate into a morning sky.
Well, maybe a novel would be better...
Yeah, a novel.
With chapter after chapter
shaping my heaven,
defacing my hell
And telling the world
how good it feels to be
born of the sun, embraced by the moonlight
And how bad sh—t is
when children of the night
are taught only to find beauty
in the gold of day.

Susan Arauz

a rope of
silver strands
encircles my ankle.
gently it rests there,
gleaming placidly upon my
needing-the-sun, brown skin.

it flows with
the ring
of warm kisses,
that your full lips
just put right there,
sealing my once-shaky fate.

but if i
must follow
trails of kisses,
then all of my body
is enveloped in silver
ropes of love.

E.R.Hortulanus
February 14th 1993

poetry page done by Susan Arauz

Creative Arts

Invisible No More

by Eve Hortulanus

In celebration of Black History Month, many events were organized, one of which was the Orville Robertson Photography Exhibition, entitled "Invisible No More." This title may bring to mind the Ellison novel *Invisible Man*, but upon asking Mr. Robertson if the novel and his collective works were related, he replied no. His main idea was to show that throughout all colors, cultures and countries, that all these groups had certain human qualities in common: love, anger, family, etc and through photographing these qualities, they would no longer be invisible.

Born in Jamaica, he, at first, attended S.U.N.Y. Farmingdale, his major Aerospace. But after a while, photography started to play a greater role in his life. Especially when, a few years ago, he decided that he wanted to leave something behind as an artist, as a photographer. He wanted future generations to see "how we were at this time, and how we've progressed since then." And seeing that he supported the documentation (be it historical, fictitious, or emotional) of Black people by other Black people, he started this project that eventually unfolded to what is now "Invisible No More."

His main area of focus was on people of color in the Caribbean, and in N.Y.C. (his own history having had on the same pattern). Had you been able to make it to the exhibition, you would have seen the realness of the subjects, no, the people in his photographs. Robertson prefers black and white for his photographs, he doesn't "think in terms of color, but in terms of content" (I hear that). He claimed to try and see as much of life as he could, photographing three little girls eating ice cream in Washington Square Park, a messenger going about his business on Madison Avenue, a woman and her daughter in Oracabessa, Jamaica. Most of his photographs, he said, were either happy accidents, or well thought out, deliberate shots of people on the street or at a peace rally, to name an example.

While listening to this man talk, one can feel an honesty about him, something he continually spoke of, when addressing the subject of his exhibition. He told us his method of approaching people he wanted to take photographs of, which was with confidence and calmness, which is the quality his entire exhibition exudes. Seeing himself as "just a photographer",

his manner was very friendly and easy going, as he spoke to the people who came to his informal talk on the 10th of February. He spoke of his connection with photography, and answered questions from those present, and then went through each of his photographs, describing his intentions, ideas, and relationships to the people in the pictures.

Upon ending the informal talk, he left us with the idea of "Always be honest in what you do, be it work or otherwise. Your work is a reflection of you, your outlook, your personality." How true.



PHOTO BY CHARLES VALEMBRUN

RECIPIES

BAIGNETS

Ingredients:

3 sweet bananas (ripe!!!)
1 can of milk (about 2 cups)
3 eggs
3 cups of sugar
2 teaspoons of salt
2 cups of flour
cinnamon powder
Vegetable oil
Vanilla extract

Directions:

Mash the bananas into a deep bowl. Fresh bananas are more difficult to mash. Add the milk, eggs, vanilla extract, cinnamon, sugar and salt to taste. Mix everything well. It should be a liquid mixture. Add flour gradually until the consistency of the mixture is such that it falls out of the spoon smoothly.

Warm the frying pan and add oil.

Cook the mixture spoon by spoon to the size of small pancakes. Flip over when bottom is brown. Refrigerate remaining amount for later use.

Serve with sugar on both sides.

Put in a plate full of sugar and sprinkle both sides with sugar.

Bon Appetit!

BOOK REVIEW

Incidents in the life of a Slave Girl

by Erica Riley

Harriet Jacobs, pen name Linda Brent, was the author of the inspirational book, *Incidents in the Life of a Slave Girl*. This work was published in 1861 in New York by Walter Teller and edited by Harriet's good friend Lydia Franis (L. Maria Child). Jacobs wrote and published this book years before slavery was abolished, which was therefore a very brave and courageous attempt on her part. Harriet Jacobs wrote to plead with citizens of the North to understand the trials and tribulations of the slaves in the South, especially those of the female slaves. The female slave were the victims of racism and the sexism of the slave owner. In her Narrative, Jacobs hoped to open the eyes of the Northerners who in turn could help in the destruction of the slavery system.

Linda Brent was born in 1818 and lived with her mother until the age of six. At this young age she was left motherless and left with the realization

that she was a slave. Soon after her mother's death, her father died as well. Linda's mistress, her mother's "white foster sister," took Linda in to be almost a daughter to her. Her kind mistress taught her to read and write and was just like a mother to her. Eventually, however, this kind woman took sick and died, bequeathing 12 year old Linda to her sister's daughter, a five year old child. Dr. and Mrs. Flint are the parents of this child: "An unprincipled master and a jealous mistress." As Linda grew older, she was taunted by her corrupting master. He felt since he owned her, he could brutalize her sexually as well as any other way he chose. Linda bore her first child at 15 just as a plot to become sold. She thought if he sold her, the white father of her child would buy her. Even after the birth of her second child, which was conceived at the age of 19, Dr. Flint professed she would never be sold. Knowing this was a promise he would be sure to keep, Brent ran away.

She sought refuge in the house of her grandmother, a woman who always helped Linda during trying times. Her hiding place was a small garret between boards of the roof. She hid in this small space for seven years watching her children grow while she almost became a cripple. The strength of the love that was shared in her humble family kept Linda alive. She eventually escaped to the "Free States" with the help of some friends. Experiencing much racism in New York, Linda became a nanny to raise money for her children who were staying with their father's family who also lived in New York. She got her children back and a good friend of hers bought Linda's freedom.

Thanks to the strength of love of Linda's family and friends and their undying faith in God, Linda became a free woman. I advise everyone to read this timeless book, it applies to us all, no matter what shade of Black you are.

SWEET POTATO PANCAKES

Ingredients

2 cups buttermilk biscuit mix
2 tablespoons light brown sugar
1 teaspoon ground cinnamon
1/2 teaspoon ground nutmeg
1 1/2 cups evaporated milk
1/2 cup cooked, mashed sweet potatoes
2 tablespoons vegetable oil
2 eggs, slightly beaten
1 teaspoon vanilla
1/2 teaspoon grated orange rind

Directions:

Combine biscuit mix, sugar, cinnamon and nutmeg in large mixer bowl. Add milk, sweet potatoes, oil, eggs, vanilla and orange rind; beat until smooth. Pour 1/4 to 1/2 cup batter onto heated and lightly greased griddle. Cook until top surface is bubbly and edges are dry. Turn; cook until golden brown. Keep pancakes warm. Serve with syrup. Yields 12 to 16 pancakes.

It is reminiscent of Alex Haley's T.V. movie *Queen*. Women especially should read *Incidents in the Life of a Slave Girl*, because Linda Brent is a wonderful role model for young Black women.

Black History Month

What have you done for Black History Month? Whether or not you attended one of the events on campus, did you personally observe this special celebration besides marking it on your calendar? Do you know how it came to existence or, more importantly, what it is all about?

Many people feel that they have a general idea of the purpose of Black History Month, but there's more to it than the obvious. In the second week of February, 1926, African-Americans held the first celebration of their contributions to this country. Carter G. Woodson, who created the idea, along with others, championed the cause. They chose the time of the celebration to coincide with the birth dates of Frederick Douglass, a Black freedom fighter, and Abraham

Lincoln, who "supposedly" freed the slaves. At the height of the Civil Rights Movement and into the 70s a great demand among African-Americans, especially students, brought about the extension of the observance to all of February. This we now refer to as Black History Month.

This year's celebration was different from others in that it was interwoven with observance of the work of Dr. Martin Luther King, Jr. and Malcolm X. The latter received even more attention with the release of Spike Lee's film, "X." According to Professor Cash of the Africana Studies dept., "The consciousness of American society has been raised in regard to the experience of Black Americans." A wide range of the American public, including all the different ethnicities, have become alert of

the countless accomplishments of Black Americans in the United States. As to the reason for celebrating, Carter G. Woodson once said, "...we want to demonstrate the role of the Negro in the past and secure, for the race, the same considerations in the curriculum that we give others..." For this purpose, more Black students have to come forward with ideas for Black History Month. One student pointed out that participation is lacking because...there is not enough advertising of events..., "but what would it mean when we have to advertise a celebration of our heritage to our own people. "You put into it (Black History Month) what you get out of it...." answers Prof. Cash, "and we have to make this whole campus community aware of that strength, knowledge, and self-determination come from the Black

experience." Everyone has to take pride in this month and celebrate its true meaning, and not allow it to be trivialized by the fact that the month is so short.

"There should be an emphasis on the contributions of Blacks throughout the year....," states Prof. Cash who hopes that eventually this awareness will become global. The AFS Program had this goal in mind when they made up this year's Black History Month theme: Education for Self-Reliance. It is vital that we get involved and know not only the work of Blacks in history, but also, of those in present day. After all, if you don't know where you are from how will you know where you are going?

Nelson Tajong

The African Students Union presents their 2nd Annual Miss Africa pageant on April 30, 1993. Contestants are still needed for contestants. If interested please call Sherry Ann Marshall at 2-2638 or Dwana Farrell at 2-4543. ASU meets at 9:00pm sharp in the UCC.

ON THIS DAY IN AFRAKAN HISTORY..

FEBRUARY 1993

<p>(22)</p> <p>700 Afrikan textile workers strike in Kwazulu bantustan 1982</p>	<p>(23)</p> <p>W.E.B. Dubois, Pan Afrikanist, born in 1868</p>	<p>(24)</p> <p>Imperialist powers overthrew revolutionary Pan-Afrikanist government of Kwame Nkrumah in Ghana in 1966</p>	<p>(25)</p> <p>Settler-colonialism intensified in U.S. when law passed giving reward for indian scalps in 1745</p>	<p>(26)</p> <p>Bessie Smith, Afrikan Blues singer, died in Mississippi in 1937</p> <p>Robert Mangaliso Sobukwe, founder of PAC in South Africa, died in 1978</p>	<p>(27)</p> <p>Oglala Sioux nation fought U.S. government at Wounded Knee in South Dakota in 1973</p>	<p>(28)</p> <p>David Walker, Afrikan abolitionist, born in 1785</p> <p>Phillis Wheatley, Afrikan poet/slave, died in 1784</p>
<p>(1)</p> <p>British sign peace treaty with Matoons in Jamaica in 1739</p>	<p>(2)</p> <p>Angolan Women's Day</p> <p>U.S. charter established Howard University in Washington, D.C. in 1867</p>	<p>(3)</p>	<p>(4)</p> <p>Zenzi Miriam Makeba, South Afrikan singer/activist was born in 1932</p>	<p>(5)</p> <p>Crispus Attucks killed in Boston Massacre in 1770</p>	<p>(6)</p> <p>Ghana gained political independence from British colonialism in 1957</p>	<p>(7)</p> <p>Esteban, Afrikan explorer, discovered Indians' territory now known as Arizona and New Mexico in 1539</p> <p>Dr. Martin Luther King, Jr. led Selma-to-Montgomery march in 1965</p>

Caribbean Scene

Well all yo mussy wan' know wey kin' ah one article ting all yo get las semester, so Ah have fo apologise fo de delinquency. Tank all yo fo de positive comments which inspired me to keep on going.

Anyway, welcome back to Stony Brook for another semester. Ah hope all yo, or as de yardy dem say "uno", had a good tome over the holidays. Ah been back home, yo know St. Vincent, an ah eat plenty fresh fish an green banana an ting fo everybody. Ah also hope dat all yo go do good dis semester an mek all yo mudda proud.

Yo see dem people in CSO done start to behave bad a' ready! We had we welcome back party on Friday 12th February, an ah know plenty people did tink dat it wouldn't ah come off because ah de snow an how outside did mud up,

but as usual de Lard was pon we side, an he mek everyting alright. De Copper Top come good dat night—wey yo say mama Browning as usual? Anyway...he really mek me fete up me self an sweat up me clean clothes, but yo know is so dem Gredadian stop?! Missa President mussy did friken when he didn't see nobody, but the people come an pack up de place an cool he heart. So, from de board and members of CSO, tank yo fo de support we all time get—big up uno self. Is me friend Dayna tell me dat de word is "uno" and not "all yo".

Ah hope de other West Indians did congratulate de Grenadians on dey country's Independence anniversary, an ah hope dat dem same Grenadians know we have fo have ah party to celebrate.

Pon de serious side, we have fo let de public know dat we ready dis

semester an we have plenty ting in store fo dem, so tek ah peak an get ready!

March:

27th; CSO Annual Pageant* & After Party. *Contestants are still needed for this event, so please call Carolyn at 2-3296 if you would like to participate.

April:

16th-18th; CSO Convention to be held at North Eastern University, Boston, Massachusetts. Interested persons may contact Samantha 2-1138, Colette 2-4484 or Kwasi 2-1275. Payments may be made by way of cheque or money order at a charge of \$55 by the 20th-28th or \$65 by the 28th and after.

23rd; Caribbean Festival: including vendors, steel band, dance contests, food, cultural show, live D.J. and Party. Persons interested in the Cultural Show are asked to get in touch with Sue Ann 2-3259,

Colette 2-4484

24th; Semi-Formal

25th; Beach Day, BBQ, live D.J.

Now all yo done know wey going on, is time fo some entertainment.

Foundation Promotion in association with Sharon and the Baty Rider Crew present to you, '93 Dance Hall Queen Winter Contest, on Fridence, March 5th, 1993. Venue is at Dance Center in Jamaica, Queens. Featuring, Foundation Sensation, Pretty Posse, Renegade, and Galaxy Int'l. Admission is \$10 and ladies free B4 12. Prizes for best butterfly, best bogle and best Santa Barbara dance.

Ah go see all yo nex' time, so tek care' til den!

Simone Cambridge

King of The Trees

by A. Vincentian

They say the lion is king of the beast,
And king fish is in the sea,
Caca-a-bury is king of the woods,
But what is king of the trees,
There are mangos and bananas,
Breadfruit and guavas and others in
the West Indies,
But if I were to vote,
I'll give my support, To none but the
coconut tree.

As soon as we are born in this hard world
of sin,
Dem tek coconut oil an rub down we skin,
An whether you are a son or a daughter,
As long s you live, you'll drink coconut
water,
Yo boun to enjoy the coconut jelly,
An coconut boileen to full up yo belly.
Yo make coconut fudge and sugar cakes.
An yo put coconut in the cakes yo bake.
Yo cook it in yo callalo and boil it in yo
plain rice too.
Yo use the oil in your frying pan,
An put it in your choky-bam-bam.
Yo use coconut in your food and head,

An you eat coconut with dry bread.

The coconut tree gives you coal and wood,
That serves your purpose just as good.
Leave those with stoves and ht plates
alone,
As long as you have your three fire stones.
The ashes can help you shine up your
wares,
An build u yo little wattle-n-dab place.
You don't have to walk out yo course,
When you have your coconut posts.
There's your coconut mat in front yo
door,
Wid cushions and mattresses yo won't
stay on de floor,
As a servant to man's necessity,
Coconut serves us with dignity,
The coconut tree is a tree of distinction,
And the products rank high in an
exhibition,
There's your coconut save-all, broaches
and rings,
Vaces, waist belt-heads and everything.
Coconut fits into all of these,
That's why I call it
The King of the trees.

What is the CSO Pageant?

by Carolyn H. Wilson

When you hear the word pageant, what do you think of? Some people think about females who fit the following criteria: tall, flawless and skinny. Basically, 'the perfect woman.'

CSO Pagenat does not go after these criteria. It is not a 'beauty contest', it is a cultural awareness show show. We have well-rounded women representing their country to the best of their ability.

What we look for in our pageant

is how the ladies present themselves in the areas of talent, poise and knowledge of their island.

So when you see an advertisement looking for contestants, don't say "I am not skinny enough" or "I am not beautiful enough", say instead "I know enough about my country to want to represent it"...

CSO Pageant, again, not a beauty contest, but a Cultural Awareness Show!!

"I DID LOVE MAMA"

by Judith Forbin

"Oh my God, Mama done gone an died on me, what we gwoine do wit out our Mama?" Serena cried a dry, passionate, wailing cry that crackled like a hundred year old parchment. I held her as tight as I could, feeling bad because there was no remorse or feelings of loss even though she as my Mama too. I turned or feelings of loss even though she was my Mama too. I turned laboriously toward the old hospital bed where I watched my Mama waste away to nothing for two years. Strangely though, all I could think of was the mess I would now have to clean—Mama was always good for that—making me unhappy.

"Taylor", Serena's voice broke me out of my evil reverie.

"Taylor, is you gonna miss our Mama, is you Taylor?" Her eyes bright with tears of confusion and fright.

"Yeah, I is gonna miss Mama gal, what you asking stupid questions fuh fool pickney?" I was angry because Serena saw me; saw my guilt, my obvious lack of emotion for my mother's death.

Five days later at her funeral, it hit me.

"Mama was gone, and here I was nineteen years old, with a thirteen year old sister, left in my charge without my permission. The heap of my emotions pent up like a bad dog, hit me like the

rolling pin my Mama use to punish Serena and I with.

"Come along Miss Taylor, keep the line moving, come along now." Reverend Dicks pushed me towards that dreaded object.

I braved myself against the nausea that was in danger of overwhelming me, and walked to Mama's casket. Nothing prepared me for the horror that gives a deep burning sensation in m stomach.

"That thing is not my mother!" I shrieked, halting the mournful crying of the women, the wailing of the children and the macho groaning of the men.

"She not here! Weh all you get dis woman from, that is not she! Refusing to believe that the person in the casket was my Mama.

It wasn't—my Mama was beautiful, and had brown eyes and a spicy complexion full of the healthy Grenadian life. This entity in the casket though, was cold, hard and ugly. Is this what death is—a teeming blasphemy of the beauty my mother once cherished.

"Sister Taylor, you crying, you did love Mama, didn't you Taylor?" Serena's childlike voice shocked me, and in the process let loose my truth, my secret.

I did love mama!

CSO MEETS ON
WEDNESDAYS AT
8:59 PM IN UCC



REMEMBER, REBUILD AND ARISE!
REMEMBER, REBUILD AND ARISE!
REMEMBER, REBUILD AND ARISE!
REMEMBER, REBUILD AND ARISE!

AFRICAN-AMERICAN STUDENTS ORGANIZATION • STATE UNIVERSITY OF NEW YORK AT STONY BROOK
STUDENT UNION, POLITY SUITE 258 • STONY BROOK, NY 11794
(516) 632-1277

UP, YOU MIGHTY RACE!

Resurrect your mind, body, and soul by becoming active in the African-American Students Organization (AASO). AASO seeks to instill and enhance Black pride, unity, and self-reliance in all people of the African Diaspora.

1992 marked the end of mental death and the beginning of the mental resurrection:

October 2:

Bus Trip to Suffolk Community College Play: Our Young Black Men Are Dying and No One Seems to Care

October 6:

Bus Trip to Lecture Presentation @ Harriet Tubman JHS in Harlem Speaker: Dr. Khallid Abdul Muhammad

October 15:

Film Presentation: The Spook Who Sat By The Door.

October 29:

Film Presentation: What's In a Name by the Rev. Calvin Butts

November 2:

Vendors; AASO Bake Sale

November 4:

Poetry Reading by Louis Rivera (former Stony Brook Professor)

Lecture Presentation: Min. Marius X of

the Nation of Islam

November 5: Film Presentation: The Issue is Race

November 7:

Film Presentation: Malcolm X

November 12:

Film Presentation: Min. Louis Farrakhan of the Nation of Islam

December 2:

AASO Candy Gram Fund Raiser

(This is only a taste of what's to come, 1993 promises to be much more productive.)

For those interested in taking part in the African-American Students Organization, general meetings are held Wednesday nights at 9:35 PM in the UNITI Cultural Center (located in lower Roth Cafeteria). If there are any problems attending these general meetings, please let us know of other arrangements to meet with you. For more information, contact the following people:

Keith Saunders, President at (516) 632-1277 or Maurice "Salih" Douglas, Vice President at (516) 234-5259.

Yours in Peace, The Brothers and Sisters of AASO

AASO'S ON THE GO!

During the 1992 Fall semester, the African-American Students Organization (AASO) has engaged in numerous activities to promote an awareness in, and appreciation of Black culture and heritage. In brief, some of the activities sponsored by AASO include a bus trip to Suffolk Community College to see a rendition of the play, Our Young Black Men Are Dying and No One Seems to Care; a bus trip to Harlem, New York, for a lecture presentation by Dr. Khallid Abdul Muhammad; a poetry reading by Louis Rivera, a former Stony Brook professor of the AFS Program; as well as a variety of film presentations.

Throughout all of its activities, AASO has sought to instill and enhance Black pride, unity, and self-reliance. The fundamental objectives of AASO are to aid and procure a healthy environment for the educational and cultural growth of Black students on a predominantly white college campus. In order to meet these demands, AASO has adopted the philosophy of Black nationalism: Black pride, Black unity, Black self-reliance, and Black upliftment which will bring about an eventual Black empowerment.

So Up, You Mighty Race: Remember, Rebuild, and Arise!

1993 promises to be much more productive than 1992. AASO will continue to sponsor activities which promote an awareness in, and appreciation of Black culture and heritage; this means more trips, as well as lecture and film presentations.

AASO's on the go, and if you're interested in being on the go with AASO, general meetings are held Wednesday nights at 9:35 PM in the UNITI Cultural Center (located in lower Roth Cafeteria). All are welcome to attend general meetings held by AASO. For more information, contact the following people:

Keith Saunders, President at (516) 632-1277 or Maurice "Salih" Douglas, Vice-President at (516) 234-5259.

STONY BROOK NEEDS A PANTHER CHAPTER!

A BLACK HISTORY EXTRAVAGANZA

AFRICAN-AMERICAN STUDENTS ORGANIZATION 2nd Annual PRESENTS 2nd Annual DHORUBA BIN WAHAD

at STONY BROOK UNIVERSITY



FRIDAY, FEBRUARY 26, 1993

UNION AUDITORIUM • DOORS OPEN 6:30 P.M.

SECURITY WILL BE ENFORCED F.O.I. STYLE

DRESS CODE TRIPLE BLACK

PRICE: SB ID \$3.00 PUBLIC: \$6.00

CO-SPONSORED BY:

CARIBBEAN STUDENTS ORGANIZATION; MINORITY PLANNING BOARD; SB GOSPEL CHOIR; BLACKWORLD; UNITY CULTURAL CENTER; AFRIKAN STUDENTS UNION; LATIN-AMERICAN STUDENTS ORGANIZATION; MINORITIES IN MEDICINE; MINORITIES IN ENGINEERING AND APPLIED SCIENCE; STONY BROOK @ LAW.

FLYER DISBURSEMENT: ALPHA PHI ALPHA; MALIK SIGMA PSI; PHI BETA SIGMA

THE PRISON SYSTEM OF THE UNITED STATES OF AMERIKKKA!!!

African-American Students Organization Up, You Mighty Race!



Meetings held Wednesday nights at 9:35 PM in the Uniti Cultural Center (located in lower Roth Cafeteria)

President: Keith Saunders Vice-President: Maurice "Salih" Douglas Public Relations: Nicole Highbaugh (516) 632-1277 (516) 234-5259 (516) 632-2810

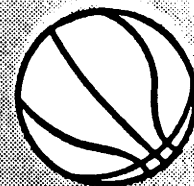
REMEMBER, REBUILD AND ARISE! REMEMBER, REBUILD AND ARISE! REMEMBER, REBUILD AND ARISE!

STUDENT POLITY ASSOCIATION

MADISON SQUARE GARDEN COLLEGE BASKETBALL



DOUBLEHEADER



Monday March 1, 1993

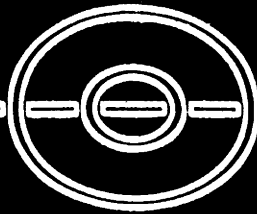


5:00 P.M.

STONY BROOK

#1 VS.

OLD WESTBURY



7:30 P.M.

ST. JOHN'S

#2 VS.

SYRACUSE



IF YOU PURCHASE TICKETS
AT THE POLITY TICKET
OFFICE.....

..... YOU CAN RIDE THE
RAILROAD TO THE GAME
FOR FREE!!!!!!

FOR MORE INFO CALL 2-6460 OR 2-6464

BROUGHT TO YOU BY THE STUDENTS
FOR THE STUDENTS!

PERSONAL PAGE

To Colette and the " L.I.F.E posse
Ladies in Full Effect
W2UP

From JAS

To Copper Top ,
Nuff Copperspect,
Mama Browing .

To my roommate Linda ,
The best roommate
anyone could ever ask for .
Luv ya babes !..

Lorane .

To Ernest ,
Luv ya lots .
Lorane .

To the Delta Suite
We now have a central loca
tion from which we will run
things and get busy !
oo-oops !!

'El Jefe'

Sands ,
You prove to be my back, my
best friend and a true soror over
and over again !

Love Virginia Slim .

To my Spech and my number..
Are Delta Women dynamic or
what ?!

Love ya ! Peace out.

To Domonisa
Happy Be-lated Birthday
Stay sweet , na gaz .

Luv

Jodi .

To Express ,
Hope you like the article
Good luck

Love Saunsarae

To Antoine ,
Thanks for the valentine's
candy ,I'll take care of you next
year !!

Danielle .

To Sandra ,
Last tuesday night I was
talking to a new friend and he
told me what ever you want , go
after it , and don't be so shy !
My advice to you is " You Go
Girl " Danielle .

To Luc ,
Mr 6'6" , what's up ?
Maybe we could have dinner
lunch or even breakfast. this
how you can get to know me
better mentally and have a
chance at being friends , or even
better.

Luv

Shy .

To Scandalous Scorpio
Gaz you look sweet !

Luv

?

Kia , (ungraceful)
Just remember it's the thought
counts . HE loves you !

Danny

To Malika + Erica
What-up !
The Fresh Princess .

To my brother Screwface ,
Happy 21st Birthday
Love Always
lil'sister

To my Sands ,
Skee-wee !
Love # 2

To Doudou
Love is more than a
more word
Love is what we have
Riley

TO : Jasmine and Alidden
Good Luck in Your
New Found Love
Erica .

To Mark
You made my day on
february 14, 1993. I'm
more closer to you now
than I have ever been
before
from yours .

Tajh ,
What we got is beyond
the surface.
It's deep !!

BOO!

Tajh ,
A thing of Beauty is a
joy forever
Love and friendship are the
greatest things in life !

Peggs !

To Michelle
Good luck, God bless ,
and give Corey a kiss .
Danielle + Lisa .

To Wanely ,
You have let God
into your life , but don't force
him into mine .

forever

Churchgoer .

To Miss Thing ,
We saw who was leaving
your room in James at 2:30 a.m.
pepping eyes

To Tisha + Monica ,
You both win the filthy
McNasty Award .

To Antoine ,
Danielle got you for valen
tines what happen to me .
' Hmmm?'

To: Rony ,
Everyday is Valen
tines Day for me + you .
Marie

To: Rony ,
Love you !
Marie .

Buttercup :
Happy 2nd month anni
versary peace , love and happi
ness .

- Sweets -

Here's thanking you
for making your weekend truly
worthwile . Lot's of loving .

- Sweets -

WITHOUT STRUGGLE THERE IS NO PROGRESS

BLACKWORLD

GET INVOLVED

**LEARN COMPUTERS, WRITING,
AND PHOTOGRAPHY.**

IF INTERESTED CALL 2-6452

OR COME JOIN THE MEETINGS ON TUESDAYS

AT 9:30 in the Union room 071.