

# BLACKWORLD

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April 18, 1994

ONE NATION

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# WHAD UP?

- 4/18/94 - Monday** - Town Meeting. Topic: Women in Leadership: Today and Tomorrow at Stony Brook 12 noon until 7pm
- 4/18/94 - Monday** - NYPIRG will have a forum on "Environmental Justice." To be held in the Union Auditorium at 8pm
- 4/19/94 - Tuesday** - Polity Elections. Also held on Wednesday.
- 4/22/94 - Friday** - G - Fest Begins
- 4/23/94 - Saturday** - Latin Block Party and Picnic. To be held from 12 noon until 7pm
- 4/23/94 - Saturday** - LASO Semi-Formal. To be held in the Union Ballroom. Dinner and Award ceremony from 6pm-8pm. Dance from 9pm - 2:30 am. Tickets for dinner only \$8 on campus and \$10 off campus. For combo tickets: \$12 on campus, \$15 off campus.
- 4/28/94 - Thursday** - Black Womyn's Weekend Fashion Show Extravaganza in the Union Auditorium at 7:30 pm. Party in the Ballroom to follow Fashion Show.
- 4/29/94 - Friday** - HSO weekend display in the Union Fireside Lounge from 11am-5pm.
- 4/29/94 - Friday** - ASU Pageant in the Union Auditorium from 8:30pm - 11:30pm. ASU Party in the Ballroom to follow Pageant.
- 4/29/94 - Friday** - Black Womyn's Weekend Sleepover in the Union Cultural Center at 11pm.
- 4/30/94 - Saturday** - HSO Weekend Cultural Show in the Union Auditorium 6pm - 10pm. Weekend dinner party in the Union Ballroom to follow Cultural Show.
- 4/30/94 - Saturday** - Gospel Choir Spring Concert in the Sports Complex.
- 4/30/94 - Saturday** - Black Womyn's Weekend Family Day Picnic from 12 Noon-7pm. To be held at the field behind the gym.
- 5/1/94 - Sunday** - Black Womyn's Weekend Family Day Picnic from 12 Noon - 4pm in Colors Cafe. Party in the Ballroom at 10pm.

## NEWS BRIEFS

News Briefs: Compiled from Newsday and Amsterdam News  
by Erol Cockfield

### INTERNATIONAL BRIEFS

With South Africa's first free elections less than two weeks away, former U.S. Secretary of State Henry Kissinger, arrived in Johannesburg Tuesday as part of an effort to end violence between Nelson Mandela's African National Congress and the Inkatha Freedom Party.

Inkatha, under the leadership of Zulu chief Mongosuthu Buthelezi is demanding that the April 26-28 elections be postponed until South Africa's constitution is changed to increase the federal powers of Natal province, a Zulu stronghold, thus giving it more independence from the central government.

Amidst numerous efforts to reinstate ousted Haitian president Jean-Bertrand Aristide, Haitian advocates of democracy are continually being arrested and tortured under army supported violence, said Human Rights observers in Haiti Tuesday.

A statement by the joint human rights observer mission to the United Nations and the organization of American States said that out of the three dozen people seized in the last month, 12 had been released, 5 found dead and 20 are unaccounted for.

### LOCAL BRIEFS

Congressman Charles Rangel, Mayor Rudolph Giuliani and Governor Mario Cuomo finalized a \$100 million empowerment zone plan for the 15th congressional district. If approved by the federal Department of Housing and Urban Development, this plan will provide job training, education, drug treatment and business improvement for Central Harlem, East Harlem and Washington Heights. The Empowerment Zone is a new federal program which is aimed at improving struggling communities.

### ENTERTAINMENT BRIEFS

Wesley Snipes received no injuries Monday when his motorcycle crashed at a speed of 120mph, after being chased by Police in Jupiter, Florida. Snipes was released after being charged with reckless driving.

Mike Tyson may fight heavyweight champion Evander Holyfield sometime within the next year if he is released after his retrial which is scheduled for sometime within the next three months.

by Darren E. Roberts

The Nation of Islam has been a religious organization of much controversy since the beginning of its establishment to the present day. The statements made by Khalid Muhammad as he was addressing the students at Keaton College's predominately Black audience, appeared to be offensive to homosexuals, Jews, and Europeans. His attacks on these three groups has labeled him and the Nation of Islam as homophobic, antisemitic, and antiwhite. Khalid Muhammad's statement polarized America to such an extent that Louis Farrakhan addressed the American public about his views on Khalid Muhammad's speech, and was interviewed in an article which in Time magazine express the views of Farrakhan and the Nation of Islam. Despite Khalid Muhammad's controversial statement and the religious beliefs of the Nation of Islam, one has to be informed of the origins of this religious order.

The origins of the Nation of Islam can be traced back to 1929 or 1930 to an African American by the name of W. D. Fard who peddled raincoats and silks in Detroit, and began holding meetings to discuss Mecca and to preach a new doctrine. W. D. Fard's doctrine developed into a major religious and social farce. The Nation of Islam paralleled other nationalist religious groups as well as surpassing them in organization, and membership during the early 1900's.

In 1929-1933 the Nation of Islam was viewed as a cult in Detroit. When membership rolls were increasing, it is believed by some scholars, that Moors joined the Nation of Islam in the early period. By 1933 Fard established a Temple, a ritual of worship, a University of Islam (an elementary and secondary school), a Muslim's Girls' Training class dedicated to teaching domestic arts and the Fruit of Islam, which served as a bodyguard. He set up a hierarchy with a minister and a staff of assistant ministers. Fard chose Robert Poole aka Elijah Muhammad who migrated from Georgia to Detroit in 1923, to be his messenger and minister of Islam. Robert Poole was renamed Elijah Muhammad because of the practice of dropping your slave name for your original name.

In 1934, Elijah Muhammad moved the Nation of Islam's headquarters from Detroit to Chicago after the disappearance of W. D. Fard in mid-1934. During the Depression years, the Nation of Islam increased from 8,000 to 10,000, in 1946-1955 the movement grew slowly, a major reason being that Elijah Muhammad and several others was imprisoned from 1942-1946 for resistance to the draft. The membership was less than 1,000 by the end of World War II and

at that time there was four temples in Detroit, Chicago, Milwaukee, and Washington D. C. From 1955 to 1960 the movement regained its momentum and expanded widely to at least 69 temples and it is estimated that 200,000 African Americans were members in the peak years.

The Nation of Islam places an emphasis on Black fact and mythology extending from the Black Jews and the Moorish Science Temple to Yacub's history. Facts like the Moors control of Spain, the empires of West Africa and Muslim scholarship at Timbuktu were

Nation of Islam and was Muhammad's New York minister from 1955-64. Malcolm X's theories were in magazine articles and his interviews were televised making him visible to white and Black America. His style of argument and perception of Black reality made him a spokesman for Black America and an enemy to white America. Unfortunately, Malcolm X was assassinated in February 21, 1965 and the killing was never solved to the satisfaction of his followers and admirers.

Louis Farrakhan joined the Na-

Louis Farrakhan whether the statement made by Khalid Muhammad was wrong, and what effects did Khalid's remarks have on Farrakhan's relationship with other Black civil rights leaders?

TIME: "So what Khalid did, was wrong?"

Farrakhan: "To me, it is highly improper in that you make a mockery over people. So why should we mock them? Why should we goad them into a behavior that is easy for them to do harm to black people? And that's why I rebuked him."

TIME: "Have Khalid's remarks damaged your relationship with the mainstream Black Civil Rights leadership?"

Farrakhan: "I don't feel that we can go down the road to liberation without a Dorothy Height, without a Coretta Scott King or a Congressional Black Caucus or an N.A.A.C.P. I mean, I have grown to the point, by God's grace, that I see the value of each and every one of these persons to the overall struggle of our people. I feel that not only do they have something to offer me, but I have something to offer them. I'm not trying to be mainstream. I don't even know what that is. I don't know this. I want the unity of black organizations and black leaders that we might form a united front and seriously discuss what we

can do to better the condition of our people."

The teaching of Black business and ownership of industry and self-help has long been practiced in the Nation of Islam. It has a legitimate argument against drugs, violence, and poverty in the African American community. The Nation of Islam provides counseling programs for prisoners, drug addicts, alcoholics, and street-gang members. N.A.A.C.P. President Chavis, who played a role in bringing together a Congressional Black Caucus, sees substance abuse as devastating the Black community and he credits the Nation of Islam's strict code of behavior with providing effective rescue.

Although the Nation of Islam is a religious order of much controversy and debate, African Americans must realize as well as White Americans the importance of freedom of speech as well as religious practice. The Nation of Islam is a segment of the African American community which is productive. Whether white America views them as productive or not should not be a concern of African Americans who must endure perpetual racism and violence against them everyday.

# ONE NATION OF ISLAM

incorporated into teaching doctrine. A body of teaching developed by Elijah Muhammad called Yacub's history, which states that the Black race is the original race of man, and that whites were evolved from a long range experiment by Yacub (a Black scientist) conducted in Aegean. This race was progressively bred towards lightness, and evil traits manifested themselves. Whites eventually were expelled, fleeing to Europe were they lived in caves.

The ideology of the Nation of Islam is fostered from the nationalist and self-help ideology of Marcus Garvey, and Booker T. Washington. Elijah Muhammad listed businesses urging Muslims to by from Black enterprises, not necessarily those owned by members of the Nation of Islam. These Black enterprises included restaurants, farms, groceries, dry cleaning plants, dressmaking shops, clothing stores, apartment buildings, barber shops, and gas stations.

There has been two prominent figures in the Nation of Islam that has captivated the media as well as world wide recognition. These two men are Malcolm X and Minister Louis Farrakhan. Malcolm X was a strong leader in the

tion of Islam in 1955 and he succeeded Malcolm X as Elijah's chief spokesman and became the most prominent in the original teachings of Elijah Muhammad. Farrakhan was not the immediate successor as spokesman for the Nation of Islam, in actuality Wallace Muhammad succeeded his father Elijah. However, Wallace's reconstitution of his father's faith conflicted with several leaders in the Nation of Islam. Wallace did not feel the need to include anti-white doctrine in the Nation of Islam and became an Orthodox Muslim. Louis Farrakhan became the ideological heir and also moved into Elijah Muhammad's estate and is presently the minister and head spokesman of the Nation of Islam.

In a February 24, 1994 issue of TIME magazine Louis Farrakhan was asked:

TIME: "What is the message that the Nation of Islam is imparting to African Americans?"

Farrakhan: "That God is interested in us, that God has heard our moaning and our groaning under the whip and the lash of our oppressors and has now come to see about us. That's the appeal."

When TIME magazine asked

# The Harlem Renaissance

by Patricia Moise

Presently, Harlem connotes violence, crime, and poverty. Some even call it a "ghetto". However, almost half a century ago, Harlem created history. During the 1920's, a sudden explosion in African American literature and art took place. A culture which was once destroyed was now revived. It was the "rebirth" of African Americans. The Harlem Renaissance brought about the creation of the "new Negroes", African Americans who were optimistic and saw their future in another light. Harlem was now a place that promised a future for Black authors, poets, artists, dancers, and musicians. Blacks of the Harlem Renaissance believed that Black achievement could override Black problems and difficulties.

Harlem intellectuals believed that art could be the bridge that would unite Blacks and whites, and would be instrumental in the destruction of the prejudice and fear that existed between the races. They strongly held that by promoting poetry, painting and music, Black art and culture could bring about world wide reforms.

The Harlem Renaissance also signified the rebirth of "Black Pride". Whites were fascinated with African American culture. The Harlem Renaissance demonstrated that Black and whites could "mingle" in the same surroundings such as salons, studios, and theaters. The Cotton Club, Smalls Paradise and the Apollo Theater (which is still well known today) were all located in Harlem and shared an international reputation for high quality entertainment. These clubs presented beautiful chorus line girls, dancers in exotic costumes, and shows performed on lavish ballroom floors.

Many significant African Americans participated in the Harlem Renaissance. One of the major contributors during this era was Duke Ellington. Duke Ellington was not only famous for being a jazz musician in Harlem, but he and his band played in Hollywood and became known as one of the first large Black bands to perform on film.

As a victim of the Great Depression, by the 1930's the Harlem Renaissance began declining. Because it was unable to maintain its cultural attributes, the institutions that it established failed to be "independent and a great economic culture and a capital dominated by [B]lacks and their white allies."

## Who is Maulana Karenga?

by Natasha Christopher

Dr. Maulana Karenga is well-known activist scholar who founded the United Slaves Organization, created Kwanzaa and the Nguzo Saba (The Seven Principles) and co-planned and co-convened all three National Black Power Conferences. He also trained Black and Brown community organizers and activists at the Social Action Training Center in Watts and the Center for Social Action at USC and is the founder and director of Kwanzaa Institute of Pan-African Studies (Kwanzaa Theory by Maulana Karenga). Currently Karenga is an associate professor of Black Studies at California State University located in Long Beach.

One of Karenga's greatest contributions to his African people was Kwanzaa. "The foundation of Kwanzaa is the Nguzo Saba. The Nguzo Saba are seven principles that correspond to each of the seven days from December 26 to January 1. They are: Umoja (unity)-to strive for and maintain unity in the family, community, nation and race; Kujichagulia (self-determination)-to define ourselves; Ujima (collective work and responsibility)-to build and maintain our community together and make our sisters and brothers' problems our problems and solve them together; Ujamaa (cooperative economics)-to build and maintain our own stores, shops and other businesses and to profit from them together; Nia (purpose)-to make our collective vocation the building of our community to restore our people to their traditional greatness; Kuumba (creativity)-to do as much as we can to leave our community more beautiful and beneficial than [when] we inherited it; and Imani (faith)-to believe with our hearts in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle. Underlying the seven principles is the root theme of celebrating and building family, community and culture." (Essence Dec. 1992).

Green, black, and red are the traditional colors that

are used throughout the Kwanzaa celebration. These three colors are very significant for the celebration. Green is for the future and hope that come from the struggle; black is a symbol of the people; and red represents the struggle of the people.

Another great contribution from Karenga to his African people is Kwanzaa. "Kwanzaa is essentially an ongoing synthesis of the best of Black nationalist, Pan-Africanist and socialist thought and practice. Kwanzaa defines nationalism as the concept and conviction that we are a distinct people with a distinct historical personality and that, therefore, we should unite in order to gain the structural capacity to define, defend and develop our capacity our interests as a people."

Kwanzaa consists of five core concepts which inform and inspire its development as a social theory and practice: 1. The key crisis in Black life is the cultural crisis. The vision crisis is defined by a deficient and ineffective grasp of self, society and the world, and the value crisis by incorrect and self-limiting categories of commitment and priorities which in turn limit our human possibilities; 2. Any real analysis of the African-American situation has to be Afro-centric. That is to say, it has to rise from and be on behalf of the New African, African-American; 3. Any real theory of social change must begin with a redefinition of reality in our own image and manner; 4. Any real solution must draw its component parts from the best of nationalism, Pan-Africanist and socialist thought; 5. Any real solution to the crisis must involve both critique and corrective in the seven basic areas of culture are: Mythology, History, Social Organization, Economic Organization, Political Organization, Creative Motif, and Ethics.

Maulana Karenga would be a great asset in any ethnic group. He has made numerous contributions to lives of his African people. He has dedicated his life in the hope of uplifting and unifying his African people.

## Shirley Chisholm



by Pamela Joseph

Shirley Chisholm was the first Black woman to serve in the United States Congress. Chisholm, a New York Democrat, was a member of the United States House of Representatives from 1969 to 1983. Chisholm served in the New York Assembly from 1964 to 1958 and has worked for the reform of United States political parties and legislatures to meet the needs of more citizens. While in Congress, she was a severe critic of the seniority system in Congress and protested her 1969 assignment to the House Agriculture Committee. She won reassignment to a committee on which she felt she could be of greater service to the people of her Brooklyn inner-city district.

During the 1950's, Chisholm became involved for the first time with political campaigning when she worked to elect a Black lawyer, Lewis S. Flagg Jr., to a district court Club, an organization that sought to promote and elect candidates for New York State's 17th Assembly District. Chisholm served on the New York legislature and gained a reputation as a competent and effective lawmaker. She helped introduce bills to assist disadvantaged students in obtaining quality education

and to secure unemployment insurance for domestic employees.

Chisholm further distinguished herself by becoming the first Black woman to seek a major political party nomination for the presidency after three years into her congressional career. She retired from public office in 1982. At the time of her retirement from Congress, Shirley Chisholm expressed her frustration with both the male dominated power structure on Capitol Hill as well as the social policies of President Ronald Reagan's administration.

Since the year 1983, Chisholm has served as Purington Professor at Massachusetts' Mt. Holyoke College where she taught politics and women's studies. She is not out of the mainstream arena as a candidate and remains actively involved in the United States politics. In 1984, she co-founded the National Political Congress of Black Women. Chisholm has also participated in the presidential campaigns of Black candidate Jesse Jackson. "Jackson is the voice of the poor, the disenfranchised, the disillusioned," she was quoted as saying in Newsweek, "and that is exactly what I was."

# WHERE THEY MEET: Nat Turner and Frederick Douglass

by La Keesha Tyler

Many people compare Malcolm X and Martin Luther King and recognize their different ideologies and means of improving the conditions of Black people. However, before Malcolm and Martin, there were many African Americans who devoted their lives to the struggle of Blacks, each using his or her own style and method of liberation. Nat Turner (1800-1831) and Frederick Douglass (1818-1895) were Blackmen who were born slaves. Neither of them could accept the hideous institution of slavery nor the suffering of their people beneath it. Thus, both men, blessed with talent and powerful personalities, worked to dispose of the evil institution that had so oppressed them, their families, and their Black people.

There were no differences of motivation, understanding, and purpose between Nat Turner and Frederick Douglass. By the time Turner was in his mid-twenties, he had several spiritual revelations. "...I saw white spirits and black spirits engaged in battle, and the sun was darkened - the thunder rolled in the Heavens, and blood flowed in streams..." was the description of a vision he had in 1825. Turner became a charismatic leader and preacher to the slave community. Though he was not educated, he learned to read and write from his parents. Turner used his intelligence to marvel his audience with clever orations. He was not satisfied with the life he was forced to live as a slave and felt that he was chosen by God to lead his people to freedom: "I had the same revelation, which fully confirmed me in the impression that I was ordained for some great purpose in the hands of the Almighty". In fact, his name "Nathaniel" means "the gift of God" in Hebrew.

On August 13, 1831, something phenomenal occurred in which the sun appeared bluish-green. Turner took this as a sign from heaven and set August 21 as the day when he and a group of six men would begin their revolt. The bloody rampage through Southampton County, Virginia, eventually gained the support of approximately fifty men and women. In the end, fifty-five men, women and children were killed.

Though the slave revolt was quickly subdued, the mere fact that it occurred had

evoked fear and consciousness in America. The mention of the name "Nat Turner" sym-



bolized black rage in the minds of whites. As a result, slave mistreatment and surveillance increased. Turner was executed, and over 200 blacks, the majority of whom were innocent, were killed by angry whites.

Another consequence of the slave revolt was the close examination of black churches by whites. The church was a very important part of a slave's life. It was the only time that slaves could interact with one another on a social basis and be relieved of the pain and suffering associated with their everyday lives. However, because of the insurrection, church services were closely monitored and in every church, a white person had to be present to be sure the slaves were not planning another uprising.

Another extraordinary African-American who dedicated his life to improvement of his people was Frederick Douglass. Frederick Douglass was a profound orator, abolitionist, and former victim of slavery. He utilized his dehumanizing experience in slavery to educate and motivate blacks to be active in ending this horrific institution. According to Douglass, "[w]ithout struggle, there is no progress." Douglass, as a slave, was fortunate enough to be introduced to education by his mistress. However, his lessons in reading and writing ceased the moment his mistress was informed that educating a slave was illegal. Still yearning for education, Douglass schooled himself. Self-taught and ambitious, Douglass escaped from slavery and embarked on a career as a lecturer. His first opportunity came when, at an abolitionist meeting, he was asked to speak. He captivated his audience with his eloquence and wit. He

was called upon again and again to express powerful messages at many prominent gatherings. In Rochester, New York, he established a weekly abolitionist newspaper, the North Star in 1847.

For over twenty years, Douglass participated in political activities. He made history when he was appointed by President Rutherford B. Hayes in 1877 as U.S. Marshal for the District of Columbia, the first black to be appointed to such a high office. In 1881, President James A. Garfield made him Recorder of Deeds for the District of Columbia. In 1891, President Benjamin Harrison appointed him minister-resident and Consul-general to Santo Domingo, the capital of the Dominican Republic. He was also advisor to President Abraham Lincoln. In addition, he was one of the first advocates for equal rights for women.

In comparing Nat Turner and

across his message in a much neater way, drastic times call for drastic measures. His revolt was a wake-up call for America. It dispelled the myth that Blacks were content living as sub-humans.

Douglas had a thirst for knowledge. He wanted the world to know that he was also a human being who had the same capacity to learn as his white counterparts. Sympathetic whites who also wanted slavery to end lended an ear. He may even have persuaded some to oppose slavery with his logical and elegant arguments. He also played a major role in the underground railroad. He felt that "...the love of liberty was implanted in the breast of every man..." and blacks should be free from the "...hideous deformity of slavery".

It was wonderful to see that the Black man did have a voice and that not all whites were for slavery. With the help of his strong message that "...[w]e are fighting for unity; in which there shall be no black; no white; but solidarity of the nation", whites with the power and the will did make change.

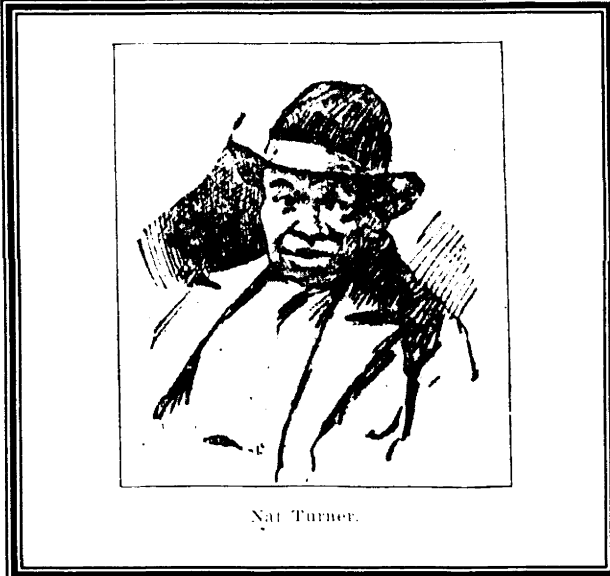
Douglass addressed the issue "...can white and colored peoples of this country be blended into a common nationality, and enjoy together, in the same country, under the same flag, the inestimable blessings of life, liberty and the pursuit of happiness, as neighborly citizens of a common country." Douglass firmly believed that "...the Negro is a man. By every part, by every argument, by every rule of measurement, mental, moral, or spiritual, by everything in the heavens above and in the earth be-

neath which vindicates the humanity of any class of beings, the Negro's humanity is equally vindicated".

Looking at Turner's principles, we see that he shares the same beliefs as Malcolm X. They both seem to feel that Black people could not co-exist with Whites in a situation of oppression. Turner and Malcolm were radical in their methods of liberation. Their actions toward freedom had a sense of urgency in them. They did not feel that they should have to wait for their freedom.

Douglass, on the other hand, was more like King. Their methods of liberation had a more patient tone.

All of our leaders should be honored for taking on the huge task of fighting for Black people's freedom.



Nat Turner.

Frederick Douglass, it seems that Turner lived by the credo first introduced by Malcolm X, "Freedom by any means necessary." He believed that he did not have to accept the life forced upon him as a slave. While not trying to make light of the murders he committed, we must look at the time in which he was living. A time in which black families were separated to accommodate slave trade, black men were hung and burned, black women were raped, and black children had their futures stolen. In this type of atmosphere, we must not look at the revolt as unexpected. The lost lives of the 55 whites was a travesty. It did, however, force whites, those who wanted to continue the institution of slavery, to look at the slavery situation for what it was; a grotesque and violent economic organization. Though it may be true that Turner could have gotten

**BLACKWORLD IS STILL ACCEPTING SUBMISSIONS FOR THE LAST ISSUE OF THE SEMESTER. ALL SUBMISSIONS CAN BE BROUGHT TO THE BLACKWORLD OFFICE, RM. 072 IN THE STUDENT UNION.**

**BLACKWORLD**  
"KNOW THYSELF"

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**WE ARE**  
**ONE**  
**NATION!**

# EDITORIAL

Greetings Brothas and Sistas to the fourth issue of BLACKWORLD. The end of the semester is almost here and elections for next year are coming around. Polity elections are coming up this week, on April 19th and 20th. The positions up for election are: President, Vice President, Secretary, Senior Representative, Junior Representative, Sophomore Representative, USSA Representative, and Stony Brook Council. It is good to see that we have so many Black and Latino students running for positions. Dwight K. Bartley for President, Cesar Caro for President, Annette Hicks for Vice President, Nelson Taijong for Vice President, Mark Thomas for Junior Rep, and Shareen King for Secretary. Hopefully there will be more Black and Latino students getting involved in Polity in the future. Remember, before you vote, you should carefully look into what each of the candidates running has done for the Black and Latino community, and what they plan to do during their terms, as opposed to those candidates who could care less. There are several articles in this issue about the candidates which may be able to help you in

your decision.

Other elections that are coming up are the elections for the campus newspapers. Statesman will be holding their executive staff elections on Thursday, April 28 at 7:00 pm. If you have had grievances with this paper and would like to see some changes, this is the perfect opportunity. Go there and make your voice heard!

BLACKWORLD will be having elections on Tuesday, April 26 at 1:00pm in the Union rm. 236. The following positions will be up for election: Editor - In - Chief, Managing Editor, Production Manager, Business Manager, Computer Layout Editor, Copy Editor, Photography Editor, Creative Arts Editor, Secretary, Office Manager, and Typist. We strongly encourage you, the Black and Latino students on campus, to get involved with BLACKWORLD. Many students take BLACKWORLD for granted. They read it when it comes out, add their comments about how BLACKWORLD should be, but yet, they do NOTHING. It is important that YOU, the Black and Latino community, understand

that YOU are the key aspect of BLACKWORLD. Our purpose is to inform you. That is why it is crucial that you contribute to BLACKWORLD. The survival of BLACKWORLD depends on you. Apathy and laziness will get neither you nor BLACKWORLD anywhere.

There are many ways that you can contribute to BLACKWORLD. If you do not want to run for an executive staff position, you can contribute by writing. If writing is not your thing, you can contribute by using your other skills, i.e. photography skills, typing skills, speaking skills, organizational skills, computer skills, etc. The most important thing is that you get involved.

Speaking on a more positive note, many people are saying that BLACKWORLD has improved significantly this semester. This is due to the dedication of the executive staff, and the works of our contributing staff. BLACKWORLD would like to thank everyone who contributed, and we hope that we get more and more dedicated contributors in the future.

Yo... Got the drift?

BLACKWORLD newspaper didn't come to us as no gift!

Attacks are coming down on us everyday

And we need a newspaper on this campus so we can say:

UNTIL OPPRESION AND RACISM ARE IN OUR PAST  
A NEWSPAPER LIKE THIS MUST BE MADE TO LAST  
YOU CAN'T GET INVOLVED FROM THE SIDE LINES  
OR FROM THE OUTSIDE LOOKING IN  
THE TIME IS LONG OVERDUE FOR THE  
HARDWORK TO BEGIN

YOU CAN START BY WALKING TO THE UNION  
THEN MOVE DOWNSTAIRS TO THE OFFICE THATS  
IN  
THE BASEMENT WHERE MOST OF THE WORK IS  
DONE

FROM NOON TO MORN AND THEN SOME.  
Come down to room 072 in the Student Union  
or call 632 - 6494

# SISTA TA SISTA: GARDENS

by Aliyyah Abdur'Rahman

One of the many concerns of the Black woman has been how to adorn, how to beautify herself. She has historically had her body stolen from her and used for whatever purposes her oppressors chose. The retaking, the reclaiming, the regaining of the Afrakan woman's body is a necessary step in her entire and wholistic liberation.

We must recognize that we don't live in a culture which is capable of celebrating the power and beauty of Blackness or womanhood. We live in a culture that objectifies, pornographizes and mutilates the woman's body. We live in a culture that despises Blackness. We must be careful not to internalize this unnatural hatred. We must be careful not to let our lust attribute qualities and power to physicality that is undo. The human body is apart of the landscape of the earth. The woman's body is essentially a womb with the physical beauty of trees and mountains. We are free to adorn, to enjoy our bodies as we choose.

America gives value to a woman based on her attractiveness to men. We must know a higher value of ourselves. America has also prescribed codes of beauty that are based on Caucasian women. We are Black women. Our beauty is blunt, raw, powerful, earthy and original.

I must confess that at one point I could not stand midnight dark Black men who preferred Black women whose complexions ranged from pale to egg nog. I felt abandoned, not for my specific complexion, but for the fact that Black women were selected and valued based on how much they resembled or reminded of Caucasian women. I felt that these darkest of Black men were self-hating and quite confused. No doubt they are. But what crushed me is that light-complexioned Afrakans reminded me of the mass rape of Black women by Caucasian men. I have grown.

The Black woman in her DNA contains the genes for every skin color, every eye color, every mouth shape, every nose curve, every body type, every height, every hair texture that there is. This is why she could love that gray-eyed child

born of her own rape. This is why when forced she could nurse white children at her own breasts, children she knew would grow to become her own Massa or Missus and that of her children. This is the great power of the Afrakan woman. She is the mother of humanity. Her daughter are as varied as flowers.

We must not subscribe to one notion of beauty, especially if that version of beauty is determined by oppressive forces. That includes Black men and

other Black women. Our bodies are temples of God, through which s/he expresses the creation of human beings. We must keep our bodies fed, healthy, sacred, adorned. But we must decide the terms of which to do so, ourselves and with our Creator.

Black women since antiquity have painted, tattooed, pierced their bodies.

Ancient Khamitic priestesses and their priestess daughters since have made and worn wigs for ceremonies, rituals, prayers, mating, wars. Many nationalists do not like to hear this, and yet it is so. Since their inheritance of this planet Afrakan women have marveled at, wondered about, decorated their bodies like the gardens that they are. Many religions have predetermined dress codes for women. There is nothing wrong with such dress codes. They hide and protect the woman's body. And yet the primary purpose of such dress codes is to give the man rights over his mate's womb, to make sure that no other man will want or have her. If we choose modesty and protection for our bodies, let us be sure that it is we who have chosen. Ourselves and our Creator.

Lastly, I must remind you, my sistas, that the spirit, the essence, the aura that crowns and reflects you and your behaviors is primary. We are spiritual beings given physical form. Our energies, our vibrations always precede our bodies. The true purpose of the body is to house the soul. And like all temples we are free to beautify, to adorn, to worship in it as we choose. As long as it remains the sacred cradle through which God is expressed.

**In Love and In Struggle**  
Hetep!!!



# BLACK HOLE

## da dayz

I remember da dayz of Bazooka Joe and endless comic book flow. Little girls never tellin me no, as my little hands wander way yonder and sometimes below. A catholic skool band it is wut I was; No worries, no cares, never sayin "dats not fair", only dares. Everywhere we went I was always wit it, so I did it. Me and my crew and. Friends I thought I would have for life are gone, so now I yawn, kick back, sit back and remember, da dayz.

Remember - Knuckle game action to my satisfaction, didn't have to sweat about trigger finger's never relaxin. It was fun, no gun, one on one, head to

head, toe to toe, blow for blow. The times now are of the wild west. Multiple holes in da skull cap, holes in da buttocks, holes in da chest. Now I lay my head down to rest as I remember da dayz.

Remember Saturday morning cartoons, after I vaccinated the whole damn crib. Spiderman and his amazing friends, X-men, Dungeon and Dragons, The Bugs and tweety show. Some classics - Thundercats HO!, Transformers and G.I. Joe. Wayback - Hanna-Barbera, Birdman, Spaceghost, Fantastic Four and much, much more. Who remembers Super Friends and The Legion of Doom? Sorry Mr. Cosby I even remember the little rascals, All hail to Buckwheat and Stymie! These animations will be enjoyed once again in my next lifetime coz we all know my lifeline is colorful. Remember.

Ahhhman here's Highskool, hoppin on da ironhorse branded A to the new world of Brooklyn, where da girlies were truly repellent looking (juskiddin), Always good lookin and finga lickin. Problem - I'm straight outta Queens. Solution - I'm crazy kool like dat, so brothas give me dap and sometimes da soul clap. Result - I'm down. FLASH! 4 years gone. 1989 graduation, relaxation, emancipation, primetime of my life, da summer of '89 not gettin into trouble; only flava honey dips allowing DL to suck da flesh dat cums in doubles. Can deez times please be repeated?

Remember - Currency, multiple loot cakes? Swollen pockets, big chillin, now I'm illin. Got gear y'all. The dayz of da John Jay

CUNY system is the past. No longer do I receive treats with financial aid cheks, wut da hek. I'm eccentric, dig tribal music so now I'm labeled househead weirdo, crazy dred, fell in love now my brain is dead.

I'm in da Brook now, a stone cold crook is wut they made me. Deli, Bleacher, Humanities, all hit wit a vengeance from inflation. But the only things inflating is my belly and my pockets wit da snapples, apples,

s a n d - w i c h e s , multiple bags of c a n d y c u m i n h a n d y w a n t s o m e ? C o m e c h e k m e . C a n ' t f o r g e t t h e n u t s a n d r a i s i n s , c h o c o l a t e c h i p a n d

oreo cookies, time for class, I wish I could do the hookie.

So now I begin wondering, thinking, asking wuts my purpose, here, there, anywhere, am I lost? Hell NO, maybe, somewhat, well yeah. But my mental capacities on point I throw no joints, never had to, but if I did you loose coz I got da crazy ill street blues.

I focus, hocus pocus I'm attempting moves. I'm almost outta here but fear keeps tappin my shoulder. Out my way! Move! Comin through! lookin for you who don't know wut to do either. Don't worry Yall everythings gonna be all right, weez an oppressed people so we gotta fight. Fight for ya rights to see da lite of resurrection. Fight for an education, fight for a Nation. But we choose to fight amongst ourselves like we still on da plantation for ample durations. Eaze up, Big up to my massive fellow Hatians [Salutations -R- in order] on da campus and across da borders. - Peace out Y'all-

**Remember da old dayz**  
Dat ain't so old

I said and told  
Does memories  
gonna be worth gold

Another Black Hole  
-Tale -Saga- EP-

**I Laugh, I cried, I crept, I slept**  
Pssst DL is indepth



# BLACKWORLD

## The Politics of Haiti. The Best Nightmare On Earth

by Jocelyn Polony

Dead bodies washing up on the shores of America, searching for freedom. Those who made it alive after a long journey in the perilous sea of the Atlantic, upon arrival are put into camps to be returned to the army of thugs they attempted to evade. The country they had hoped to be kind to them has once again rejected them. Haitians are not Cubans, so the U.S. government has no right to place them in Cuba. To control the influx of Blacks coming into this country, the immigration rules are different for Blacks than for other racial groups. Elected on broken promises, the "non-inhaler weed smoker" Bubba Clinton reneged on his campaign rhetoric and continues on the same foreign policies as of his predecessor. As a Presidential candidate, Clinton repeatedly attacked the Bush Administration's refugee policy. He referred to it at one point by saying, "I am appalled by the decision of the Bush administration to pick up fleeing Haitians on the high seas and forcibly return them to Haiti before considering their claim to political asylum." One can clearly see that Clinton is a true politician. It is better to watch what they do than listen to what they say. There is an extreme split between his high-toned rhetoric and his administration's shameful behavior regarding Haiti.

In the last twenty years we have seen the exodus of Haitians from the land that was once known as the "Pearl Des Antilles" in search of freedom. They are escaping a country where anarchy rules. Their only prophet was Jean Bertrand Aristide whose presidency lasted seven months, during which the poor people of Haiti saw a new life, one of hope and prosperity. Aristide has been disposed to the same land that is rejecting the people he wanted to save. This is what Haiti has become: a country with a very complex political problem.

In order to clearly understand what is going on currently in Haiti, let us look back at this country's history to decipher the complex nature of the political nightmare. In 1791, the first slave revolt took place on the island. By 1804 that revolt escalated and led to the island's war for independence against the French empire of Napoleon Bonaparte. Valiant men like Toussaint L'ouverture and Jean Jacques Dessalines gave their hearts and souls so that Haiti would no longer be under the domination of a colonial power. Haiti made history and became the first independent black republic in the world. The Haitian Revolution inspired slaves all over the Caribbean and America to rebel against the European colonial powers. The United States refused to recognize Haiti. A former Secretary of State, William Jennings Brian summarized the sentiments of the U.S. towards Haiti: "Dear me think of it Niggers speaking French." This statement speaks for itself: The Haitian Revolu-

tion was seen as a threat to uncle Sam. Since then Haiti has been on the shit list of the United States of America. In 1915, the U.S. marines invaded Haiti under the pretext that they were protecting their businesses from the riots and looting that was going on then, but the true reason for their military intervention was that Haiti's location was an outlet to the Panama Canal that the U.S. was desperately seeking to control for trade purposes. For twenty years the U.S. occupied the island, reinstated

the kindness of his heart and his desire to elevate the conditions of these hopeless people 'the prophet' of the poor accepted their demands. One political party, FNCD saw the popularity of Father Aristide and wasted no time to ally themselves with him to capitalize on his popularity. All sorts of propositions were made. As the day for the election came closer, many offers were made to Father Aristide to discourage him from running. These promises included alleged large sums of

behind.

These events led Haiti to the misery and humiliation it is enduring today. It has been three years since Father Aristide was exiled from Haiti. In the meantime, Haiti is getting worse. People are dying every day. While the bourgeoisie class, including the army, are getting richer through the international drug trade. After pressure from the international community and the denouncement of the coup, the United Nations and the Organization of American States imposed a "so called" embargo in an attempt to force the army to relinquish power. The embargo never did what it was supposed to do. The embargo was lifted prematurely, just as it started to hit the upper class. It was not a true embargo in that the United States left loop holes in it to allow U.S. owned businesses to channel their goods. Meanwhile, the army and the upper class continued to exploit such gap by importing whatever they needed. In addition, the Dominican Republic has not cooperated to make sure that the embargo is fully carried out. The Balaguer government is involved in the trade with the army of many necessary products such as oil, weapons, and food that are entering Haiti. With all these under the table deals the embargo is ineffective. On the contrary, the U.S. and many others believed that such an embargo are killing the poor, but this is not the case at all. The poor are willing to suffer if that is what it takes for the army to give up power. The masses are willing to use home made lamps to see with, eat leaves if necessary, and do what ever it takes to better their conditions. This is their form of resistance against the army since they cannot take to the streets and protest.

The Clinton Administration policy towards Haiti is hypocritical. The policy was inherited from the Bush administration. Bush never favored the government of Aristide. Aristide has always posed a threat to the United States because of his controversial views. Any man who dares to criticize imperialism, and the ills of capitalism would never be a friend of the U.S. Aristide was unable to be bought by the U.S. The man instilled the biggest fear in the U.S. because of his willingness to give power to the dispossessed people of Haiti; thus minimizing the power of the upper class and in that respect, uncovering the exploitation of capitalism. As we all know this is the well propagated form of economy that the U.S. practices. The rich get richer at the expense of the poor. A man with such a mentality can't be in the best interest of the U.S. whose goal is to conquer Latin America and the Caribbean for its cheap labor. Then it could exploit these regions as it did in South East Asia and Mexico. Haiti is strategically

"To control the influx of Blacks coming into this country, the immigration rules are different for Blacks than for other racial groups. Elected on broken promises, the "non-inhaler weed smoker" Bubba Clinton reneged on his campaign rhetoric and continues on the same foreign policies as of his predecessor."

slavery, rewrote the Constitution so foreigners could own property and land, trained a Haitian military and instituted a government that obeyed its rules.

The U.S. since then has been dictating the politics of Haiti. For almost 30 years the U.S. supported the dictatorship government of Duvalier that killed and intimidated any one who dared to challenge it. With full support from the U.S. the Duvalier regime terrorized the people. In 1986, the oppressed people of Haiti took to the streets to protest their mistreatment and forced the regime to flee the island. During the next five years Haiti was controlled by various army led juntas with full support from the United States. With pressure from the international community the army finally agreed to hold elections. Afterwards, a number of coup d'états by many different military factions occurred. They finally agreed to hold elections. The country seemed to head toward stability. During the Presidential campaign, which took place from September to December 1990, an activist for the poor, Father Jean Bertrand Aristide who became popular for his outspoken criticism of the army and foreign domination, entered the competition. Because of his humanitarian record, the masses fell in love with him and demanded that he run for the presidency. With

money. The father refused to be bought like his adversaries. He campaigned in the heart of the island and captured the votes of the poor, who saw in him the hope of a better life and a better future. On December 16, 1991, the people of Haiti hungry for justice, freedom and a better Haiti went to the poles casting 67% of their votes for the man that they loved. For the first time there was someone willing to give power to the people.

The day of his inauguration President Aristide made the biggest mistake that eventually cost him the presidency. During his inauguration speech, he removed a majority of the army hierarchy without prior consultation. The army took this action as a "slap in the face." From that day a plot was being developed to overthrow the elected government of Haiti. The U.S. and the elite "niggers" of Haiti, in complicity with the army of "faggots" who as men do not have balls nor characters, plotted for six months to overthrow Father Aristide's government. Fifty million dollars was collected and given to General Cedras. The Former U.S. ambassador, Alvin Adams "Bourik Chaje" arranged the departure of father Aristide. Seven months after 67% of the population elected him, Father Aristide found himself on the shores of America with six million poor followers left

CONTINUED ON PAGE 19



# FULL CIRCLE

## It's all good? Rap, Race and Rhetoric.

by Wilfred St. Felix

With the exceptional success of such Rap artists as Dr. Dre (The Chronic), Snoop Doggy Dogg (Doggystyle) and 2PAC (Strictly for my N.I.G.G.A.Z.), rap music has overwhelmingly become the music of choice for America's youth. Once thought to be "the music of the downtrodden", rap music now extends across racial, social and economic boundaries. As a matter of fact, rap artists who find their albums going platinum, double-platinum (and in some cases, triple platinum—in the case of Dr. Dre's "The Chronic") owe it to the growing number of white suburban teenage males (once thought oblivious to the effects of rap music) that purchase the albums in record numbers.

Rap music, in its expansiveness, has become the subject of television talk shows, movies and books. Rap music is heard over the airways to the point of saturation. With all of its hard fought battles for artistic acceptance, one would be led to believe that all of the controversies plaguing rap were over. WRONG! With the introduction of a new form of Rap, namely Gangster Rap, the art form is being turned on its head. For those who are completely unaware of what "Gangsta Rap" is, I think definition is in order. "Gangsta Rap" can be seen as a form or style of Rap, where the gangster life—easy money, easy women (bitches, hoes and tricks), and abundant sexual activity is glorified. Song titles like "Bitches ain't shit", "Ain't no fun", and "Nigga wit a gun" are not uncommon.

As we can guess, the advent of "Gangsta Rap" has not done the best of jobs—in terms of placing rap music in a favorable light. As a result, "Gangsta Rap" (which is now grouped with all other forms) is now seen as the cause of all society's ills. Suddenly, rap is the cause of drive-by shootings, Black on Black crime, violence against women, and the cause of violence (gang violence) in our neighborhoods. The only flaw in the argument of those who say rap music causes all of these things, is that all of these things existed long before rap, and unfortunately, will exist long after rap has passed into the sea.

But, if rap music is not the cause of these problems, why is rap music being targeted by the media and their "black alley" journalism? Simple! In times of social, political and economic crisis, there is the suffering need to identify a scapegoat. Today, rap music is that scapegoat. After all, wasn't it rap music that caused the White water scandal? Wasn't it rap that caused the "Sinator" Packwood scandal? Wasn't it rap music that caused Lorena Bobbitt to take a little off the top? There is no doubt that rap music caused the break in Fort NUTS?

Bottom line: Those who do not understand rap, do not, I repeat, do not make a fool of yourself attempting to provide an explanation of the "ill effects" of rap. If you do, you will only be displaying your ignorance. "Don't act like you know", "Don't ask nobody", just do like Edith Bunker and "Stifle"!

# Women in Africa

by Alisha Griffith

Women in Africa have taken on many roles throughout the years of war and revolution in the African states of Angola, Algeria and Mozambique. One of these roles was in the struggle against the colonial white-minority rule. African people of Angola, Mozambique and Algeria have fought wars for their liberation from the colonial domination of France and Portugal. Portugal had claimed Angola and Mozambique as its territory. France claimed Algeria as its territory. The fight for decolonization was extremely difficult since France and Portugal were very powerful and influential members of the United Nations and received support from many other countries. These wars were won by the Africans due to their continued fights for liberation. Women played crucial roles throughout these battles.

Women consistently determined the nature of society, especially when it came to the children. The women made critical contributions concerning the political, social and economic lives within the community. Women never had it easy. It seemed that the poorer they became, the more responsibilities they faced. Despite European colonial barriers between the gender roles, they were key providers. During battles women played both direct and indirect roles. Women were drafted into the liberation movement; they used weapons and were right alongside the men. Yet, their ability to provide the local community with education about anti colonial movements was an indirect way that they participated in liberation struggles.

After the Europeans left, the role of African women changed dramatically. These women were now able to attend to their own needs and the roles of these women changed from helping with the struggle to taking care of and improving their existence. Women remained focused on the importance of proper sanitation, decent education, and healthy hygiene among the children in society. They were also faced with high infant mortality. Some women spoke out, but few were heard by the new government. African men now took on the task of making the decisions for the country. In doing this, they overlooked the women's plea for help in the community.

Today, more and more African women are trying to increase their positions in their countries. However, according to Dr. Vaughn, professor in the Africana Studies department, "Things will change if women continue with serious pressure and demands. I honestly believe that this is true, because with perseverance, the Africans were able to take back their present government. They may be able to take part and voice their opinions officially. I feel that with the African women playing a critical role in their government, the living conditions in Africa should be better". Vaughn goes on to say that the huge contributions of women to decolonization are sometimes overlooked.

I would like to personally thank Prof. Vaughn for taking time out of his busy schedule to talk to me about the key differences between the African women before and after liberation. I would also like to thank Lisa Hooker and Randolph Henry for their contribution in this article.

# Black Women's WEEK

APRIL 28 - MAY 1

THURSDAY, APRIL 28

FASHION SHOW EXTRAVAGANZA IN THE UNION AUDITORIUM. TO BE HELD AT 7:30 PM. PARTY IN THE BALLROOM TO FOLLOW.

FRIDAY, APRIL 29

SLEEPOVER IN THE UNITI CULTURAL CENTER AT 11:00 PM.

SATURDAY, APRIL 30

SPEAKOUT FROM 12:00 PM - 4:00 PM IN COLORS CAFE. PARTY IN UNION BI-LEVEL AT 10:00 PM.

SUNDAY, MAY 1

FAMILY DAY PICNIC FROM 12 NOON - 7PM AT THE FIELD BEHIND THE GYM.

CO-SPONSORED BY BLACKWORLD

by La Keesha Tyler

The West African country of Ghana is situated on the Gulf of Guinea, which is part of the Atlantic Ocean, and its seacoast extends some 330 miles from east to west. The country is roughly rectangular in shape with a maximum north-south length of 420 miles. The population as of the 1984 census was 12,205,574. J. D. Fage, Author of "Ghana: a Historical Interpretation" states "Ghana consists of the former British Gold Coast dependency (the colonies of Gold Coast and Ashanti and the Northern Territories protectorate) and former British Togoland [which] were united as the independent state of Ghana on March 6, 1957."

An ancient West African kingdom that was centered to the northwest of modern Ghana is where the nation derives its name. This kingdom was at the height of its wealth and power from the 8th to the 11th centuries. The precise origins and date of Ghana's foundation are obscure. Its rise in power is attributed to its location at the southern end of the trans-Saharan caravan routes in the Sahara. It is here that West African Blacks practiced agriculture and gold mining. "The earliest known mention of Ghana is in the Arabic geography of al-Fazari, written in 773-774" (Fage). The kingdom, at this time, was a major exporter of gold. The Negroid Soninke people were the first kings to make use of the many advantages of Ghana.

In reference to the history of government, until about 1600, political and economic power in West Africa was located in the western Sudan. In order to secure access to market and supplies (gold, cola nuts, and slaves), these states tended to expand territorially to ensure connection with the trans-Saharan trade to Mediterranean Africa.

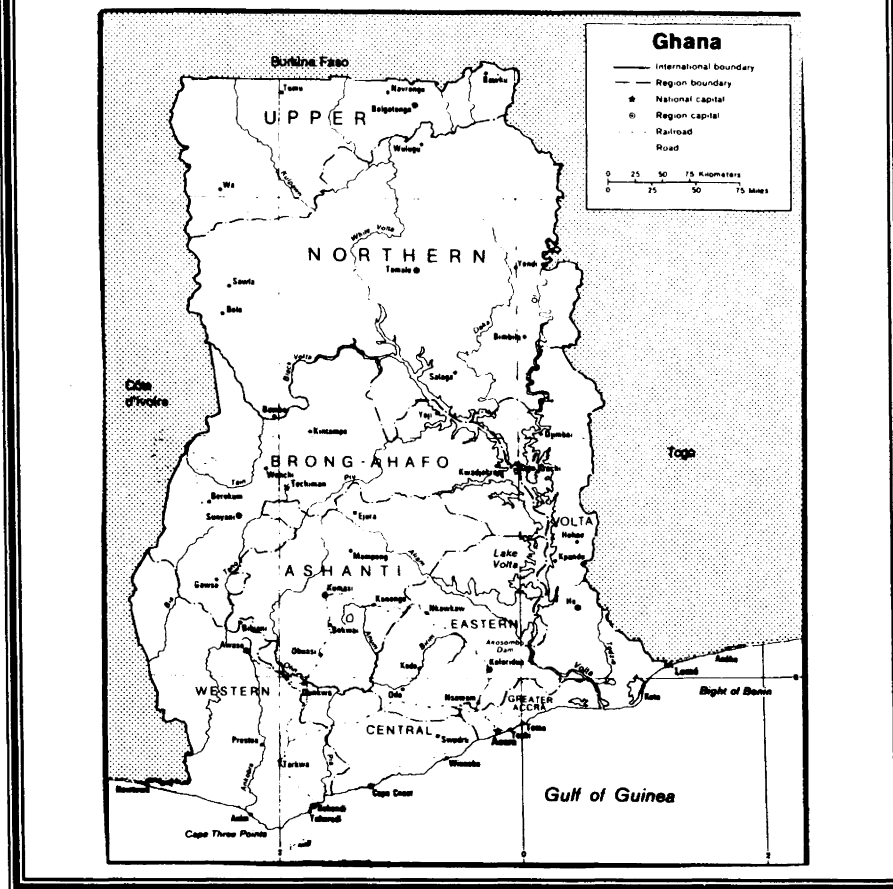
Ghana was indirectly influenced by the Sudanic empires as traders and political splinter groups from the 13th century began to move south in quest for new fields for political and commercial activity among the small kinship groups in the hinterland of the Gold Coast, (the coast of present Ghana). Two major trade routes were developed to link the Gold Coast with the Sudan. Malinke (Mandingo) traders dominated the first trade route which extended northwestward toward the empires of ancient Ghana (4th? to 13th century) and its successor, ancient Mali (13th to 15th century). The second route, dominated by Hausa traders, extended northeastward toward Hausaland (northern Nigeria) and Kanem (west central Chad).

In the precolonial period, the first major Akran states were Bono, Banda, and Gonja. These states emerged just north of the forest from about the 13th century. Fage states "Just as these were influenced by ancient Ghana and Mali, so they too influenced the development of smaller states farther south among kindred peoples, the modern Ashanti and Fanti." In the 15th century, military invaders formed the states of Dagomba and Mamprusi and their satellites in the northern region of modern Ghana. Also during this time, the modern Ga, Adangme, and Ewe groups began to settle in the southeast. Probably they came as offshoots of state-forming processes in what is now western Nigeria, derived from the central Sudan.

These early states tended to look

# GHANA:

## ITS LEGACY AND FUTURE



north toward the greater powers of the Sudan for commercial reasons (their export of gold, cola nuts and, possibly, slaves). However, this situation began to change as a result of the 15th century development by the Portuguese of direct maritime contact between western Europe and west Africa. The Portuguese wanted to secure direct access to the products of West Africa, especially its gold. The Portuguese attempted to monopolize the coastal trade of the gold Coast in 1471.

In the 16th century, merchants from France, Britain, and the Netherlands broke the monopoly. From 1637-1642, their forts were taken by the Dutch though the British gave them fierce competition since their headquarters were established at Cape Coast Castle. By the 18th century, the coast was dominated by some 40 Dutch, English, and Danish forts, many of which still survive.

During the 17th century, European interest in the Gold Coast began to be centered on the export of slaves for their expanding plantations in the Americas. But the region continued as a major supplier of gold for the Western economies.

In the early 19th century, all the European nations trading on the Gold Coast outlawed the slave trade. With this source of profit removed, the European traders began to contemplate quitting the coast. In 1850 the Danes handed their forts to the British. The Dutch did the same in 1872 leaving the British as the only Europeans with a foothold on the Gold Coast. IN 1873-1874, with the way cleared by the Danish and Dutch withdrawals, the British invaded and defeated Ashanti and declared the coastal states to be a British colony.

British colonial rule was initially weak; colonial status was regarded as a breach of the partnership initiated by George Maclean who was in charge of the forts from 1830-1844. The Ashanti had expected the partnership to lead to the emergence of an independent state combining African and European ideas of government. Ashanti power was restored due to a lack of colonial policy and trade languished after 1874. Ashanti was invaded again in 1896 and after rebelling against a British protectorate in 1900, became a colony in 1901.

The economy of the Gold Coast began to advance rapidly during the early 20th century following the success of the forest farmers in growing cocoa for export (Cocoa beans and processed cocoa products constitute Ghana's chief export, accounting for at least half the annual earnings of foreign exchange. Gold heads the list of secondary exports, which also includes timber, diamonds, bauxite, aluminum, and manganese ore). Funds thus became available for the development of railroads, and for the building of Takoradi harbor and more schools and hospitals.

Until 1925, the country was under a British governor and administration and in 1946, a majority of the seats were given to Africans. Despite this, the Africans were still constitutionally unable to displace the colonial government, which was responsible to the colonial office and Parliament in London.

The growing number of Africans who had received a Western education were unsatisfied and began to mobilize mass support, particularly in the more developed coastal provinces, for a campaign for early self-government. An all-African committee was de-

veloped after riots in 1948. The Gold Coast embarked on a new constitution under which African ministers were responsible to an assembly for all government business except foreign affairs, defense, justice, and finance. This legislative body was composed almost entirely of directly and indirectly elected African representatives.

In the election of 1951 almost all the directly elected seats were won by Kwame Nkrumah's Convention People's Party (CPP). Nkrumah's policy of working for the peaceful but rapid conversion of the 1951 constitution into one according full self-government was endorsed in general elections in 1954 and 1956. The CPP won 70% of the seats in the assembly at each election and became the sole party in the government.

The 1957 constitution provided for a British-style parliamentary government and was seen by Nkrumah and his colleagues as the quickest road to complete independence.

In 1960, Ghana became a republic with Nkrumah as president and the CPP became the only legal political party. During the 1950's, high world prices for cocoa had produced a buoyant economy, which coupled with conservative financial management by the government, led to the buildup of considerable reserves of foreign exchange. Nkrumah's increasingly splendid but mostly unprofitable projects combined with low cocoa prices to create a bad economic situation and by 1966 foreign debt amounted to some \$600 million. On the other hand, the regime had made great increases in the development of investments and employment, had effected significant improvements in education and health, and also had built the Volta dam and electricity complex.

On February 24, 1966, to great public rejoicing, Nkrumah was overthrown in an army-police coup. Its leaders justified their action by citing the regime's dictatorship, corruption, economic mismanagement, bankruptcy, ties to Communist countries, and interventions in the military (J. D. Fage).

The contemporary period of Ghana after 1966 was economically regressive with its government shaped by three major factors. In "Ghana: A Historical Interpretation", Fage states these three factors, "First cocoa, gold, and other export prices generally were low in relation to import prices, deeply affecting economic life. This environment led to military coups and class conflict. The second factor concerned the management of political conflict and economic policy tendencies emerged: one liberal, tending to be democratic elitist, and capitalist; the other populist, tending to be authoritarian, more egalitarian, and statist. The third factor shaping Ghanaian governments, and central to political conflict, was the country's inability to grow sufficient food for a population that was increasingly urban and expanding by 2.8% to 3.0% per year.

The military government of 1966-1969, formed by the National Liberation Council (NLC), promised to restore democracy, permitted freer activity by trade unions and other groups, and relied on bureaucrats and Nkrumah's opposition in its rule. Political parties were prohibited until 1969. Economic policies cut state spending which led to unemployment and zero growth in 1966-1967. Ris-

CONTINUED ON PAGE 19

# CREATIVE ARTS

## MISS C.S.O. 1994-95

by: Alisha Griffith

On Saturday, March 19th, the Caribbean Students Organization held their seventh annual Miss C.S.O. pageant. The welcoming speech was given by C.S.O. President, Earnest Alexander, who then introduced his fellow M.C., Nicole, a former Miss C.S.O. Together, they introduced the former Miss C.S.O. first runner-up, Mahalia Williams. The Gospel Choir began the night with the Black National Anthem, they later performed two other songs.

There were six contestants in the pageant this year; Janeen Castman (Miss Haiti), Tracey Ann Crosbome (Miss Jamaica), Nandi Hodge (Miss St. Thomas), Erika Lampkin (Miss Aruba), Gem Alexander (Miss Guyana) and Alicia Leonard (Miss British Virgin Islands). The six contestants started the show with a bang. For the opening scene, they came out from the audience, waved to the crowd and then went on to the stage to perform their routines. The next scene was "Cultural Wear", in which each contestant individually

came on the stage, introduced themselves and their country. The other categories included "Casual Wear", "Swim Wear" and "Evening Wear". The question and answer period followed. In addition, they each performed talents ranging from singing and dancing to acting, which the audience enjoyed. They all then performed a Calypso and a Reggae dance together.

I must honestly say that the judges had a hard decision to make. All of the contestants were very talented and carried themselves well in each scene. I felt that the outcome was mostly based on the question and answer period. For all who feel that pageants are derogatory to women, the results weren't based on looks. They are, however, based on congeniality, knowledge and presentation. During the question and answer period, each contestant was asked a little about their country. The first contestant due to nervousness, had a little difficulty, but with some support from both the reigning Miss C.S.O. and the audience, was able to answer the

question asked. The contestants answered with knowledge and with obvious adoration for their country. Every single contestant put her "all" into this pageant and received a lot of support from the audience. However, the audience did not make the decision. The decision for the 1994-1995 Miss C.S.O., was made collectively by the judges.

Along with the Gospel Choir's performance, two poems were exhibited, one of which was by Donna Fletcher. Sophia and some other C.S.O. members performed a skit about a West Indian man who felt he could have gotten away with seeing his wife's best friend. The play was extremely funny and had the crowd's support at all times. Members of the play included, Sophia, Glenn, Tanya, Antoinette, Alisha, Dayna, Denise and Yinka. There were also two songs sang, one by Annette Hicks and the other by Jonathan Walters. These, along with a few other performances, were done in between each of the contestants scenes. While the audience waited on the results, Certificates of Recognition

were given to those that had helped organized the pageant. C.S.O. President, Earnest, explained the process of tallying the scores to the audience and apologized for the inconvenience.

The results of the pageant were as follows, Gem Alexander from Guyana was second runner up, Alicia Leonard representing the British Virgin Islands was first runner up and the new Miss. C.S.O. for 94-95 was Erika Lampkin who represented the beautiful island of Aruba.

"The Cultural Officers would like to thank the contestants for their special blend of Caribbean niceness to create a wonderful atmosphere to work in. It has been an eventful experience. God bless and in our eyes you are all winners."

Sincerely,  
1993-

94 C.S.O. Cultural Officers

Natasha and Juliet

Rhonda,

## DOUGIE FRESH & MAD LION

by Keith Walker

On March 11, 1994, the Minority Planning Board, in conjunction with Stony Brook Concerts, hosted a show featuring Dougie Fresh and Mad Lion. In comparison with the last MPB sponsored concert (Zhane) this one went extremely well. Aside from the expected obstacles that come up when coordinating events such as concert parties, the MPB and SAB board members did an excellent job in ensuring an enjoyable and safe event.

The party started promptly on C.P.T. with the sounds provided by DJ. Smooth "C". Midway through the evening, the show opened with three young Brooklyn brothers appropriately calling themselves "Three Man Riot". They performed a few songs and flipped a bit of free style to warm up the anxious Stony Brook audience for the first of the main acts: Mad Lion.

"Real Love", his first single heated up the crowd, getting them ready for his smash hit, "Shoot to ill". By then, Mad Lion had the crowd jumping. At the end of his reggae dance hall act Mad Lion proceeded to throw blunts into the crowd. Hey now, what was he promoting? Over all Mad Lion's performance was very entertaining.

Mad Lion exited the stage giving way to Chill Will and Barry "B", Dougie Fresh's DJ's who attacked the turn tables as intro to the headlining act. Dougie started by doing a medley of some old school hip hop favorites including some of his own. This got

the crowd open. It brought brothers back to times when we used to beat box and kick our best lyrics at the lunch table. Dougie brought back that old school feeling of hip hop from back in the days. When he started to harmonize with his mouth and display his unique talents, the crowd went crazy.

Dougie could not have left Stony Brook's campus without doing the world famous, "Ladi Dadi". Minus Slick Rick, Dougie still performed the song, allowing the crowd to provide the vocals while he did the beats. Dougie always says that he is "the greatest entertainer"; that night he did all he could to prove that. The party continued with everyone satisfied from a good show, but that clock struck two and we all know what happens when two o'clock rolls around.

The entire event was a success with much credit going to MPB, SAB, and SPA security. This campus needs more events like the Dougie Fresh concert. The success of this event show that we as a Black community can have concerts and parties with large turn outs and no senseless incidents.

The general feeling about the concert was that it was reminiscent of the way Stony Brook used to be. Frankly, I am tired of hearing about how live campus life used to be at Stony Brook. Students as well as the many minority organizations on campus should heed the example set by MPB and SAB in order to plan more events like this for our community.

SAB CONCERTS AND

THE

STONY BROOK  
GOSPEL  
CHOIR

SPRING CONCERT

**MARK YOUR CALENDAR.**

CO-SPONSORED BY BLACKWORLD NEWSPAPER



## Slow Down

You only recently  
 learned to walk  
 Just got across the street  
 by yourself  
 Now  
 lipstick and eyeliner catapult you to  
 cradling his weight  
 between thighs  
 that have just managed to support your own weight  
 Empty moans  
 copied from some movie you saw last week  
 You don't know enough  
 to orgasm  
 Don't understand your body  
 Don't understand your feelings  
 Just understand that gigglin' about boys  
 is "kid stuff"  
 Squealing under men is where it's at  
 and nobody can tell you nothin'  
 'cause you're GROWN  
 You're no little girl  
 He tells you so  
 As your breasts and hips fill out magically under his touch  
 And who can tell you his acceptance of your body  
 is not evidence of your maturity  
 When it takes  
 Creativity  
 Intelligence  
 to sneak out of the house  
 to spend the weekend at his apartment  
 where you'll get to play house  
 on the real  
 because the world of pretend is a little boring  
 Especially when your mother has never stepped foot in  
 TOYS 'R' US or KayBee's Toy stores  
 But you are not a toy  
 And this is no game  
 S L O W D O W N  
 True. We grow up too fast around the way  
 But appreciate love notes passed to you in third period English  
 Indulge in the eroticism of holding hands  
 Savor your first kiss  
 Treasure the ecstasy of butterflies in your stomach  
 Because you'll need every tear, every giggle, every tingle  
 to handle the challenges of womanhood  
 Too many of us thought we were TOO GROWN  
 to giggle and blush at glances shot across the cafeteria  
 But taking your time  
 to learn all about this growing and changing you  
 makes all the difference  
 And I tell you this  
 Because you're no little girl

Susan Arauz

i won't sing praises to the rich darkness  
 of your skin  
 the mathematical perfection of your eyes  
 nor the warm, calloused fabric of your hand.

i won't sing praises to the off-white  
 toothpaste commercial smile  
 the deep relaxing vibe that is your voice  
 nor the long, easy way in which you walk.

i won't sing praises to the strong  
 concrete core that is your strength  
 the delicious foreign scent you emanate  
 nor the solid, melted way you give me love.

i hate you.

by: m



**Annie May, Annie Can  
Annie Mae Dunbar**

Annie Mae did  
Know love and mercy  
When she met it on the street  
And hospitality was her bread and meat

She was young and exuberant  
She new love and so much more  
God woke her in the morning  
She was an Eastern Star

Annie Mae could if she had wanted to,  
And did when she needed to,  
Tame a wild young champion  
With just gentle words.

**YOU FEAR ME  
FOR I AM DARKNESS  
YOU ENH ME  
FOR MY WIFE IS THE COLOR OF GOLD  
YOU AVOID ME  
FOR MY SONS REPRESENT THE INEVITABLE  
YOU CHIDE ME  
FOR MY ACCOMPLISHMENTS OBTWEIGH HOURS  
YOU ARE JEALOUS OF ME  
FOR MY FATHER WAS HERE LONG BEFORE  
HOURS  
YOU HATE ME  
FOR I AM ROYALTY  
YOU FEAR ME....  
FOR I AM BLACK.**

**JAMES MITCHELL**

***we have never hated black***

***listen  
we have been ashamed  
hopeless            tired            mad  
but always  
all ways  
we loved us***

--- excerpt from poem: Listen Children by Lucille Clifton

Wuts on my mind Wut i'm into  
I'm into life, wut its about, wut its for, wut its worth  
I'm into destiny, my destiny, my fate, my peoples, my culture  
I'm into melanin, my melanin Black, Blackberries, chocolate, dark  
chocolate, milk chocolate, white chocolate, honey, honey dips,  
honeydews.  
I'm into dance, deep underground dance, folk dance, tribal dance  
Da dance dat puts you in a trance with out da substance  
Elastic moves rhythm and blues my body hums and bops to  
Rhythmic grooves  
I'm into family, my family, brother, sister, father, mother, granny  
Black family, extended family, cousins, second cousins  
I'm into ancestors  
Wut i'm not into is da cauc persuasion with their multiple level  
invasions. Invasion of land, invasion of culture, invasion of law  
Invasion of my and your minds time and time and time and time again  
But I wonder- wonder wut they think wuts on their mind, how do they feel  
feel about me, my peoples, our story his story Theft!  
Wuts left? Confusion  
So I walk da walk with my mind, my feet and my soul  
in da depths of the muck  
wit da same mentality mind frame from day one  
I really don't give a FUCK!  
But how can I not?

# A Debate Featuring Polity Presidential Hopefuls

by Marie Chen

There are six candidates running for the position of Polity President: Jonathan Hanky, Jason Yung, Cesar Caro Jr. As the debates began, each candidate approached the audience (which was made up of students) in a variety of ways. Also present were staff members from Black World, Shelanu, and Statesman who asked questions concerning different issues. Some of the questions were:

- 1) "How do you plan to ensure that minority students' concerns will have greater access to polity?"
- 2) "[What do you think of] MPB's role on campus and what kind of support will you give to make sure that it continues to fulfill its program?"
- 3) "In what way do you think that polity can decrease the growing tide of violence?"
- 4) "How do you plan to ensure that students are fully represented?"

And the following is the summary of each candidates' platform and answer to each of the questions.

## JONATHAN HANKY:

Has three years of experience in student government. He wants to introduce new academic programs that includes a) central test bank b) video lecture library (so if you miss a class you can go to the lecture library to see what happened in the class) for classes with large amounts of people. He also wants to have students organized to fight for shorter lines, and the betterment of teachers.

Answers to questions:

- A1) *In order to ensure that minorities will have access to polity, he feels we need to change the atmosphere of the system in order to have people feel more comfortable about coming up and giving their opinions.*
- A2) *He supports the position of MPB (Minority Planning Board) and wants to make sure the system runs smoothly.*
- A3) *He believes to decrease the growing tide of crime, we need educational understanding. We can pressure the university to get support for enacting Public Safety.*
- A4) *The problem is that students don't want to get involved with government. Communication with students is necessary to have effective student government.*

## JASON YUNG:

He wants to distribute money equally for each organization, simplify

student government to enable students to voice their opinion more effectively, provide extended infirmary, library hours, making infirmary service free, betterment of roads, parking facilities, and classrooms/computer rooms.

Answers to the questions:

- A1) *He believes in an equal chance for every single organization to get funded and to promote themselves on campus to share their cultures with the rest of campus community through events that will have organizations to work with each other.*
- A2) *He believes money should be made equal for each students, providing more events.*
- A3) *His key focuses are: Awareness, Prevention, Support for Public Safety and Tolerance. To have more tolerance by giving everyone equal chances to speak, so that we will have better understanding, (as a means of solving the crime problems on campus).*
- A4) *Simplifying student government so that students will understand the structure, so that it will be much easier to get involved.*

## CESAR CARO JR.:

He approached the audience with his experience. He started out with his experience in U.S. Marine Corps to show he was dedicated to his country. He also talked about his experience as the President of La Guardia Community College's Student Government, and mentioned that students needed a new cafeteria, and as of his effort, now there is a cafeteria dedicated to his name. Then in Stony Brook, he got involved in student politics by applying and being appointed to the counsel of judiciary. He asked the students, "... do you want to have people involved, ..., people who want to give their lives to you, or .. do you want to have just issues involved?"

Answers to the questions:

- A1) *"We are one people, the difference we have is the different insight we have.", says Mr. Caro, and he wants to form UOC (United Officers' Counsel) which would have all the presidents from organizations speak their opinions, and to have a lobbying system.*
- A2) *Need to have more people get involved.*
- A3) *We don't understand the way people are*
- A4) *Get students more involved.*

## DWIGHT K. BARTLEY

He stresses the fact that "It's time for a change", and pointed out that we, the students of the university, pays over \$140 a year for student activity fee, and are not informed exactly where the money goes. This must stop, he says. He also says that we need internship, networking, and sponsorship by some kind of informational and organizational system with the faculty, administration so that we can see the changes.

Answers to the Questions:

- A1) *He says we need outside organization like NAACP, United Asian American Organization, to address support for minority students, higher education, and donation. "We need change for under represented minorities."*
- A2) *Advertising system to spread the voice.*
- A3) *Public Safety needs "Sensitivity Training" to be more sensitive to time and needs of students, pointing out an experience of his own (that it took 15 minutes for public safety offices to arrive where a fight took place). He also said that we need to let administration know that students are not satisfied with the current situation.*
- A4) *We need some sort of communication system such as newsletter, etc., with students to address all their concerns.*

## CRYSTAL PLATI:

She approached students with saying that she has a lot of experience with polity. She wants to create polity alumni network to have more job positions be informed to the SB graduates. Lower activity fee without putting student activity into jeopardy. Communication with students through, SPA-TV, news, pamphlets to let them get more involved with student activities, and politics.

Answers to the questions:

- A1) *Minority problems should be a campus problem. She suggests diversity training programs like anti-racism, anti-homophobia etc., to create understanding.*
- A2) *MPB started from concern and needs of African American, and Latino students, she says, and now has expanded to include women, Asians, lesbians, bisexuals and gays. We need to be more inclusive, and to do so, she suggests creating fund raising position without increasing student activity fee, and make MPB not just a programming board, but also an active voice on campus.*
- A3) *Suggests safety task course to work with public safety and have them more*

*accountable than ever. The safety problem should be solved by a cooperative university effort. As a women, she says, that we need specific committee to deal directly with problems concerning violence against women.*

A4) *Make public relation committee number one on the counsel agenda.*

## ADAM TURNER:

He started out his agenda very differently. In the debate, he told us a tale of a young boy from a (broken family), whose mother didn't seem to care for him, and who throughout the 12 years of education, had C or C+ average. And came to college where people gave him support him and he made it to become a lawyer.

Answers to the Question:

- A1) *Multi-cultural: mind-body-multicultural fitness programming to understand each other. Utilizing our community to get on national committees, learn how other campuses make changes, and bring those idea back on the campus...(this can make difference, says Adam.)*
- A2) *There has been a problem in MPB and finding "a little" money out of a four million dollar budget to support MPB can make a difference, says Adam.*
- A3) *He suggested to have Public Safety with lights on to scare vandalizers away.*
- A4) *He said that he wants to form a scholarship, out of his own stipends, towards a student without financial aid who would be eligible by writing an essay explaining why they need it... Adam thinks it's wrong that students are getting kicked out of school because they can't financially afford it.*

Throughout the debate, it seemed as if each candidate represent every type of group of people. For example, Mr. Yung stresses on the fact that each should organization get equal funding from polity, while Mr. Hanky focuses on the academic standing of the students.

Among three students that I asked who they might vote for, two said Crystal Plati: one person who would vote for her said it was because she seems to have more experience with student polity in SB, and the other one said because she is only one who addressed the issue of anti-homophobia and violence against women on campus. The remaining student I asked told me he thinks Adam Turner may win as far as the number of supporting organizations, and students are concerned.

## A Message From Presidential Candidate Dwight Bartley



As a community, the Stony Brook society is deeply fragmented, undoubtedly individualistic, and characteristically apathetic. Whereas at other schools this is usually most evident within the buyers of the administration, and to a very large extent, faculty. The Student Polity Association at Stony Brook highlights these negatives rather well.

What I have experienced equally as a student leader and advocate for students rights, is that the student government at Stony Brook has significantly lost touch with its purpose, and the very foundation of the organization, which is to address student issues, represent all students and be the premier facilitator for student life.

Though there have been some

effective approaches towards student empowerment, where are the results, where is the focus and where is the longevity? This must change! As a student cooperative, we need lasting solutions. We need to be truly incorporated. We need sponsorship, networking, internships, and the opening of our organization as a government and cooperation so that students will know what polity is doing for them and seeing the effectiveness of their student activities fee investments.

This is your opportunity to give Polity a new attitude, a true focus, and have students really feel that they are a part of student government, whether they are directly or indirectly involved.

## Meet Vice Presidential Candidate Annette Hicks



by La Keesha Tyler

I recently had the opportunity to interview Vice Presidential Candidate Annette Hicks. In this interview, I found that Hicks is a very dedicated and ambitious person. Her interests include running for the track team and singing. Hicks puts her activity fee to good use for she is very involved in campus activities. She serves as chairperson of the Ujamma student foundation. "I helped organized the first peer-mentor group on Stony Brook

campus known as the Sis-Bro Program."

She was also involved in organizing a study-group competition. "People got together in groups and studied. The most improved groups and individuals (those with the highest GPA) were awarded." In addition, Hicks organized and held the Black Student Leadership Network Conference weekend. Student leaders from CSO, HSO, ASU, AASO, Black World, and the Unity-Cultural Center participated in the conference.

As a Judiciary Board member, Hicks interprets the constitutions of various polity-funded clubs and organizations. She is also familiar with the Senate structure as she attends every Senate Meeting. As an RA for Wagner College in Roosevelt Quad and an Orientation leader, Hicks is made aware of the communities on campus. As a result, she is sensitive to and addresses the needs of the students by programming activities that promotes multi-culturalism.

"I believe anything you Vividly imagine, Ardently desire, Sincerely believe, and Enthusiastically act upon will come to pass."

# STUDENT POLITY ASSOCIATION INC.

1994 - 1995 APPOINTMENTS

## POSITIONS AVAILABLE:

SAB EXECUTIVE POSITIONS

MPB CHAIR

COCA - CHAIR

COCA - VICE PRESIDENT

STAGING CHAIR

AUDIO VISUAL CHAIR

PLEASE PICK UP AN APPLICATION IN THE POLITY SUITE STUDENT UNION, RM. 258.

FOR MORE INFORMATION,  
CALL 632 - 6460

# MINORITY REPRESENTATION IN POLITY. IS IT JUST A FACADE?

With polity elections just around the corner and so many candidates trying to embrace our community for our vote this semester, I think it's about time you find out what's really going on. Don't Sleep!

As you all know, there have been numerous racist attacks week after week by the quote on quote campus newspaper - the Statesman. This paper has been encouraging the spread of racism through attacking our heritage, history and culture as well as attempting to demean and ridicule the past and present injustices which members of the minority community still face day to day.

This racist rhetoric has monopolized the essence of the paper and your student activity fee is being used to support this racist agenda. i.e. approximately \$30,000 of your money.

MONDAY APRIL 11, 1994

On Monday April 11, 1994, the brothers of Malik Sigma Psi Fraternity Inc approached the Polity Council with a proposal to let the general student body decide whether or not they wanted their student activity fee to fund a paper which continues to attack the very essence of so many of our cultural organizations.

The Council had the perfect opportunity to take a stand and give students a chance to vote at Polity Election on this issue, but they choose not to take a stand.

Judge the facts below and you decide. Is there representation in Polity or is it a facade?

7:00 pm: Maliks make a proposal to Polity to put Statesman on Referendum - and let us the students decide if we want our money to fund the Statesman. Check this out!

Present at the Meeting is  
Jerry Canada - Polity President  
Corey Williams - Treasurer  
Tricia Stuart - Secretary  
Sandy Hui - Council member  
Nicole Rosner - Council Member

•There were 8 proposals made to put Polity funded groups on referendum

These are the decisions your representatives made:

Proposal 1: To put on Referendum to let students vote if they want \$2.00 of their activity fee to go towards academic clubs.

Unanimous Decision - Yes,

Proposal 2: To put on Referendum to let students vote if they want \$5.00 of their student activity fee to go towards Student Activities Board

Unanimous Decision - Yes

Proposal 3: To put on Referendum to let students vote if they want \$3.00 of their student activity fee to go towards Intramurals

Unanimous Decision - Yes

Proposal 4: To put on Referendum to let students vote if they want \$3.00 of their student activity fee to go towards College Leg

Unanimous Decision - Yes

Proposal 5: To put on Referendum to let students vote if they want \$1.00 of their student activity fee to go towards SB Child Care

Unanimous Decision - Yes

Proposal 6: To put on Referendum to let students vote if they want \$1.50 of their student activity fee to go towards University response

Unanimous Decision - Yes

**MALIK PROPOSAL: TO PUT ON REFERENDUM TO GIVE COMMUNITY A CHANCE TO DECIDE WHETHER OR NOT THEY WANT THEIR MONEY TO GO TOWARDS THE STATESMAN - NEWSPAPER.**

Council Votes to postpone vote till Wed (as initially recommended by Jerry Canada)

All members vote YES!!!!

**WHY WAS EVERY OTHER ISSUE VOTED ON EXCEPT THIS?**

Is it because some are about graduate and are more concerned with hooking up their resumes and using the positions towards personal goals than with empower-

ing the students?

Is it because some are rerunning for offices in the upcoming election and don't want to take a stand on issues to avoid controversy? Doesn't this remind you of American politics?

Or is it that when representatives get into office they forget about who put them there?

They voted unanimously on all the other proposals but I guess this wasn't enough of a priority for them. Ask your representatives why they didn't vote to let the students decide at this meeting. Hold them accountable.

After all the race relations forums and the big talk about the racism of the Statesman - you tell me why they postponed voting on something as important as this.

Wednesday April 13th -

The day they were supposed to vote. Also the deadline for putting any proposals on referendum.

When asked for the reasoning why they postponed the decision on the proposal we got some lame excuses.

1) Jerry felt he wanted more council members present to vote. Hmm! Isn't that interesting - I guess there are different standards for our proposal. Am I wrong or did they vote on everything else?

2) Jerry said he wanted to check with the lawyer first for any legal ramifications. What ramifications? In the history of Polity and according to the Constitution (which Jerry, as President is very familiar with) the vote of the student body is the final say on what they want their activity fee to fund. There are no ramifications!

Later - Polity Lawyer also confirmed that there are no legal ramifications of such a vote.

3:00 pm - Still No one from the council has contacted Maliks to let them know what is going on with the vote.

4:00 pm - Jean Mars (Malik) asks Jerry Canada when will the council meet to make the vote. This was Jerry's re-

sponse: "We will have an emergency council meeting before this evening (and decide then.)"

7:45pm - Jerry Canada says that he called an emergency council meeting but no one showed up. That's strange - one key council member says "What Meeting?" No one told me about it". The issue is now dead with the Council - which was our best chance of getting the proposal to pass.

8:00 pm - Maliks have no chance but to force the Senate meeting to address the issue. Jerry sides with Senators saying this is against freedom of the speech. Other minority students fight for the opinion that students should be allowed to decide what they should do with their activity fee.

Proposal fails.

**Now that you know the facts - You decide.**

Oh! How I remember when certain individuals were running for office on the platform that they would make sure the needs of our community were addressed. They said that they would truly represent us. They told us at their meetings - "Don't worry." Where's the action behind these words? Amidst all the blatant racism printed week after week by the Statesman and lies and the threats placed on the funding and very existence of all our minority organizations, will someone please tell me what's going on up there in Polity.

I guess we don't all believe in standing behind our community when they need us. So please, when voting on election day make sure you know whom you are voting for and be weary of the promises of many who are now trying to embrace us! Get to know the candidates and vote responsibly. Remember the very existence of our organizations and the quality of life for minority students depends on this!

**Don't Sleep!**

Sincerely,  
Brothers of Malik Sigma Psi Fraternity Inc.



# **STUDENT POLITY ASSOCIATION INC.**

## **1994 SPRING ELECTIONS**

**APRIL 19th & 20th**

### **VOTE FOR:**

**PRESIDENT**

**VICE PRESIDENT**

**SECRETARY**

**SENIOR REPRESENTATIVE**

**JUNIOR REPRESENTATIVE**

**SOPHOMORE REPRESENTATIVE**

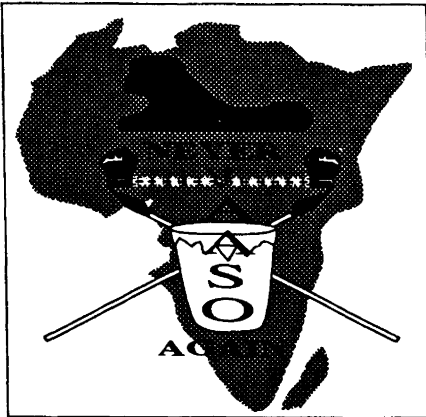
**USSA REPRESENTATIVE**

**STONY BROOK COUNCIL**

### **POLLING SITES:**

**ON TUESDAY AND WEDNESDAY, APRIL 19th & 20th, THE POLLING SITES WILL BE IN JAVITS, STUDENT UNION, LIBRARY, HAND COLLEGE, KELLER COLLEGE, KELLY CAFETERIA, BENEDICT CAFETERIA, AND THE INDOOR SPORTS COMPLEX.**

**FOR HSC STUDENTS, ELECTIONS WILL BE HELD ON MONDAY, APRIL 18th AT HSC FROM 10-2PM.**



REMEMBER, REBUILD  
 REMEMBER, REBUILD  
 REMEMBER, REBUILD  
 REMEMBER, REBUILD

AND ARISE!  
 AND ARISE!  
 AND ARISE!  
 AND ARISE!

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

The AASO scholarship committee has decided on a winner of the AASO scholarship. The award is \$200 dollars and will be awarded at the SAINTS dinner of Friday, April 22. Money was allocated for a dance group for Black Womyn's weekend. Our last free film this semester will be on Thursday at 7:30 pm in Javits rm. 103. The title of the film is "Farrakhan Speaks." Elections are Tuesday and Wednesday (April 19th & 20th). AASO encourages everyone to vote. PEACE.

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

# AFRICAN STUDENT UNION

On Thursday April 7th at 9:15 pm the African Students Union general meeting was held. Our discussion entailed details of the 3rd Annual Miss Africa Pageant which will be on April 29th in the Union Auditorium at 6:00 pm, and the fashion show that will be incorporated into it. The Pageant will consist of four contestants, each representing a country of their choice from Africa.

As part of our exhibition acts, Jonathan and Alexis from the Gospel Choir will be performing. The D.J. for the pageant and party will be D.J. Smooth C. The party will be held in the Union Ballroom after the pageant.

On the weekend of April 8th - 10th a group of A.S.U. members will be attending a conference at Harvard University.

STATE UNIVERSITY OF NEW YORK • STONY BROOK

## HSO

HAITIAN STUDENTS ORGANIZATION

PRESENTS

L A G E M

OUR FIRST ANNUAL  
 HAITIAN HERITAGE WEEK  
 CELEBRATIONS  
 FEATURING

"ZIN"

ON SATURDAY APRIL 30th, 1994

time: 9:00pm - until  
 damage: on campus \$10 for party & show  
 off campus \$12 for party & show

L A G E M

# continuations

CONTINUED FROM PAGE 8

## DARKER SHADE

located right below Cuba, and the U.S. has tried desperately to control Cuba's affairs.

The new policy of Clinton is very simple: Lets stall for a while until Aristide's term is over and then we'll find a puppet government that will serve our interests. After the failure of the Governor's Island accords between Aristide and the army, the U.S. has acted differently towards Haiti. The Administration has set new tones. As any one can clearly see, the U.S. does not want Aristide to return to power. It have become less tolerant with him because he rejected their last ludicrous proposal to return him to power. The proposal requested that Aristide rename a new Prime Minister and consolidate with the army hierarchy in order for him to return to power. Aristide refused to accept the proposal as he saw it as unacceptable and demanded that the army give up power completely. The proposal itself had a lot of hidden agendas. What good does it do for Aristide to name a new Prime Minister when he or she will be ineffective in a land where the parliament can't even hold session because of the army's rampage on political leaders affiliated with Aristide and whoever else disagrees with them.

The former Prime Minister, Malval, who Aristide named after the Governor's Island accords was ineffective in working with the army to pave the way for his return to Haiti. If President Aristide renames another one, he would run through the same problems as the latter one.

Currently, the country is an anarchy because there is no government and no laws. The army manipulates the country, and it is full of mercenaries and drug dealers. A new group of thugs have recently emerged, FRAPH, a new political apparatus, more strongly rooted than ever in the army, and in certain aspects a direct descendant of Duvaliers Tonton Macoute. They have even successfully frightened the U.S. in abandoning its plans to land a detachment of Seabees to begin the process of reestablishing civil order. Instead, the U.S. sailed back out to sea leaving FRAPH thugs victorious on the docks of Port-Au-Prince. This group in particular runs the drug trade. They have no mercy on whoever steps in front of them. They are killing the masses by the thousands everyday and guaranteed that if President Aristide should return he will be killed. An M16 is the law of the land. The U.S. does not dare to intervene in the situation because it is so complicated. The majority of political figures in Haiti fear that organization and is having problems in relinquishing power from these thugs.

Haiti's political problem is complex in nature, and all parties must be criticized for their involvement. Aristide must be criticized for his failure to meet face to face with General Cedras. One must say that at the early stage of his Presidency he made the mistake of not rallying support from the upper class. The policy he was going to institute scared the bourgeoisie. Aristide had planned to redistribute the land and impose taxes on the rich. Therefore, the majority of the elites felt as if the masses would revolt against them. With such a fear they saw that it was necessary for them to take quick measures to protect their interests. Aristide implemented his policies too early and too overtly. One cannot deny that during his short term the country had a new face; a new life that the poor had long dreamed about. There was a collective effort on the part of the masses to work together to improve the conditions of Haiti. Aristide is the only leader that Haiti has had who does not see his pocket first, and who lays the people's needs before his own. The way he went about making changes was not conducive to his environment. He cornered the upper class, which Haiti's economy depended on. He wanted to "flip" the class structure in Haiti by trying to have the poor have a say in the politics. Any one who attempts to speak for the poor must be destroyed at any cost in the eyes of the

bourgeoisie, the army, and the U.S.

It is clear that neither the U.S. nor the Organization of American States (OAS) really wished to expend the political capital, or military muscle needed to reinstate Aristide. If the U.S. was an ally of Aristide, within minutes of the September coup they would have "flexed their muscles" on the army. He would have been back in power very quickly. One must question the rhetoric of democracy that the U.S. is propagating all over the world. To me it is merely a form of imperialism, using the slogan "free and democratic" to hide their true agenda of exploitation. Haiti was never free. 1804 has gone in vain. The blood of Dessalines was shed for nothing. Haitians have sold the country to another colonial power. Haiti has been from 1804 the first black independent nation in the world to a port for drug trafficking in 1994. A once beautiful island with enthusiastic and hard working citizens has become a land of ugliness, political struggle, poverty and death. His own sons and daughters have allowed capitalism to poison their mind and sell their hearts to foreigners. The only way for Haiti to be free is for every citizen to free themselves from the mental slavery that they are still in today. Until then Haiti's emblem will never be "In Unity, There is Strength," but rather "in disunity, Haiti will never make any progress."

CONTINUED FROM PAGE 10

## GHANA

ing cocoa prices and imports permitted increased spending and growth policies in 1969-1970 that focused on promoting rural development, agriculture, and Ghanaian private business. Some business sectors were reserved for Ghanaians alone.

The Supreme Military Council (SMC) seized power in January 1972. To win support, SMC reversed many necessary austerity policies, raised minimum wages and cocoa producer prices, and rejected some Nkrumah-era foreign debts while rescheduling others. Later, deficit spending created hyperinflation of 53% to 116% in 1976-1979, impoverishing Ghanaians. Droughts in 1975-1977 reduced food production and the average real cocoa producer price fell by 31%.

Faced with economic disaster, students, lawyers, professionals, teachers, and ex-politicians started in 1977 to oppose the SMC and demand a return to civilian rule.

In 1979, the "Armed Forces Revolutionary Council (AFRC) engaged in an intense purge of the military and state - a moral revitalization" (Jon Kraus of SUNY Fredonia). Ghanaians were encouraged to protest corruption and mismanagement.

In the June elections of 1979, the People's National Party (PNP), closely resembled Nkrumah's CPP and as a result, won

71 of 140 Assembly seats; its presidential candidate, Hilla Limann, won 62% of the vote. The PNP regime held power from September 1979 to December 1981 had their work cut out for them; no foreign exchange, declining cocoa prices, high inflation, huge budget deficits, impotent public institutions, and rebellious military officers. On top of all this, Limann was a weak president. As a result, budget deficits fueled inflation of 53% in 1980, neglected transportation broke down, and exports collapsed.

The country's economy was a disaster. Flight Lt. Jerry Rawlings (Rawlings SMC officers and set the AFRC) in December 1981. He then established the Provisional National Defense Council (PNDC). This organization developed the People's Defense Committee (PDC) encouraged poor Ghanaians to mobilize against the upper class.

Rawlings ignited key reforms in 1983 that would resuscitate the economy. Through his efforts, inflation and government spending was reduced, cocoa prices increased helping farmers and large amounts of Western aid was obtained and devoted to key transportation and production sectors.

The PNDC, while authoritarian, allowed some freedoms and eliminated military violence. It survived repeated coup attempts and reacted harshly against critics. "Many Ghanaians acquiesced to its populist authoritarianism, but demands for democratic, civilian rule seemed certain to revive, as before." (Jon Kraus).

## COLORS CAFE PRESENTS: BLACKWORLD'S SECOND POETRY READING.

DATE: THURSDAY, APRIL 21  
TIME: 6:00 PM - 10:00 PM.  
THERE WILL BE AN OPEN MIC,  
SO ALL YOU POETS, RAPPERS,  
AND EVERYONE ELSE, FEEL  
FREE TO COME AND SHARE  
YOUR WORK  
REFRESHMENTS WILL BE  
SERVED.

## Puerto Ricans used as Guinea Pigs

### *U.S. Charges of Radiation Experiments on Political Prisoners*

por Charlie Gómez

As a result of revelations by the U.S. Department of Energy about experiments on human subjects, the Puerto Rican senate is demanding information on Puerto Ricans who were used in these experiments. Eudaldo Baez Galib of Puerto Rico's senate stated that the United States has carried out illegal experiments in Puerto Rico, such as testing the defoliant Agent Orange in the Puerto Rican rainforest before it was used in Vietnam and birth control pills on Puerto Rican women to see the effects they might have had on them without their knowledge or consent.

These experiments were not only conducted on Puerto Ricans, but on U.S. soldiers and citizens as well. Many Puerto Ricans that were arrested for advocating independence were exposed to radioactive phosphorus without their knowledge or their consent. According to history professor Pedro Aponte Vázquez, our independence leader Pedro Albizu Campos claimed that he was being tortured with radiation while he was in La Princesa prison of San Juan. Aponte said, "If it was done on innocent people and with the troops that defended the U.S., how would it not be done against a revolutionary leader who was against the military occupation of Puerto Rico? No wonder many nationalists that were in prison during that time (1950's) had suffered from cancer."

This kind of genocide did not start in the 1950's, but as far back as 1931 when Luis Baldoni, a laboratory technician at the Hospital Presbiteriano in San Juan, Puerto Rico, found a handwritten letter by the U.S. doctor Cornelius P. Rhoads to his friend F.W. Stewart. This letter is still relevant 63 years later because of the recent revelations by the U.S. Department of Energy regarding these experiments. This letter caused panic and terror in Puerto Rico.

I'm sure that the letter that you are about to read will make you as mad as it made me when I read it. It was published in Spanish in El diario/La Prensa and it reads like this: "*Los puertorriqueños son sin duda la raza de hombres más sucia, haragana, degenerada y ladrona que haya habitado este planeta. Uno se enferma de tener que habitar la misma isla con ellos.*"

*Son peores que los italianos. Lo que la isla necesita no es servicio de salud pública, sino una marejada o algo para exterminar totalmente a la población. Entonces pudiera ser habitable. Yo he hecho lo mejor que he podido para acelerar el proceso de exterminación matando a ocho y transplantándole cancer a algunos otros. Esto último no ha causado muertes todavía... El asunto de considerar el bienestar de los pacientes no tiene aquí ninguna importancia- de hecho los médicos se deleitan con la tortura y el abuso de los infortunados sujetos."* As you can see in this letter, Dr. Rhoads confessed to having killed eight people and giving cancer to many others. You would think that someone who confesses to a crime like this would be sent to jail immediately for the rest of his life. Well, this didn't happen. The colonial authorities of Puerto Rico allowed this murderer to escape to the United States. They ran a mediocre investigation and Rhoads was not even accused of his crime.

This event enraged a man named Pedro Albizu Campos and he started to accuse the government of trying to exterminate the Puerto Rican people. Pedro Albizu Campos was a magna cum laude graduate of Harvard in chemical engineering and possessed a Harvard law degree. However, his fight for Puerto Rican independence led him to be considered a terrorist and a subversive. His actions generated animosity between him and the U.S. and led the American government in a campaign to silence him. Little did he know that 20 years later he would become a victim of these radioactive experiments himself. The government wanted to eliminate him in a scientific way. The purpose was to cause a heart attack or a stroke so that there would be no one to blame. Why? Because he was endangering the North American presence in South America and the Caribbean with his nationalism.

While Albizu Campos was in jail in Atlanta, they put another prisoner with tuberculosis in his cell. The prisoner told him that he did not know why he was put in that cell with Albizu Campos, who was supposed to be in solitary confinement. This was the United States's first



Pedro Albizu Campos revealing the burn marks on his legs. He charged the U.S. with exposing him to radiation while at La Princesa prison in San Juan, Puerto Rico. Photo archive of the Hunter College Center for Puerto Rican Studies.

attempt to kill him indirectly. It was known that Albizu got the disease, but survived. The tortures that he went through in Atlanta caused the development of a heart condition.

Albizu Campos returned to the island in 1947 and led the rebellion of 1950 against the governor of Puerto Rico, Luis Muñoz Marín and the failed attempt to assassinate the president of the U.S.,

Harry S. Truman and the attack on the House of Representatives in 1954. He was captured and sent to La Princesa jail in San Juan. A year had not passed when Albizu announced for the first time that he was being exposed to radiation, the effects of which he was starting to feel. His declaration was recorded by Rafael

Continued on next page.

## U.S. Admits to Having Performed Radiation and Other Tests on Puerto Ricans.

Continued from previous page

Troyano de los Ríos in 1951. This declaration was hidden by the U.S. government until recently published. Because of this the Secretary of Justice of Puerto Rico sent a psychiatrist to declare him as "insane". The purpose of this was to take away the validity of his testimony, but off course there was nothing they could do about the burns all over his body, especially on his sexual organs and his swollen and badly burned legs. The pictures of his burned body were shown in El diario/La Prensa in January of 1994. Now that the U.S. Department of Energy has declared that these experiments actually took

place with other prisoners as well, it is time for us to wake up as a nation and realized that the damage that the North American imperialism has not been only a social damage. They have exploited our society, our culture and even the bodies of our people. What is next, our minds? well, they have already done that. It was proven that mind control and behavior modification experiments were also done on American citizens and nothing is being done about it. As Rubén Blades said in one of his songs: "...pueden matar la gente, pero no puede matar la idea." ¡DESPIERTA BORICUA!

\* For translation of letter, please contact Fernando Tirado at the Blackworld Office.

## Latinos and Multicultural Views on Stony Brook

by Vanessa Nuñez

A few weeks prior to spring break, Mr. Richard Cole decided to publish an article attacking multiculturalism.

Mr. Cole claims to disagree with the idea of multiculturalism; he feels it promotes racism among ethnic groups. I believe when one chooses to criticize something, he should be knowledgeable in that area. After reading Mr. Cole's article, I don't think he knows what multiculturalism is. In Mr. Cole's article he briefly mentions other ethnic groups, but his main concentration is on African-Americans - as if this one group represents all other ethnic groups. If one briefly skims Mr. Cole's article, it is obvious to the reader that Mr. Cole's actual problem lies with the African-American community. In my opinion, he mentions other ethnic groups as a buffer. Even though I would enjoy writing an article about Richard Cole and his issues with African-Americans, I would prefer to address the buffer issue.

In the U.S. it seems that when one ethnic group is emphasized, other ethnic groups are forgotten. The emphasis placed on a particular group I feel is important for the needs of that particular group to be acknowledged and met. Unfortunately, Latin Americans seem to be set aside more often than not. We are always a second thought in regards to ethnic relations. Mr. Cole is living proof of this.

In the U.S., for the most people, multiculturalism means a mixture of Black and White (to use simple terms). If a group is not White, then it must be Black. Now, I am not quite certain if this is because it's easier to classify non-whites under the black stigma, or because people choose to see the world this way. Either way, the fact remains that most Latinos accept this way of thinking. This creates a separation within this beautiful culture: a color separation. Latinos on this campus

are easy prey for this simplistic way of thinking. Stony Brook is a great melting pot, and seems to celebrate different cultures. However, within this celebration it seems very important for people to know their roots, and especially for Latinos to choose which way they swing, Black or White. Mr. Richard Cole seems to have subconsciously addressed this issue in his article. He passively mentions Latinos, and then, concentrates on African-Americans under the label of multiculturalism. I feel that Mr. Cole subconsciously felt comfortable in placing Latinos under the shadow of African-Americans, giving the illusion that this represents multiculturalism. The problem is that many people on this campus do just that, whether it is consciously or subconsciously. I would like to know why that is so. Why have we accepted this way of thinking? It seems to me that Latinos on this campus are not taken as seriously as they deserve to be. This is despite the fact that this campus has grown and benefited greatly from the Latino culture and language.

My point in this article is not to say that it would have been preferred that Richard Cole make insults to the Latino population in addition to the insults made to the African-American population. The point of this article is that in the past we have been a second or third thought, and we continue to be, even though we have come a long way. With the creation of L.A.S.O, *En Acción*, L.A.P.S, and many other Latino groups on this campus, we have taken the first crucial steps in making ourselves be known. We need to make ourselves known as a significant group and contribution to this institution of higher learning. The voice we need can only come from unity within. The separation or segregation that exists within the Latino community on this campus needs to be extinguished in order to move forward.

## S.H.P.E. is Coming Back, Better Than Ever!

By J. Grullon, Jr.

The Society of Hispanic Professional Engineers has a new executive board and new members with high potential. For about three semesters, we were lacking members and the ex-executive board had their self esteem close to their toes. But now we are back with more energy than ever and of course with more information and benefits for the Hispanic/Latino Engineers of Stony Brook. The new executive board consists of:

President	Vicente Suarez.
Vice-President	Jose Grullon, Jr.
Treasurer	Anita Rostruzi
Secretary	Rosa Genao

SHPE is an organization dedicated to provide more opportunities to the past, present and future Hispanic engineers. What kind of opportunities does SHPE offer? Besides making friends in your own field, networking within ourselves and with other external chapters, we get to attend the Student Leadership Conferences (SLC) which are only a few throughout the year in different colleges and universities and there are little or no fees involved in attending. These conferences are sponsored by many companies, which send representatives providing us with job fairs, internships, scholarships, important information for the students in the engineering field related to team work,

networking, facilities, rights, goals, self esteem, individually managing and managing in groups, and much much more.

Besides emphasizing our members on leadership we also work together with other organization in Stony Brook in terms of activities. For example on Friday 22, we are participating with the Latin American Student Organization (LASO) in the Roth Regatta and LASO-SHPE's boat is called "Cafe con Leche" (Coffee & Milk). This is the first time that any Latino organizations have participated in the regatta, so don't miss it!

This past Friday 15th, the deadline for one of the easiest SHPE Foundation Scholarships ever given to the Latino/Hispanic SHPE members high school and college students. Apart from this scholarship there are a few more every year for only SHPE members. The only requirement to become a SHPE member is to be Latino or to have a Hispanic background, and to be in the Engineering field. Are you interested in becoming a SHPE member and/or you also want to take advantage of what SHPE offers? Don't worry, there is a S.L. Conference in New York City on November this year and we still have internships waiting for the right students. Our next meetings are on Wednesday April 20 and on Wednesday May 4, both during campus-life-time (12:40- 2: 10).



Fire up your Saturday afternoon

with Stony Brook's own Salsa

and Latin Jazz radio show!!

Featuring "Felipito" Palacios

WUSB, 90.1 FM

Saturdays, 3:00—5:30 p.m.

# Onda Nueva All-Stars *SIZZLE* to a Good Cause

by Fernando Tirado

On Saturday, March 26, the Onda Nueva segment of WUSB presented live, from Station B, the Onda Nueva All-Stars as part of the "Seis Sísmico" (Seismic Six) Radiothon. The radiothon generates donations from the listening audience to help keep the station running. In the two and a half hours the band played, they raised nearly \$250. Authentic Spanish food was donated to the band and station by "La Concha" restaurant in Brentwood on Commack Road.

The Onda Nueva All Stars are, "one of the finest interpreters of the Afro-Caribbean rhythms known today as 'salsa'" said Felix Palacios, M.C. and host of Onda Nueva. The band is an intergration of musicians from the New York City and Long Island areas, and have performed live for WUSB over the last six years.

The Onda Nueva All Stars represent a

continuation of the jam session in the tradition of jazz, and they are well known by those that follow the salsa music buisness. They have each performed on many different bands, and are exempliary on the instruments they play. 'Felipito' Palacios described their performance as "the usual exhibition of high energy and instrumental dexterity." He went on to say that the band played, "possibly the most spirited, interesting and exciting version of 'muneca'



ever."

"Live radio contributes to dynamic and creative radio programming" stated Palacios after the show, who would like to see it done more often.

As part of the Latin Week celebration, Palacios and Onda Nueva will present "¡Mundo Latino!" featuring the best selections of salsa and jazz tunes of the last six years of the Onda Nueva All Stars, Live.

## The Onda Nueva All-Stars

Larry Belford <i>The Suburban Sonero</i>	-	Vocals
Vitin Lopez	-	Bongos
Angel Lebron	-	Bass
Luis Cruz	-	Piano
Alfredo Gonzalez	-	Trombone
Junior Rivera	-	Tres Guitar
Ozzie Cardona	-	Trumpet
Papo Pepin	-	Congas/Percussion
Jose Claussel	-	Congas/Percussion
Norberto Gallosa	-	Bass
Hector Palacios	-	Coro

## 1994 Latin Week Celebration

- Tuesday, 19 - Short story play and Poetry Recital, 9:30 pm in the UNITI Cultural Center. Sponsored by Latin American Poetry Society.
- Wednesday, 20 - Food Festival and live band, featuring "La Tipica Novel.", performing at the Fine Arts Plaza, Campus Life Time (12:40-2:10pm). Sponsored by LASO.
- Thursday, 21 - Speaker Dana Guitterez on Alcohol and Drug Abuse. TBA.
- Friday, 22 - First time Latino groups participate in Roth Quad Regatta, 3 pm at Roth pond. Sponsored by LASO & SHPE.
- Saturday, 23 - LASO Annual Semi-Formal. Dinner and Awards Ceremony and guest speaker Oscar Camacho. Party and live bands to follow, featuring Ravel & Johnny Ray. Dinner at 6 pm, Band at 9:30 pm.
- Sunday, 24 - Latin Block Party with comedian Rick Aviles. BBQ and softball game as well as domino tournament. Hosted by SAB and FCY, sponsored by LASO, MPB and SAB.

LASO presents a...

# Semi Formal

extravaganza

Presentando a

**R&V**

**Johnny Ray**  
y salsa con clase

Saturday, April 23rd  
Stony Brook Union Ballroom  
Dinner and awards ceremony: 6 pm - 8 pm  
Dance: 9 pm - 2:30 am

Single event (dinner or dance): \$8 on campus, \$10 off campus  
Combo tickets (in advance): \$12 on campus, \$15 off campus

Hosted by the

Latin American Students Organization at USB in conjunction with  
SAB Concerts, MPB and Student Union & Activities

## LASO General Elections 1994-1995

Elections for all Executive Board

- **President**
  - **Vice President**
  - **Treasurer**
  - **Secretary**
  - **Public Relations**
  - **MPB Rep.**
  - **UCC Rep.**
- Positions. Tuesday,  
April 26th at  
9 pm sharp in the  
Union Ballroom.

# TOWN MEETING

## WOMEN IN LEADERSHIP:

*Today and tomorrow at Stony Brook*

**BE AT THE FOREFRONT  
ADDRESSING STUDENT NEEDS AND CONCERNS**

MONDAY, APRIL 18, 1994  
AT 9 PM

UNITI CULTURAL CENTER

*ATTENTION;*


**GRADUATING SENIORS**

OF AFRICAN-AMERICAN, LATINO & NATIVE-AMERICAN DESCENT

LEAST DATES LAST DATES

FILL OUT YOUR BIOGRAPHIES, ALSO, PLACE YOUR ORDERS FOR BOOSTERS/ADS, YEARBOOKS, KENTE STOLES, AND INVITATIONS AT LITERATURE TABLE IN THE UNION ON 4/20 12:30 - 2:00

**REAL BLACK POWER**



**A UNIQUE VISA® CARD PROGRAM TO BENEFIT AMERICA'S BLACK COLLEGES**

First Year's Annual Fee **FREE!**

**EARN CREDIT AND BENEFIT BLACK COLLEGES AT THE SAME TIME.**

FOR MORE INFORMATION CALL KIRK DUNBAR, GRADUATE ASSISTANT OF STONY BROOK AT LAW, AT 2 - 6593.

# **BLACKWORLD IS HOLDING**

**ELECTIONS ON TUESDAY, APRIL 26.**

**WOULD YOU LIKE TO LEARN ABOUT NEWSPAPER  
PRODUCTION, GAIN REAL WORK EXPERIENCE,  
AND EARN 3 CREDITS AT THE SAME TIME?  
WELL, HERES YOUR CHANCE.**

**THE FOLLOWING POSITIONS WILL BE UP FOR ELECTION:**

**EDITOR - IN - CHIEF**

**MANAGING EDITOR**

**PRODUCTION MANAGER**

**BUSINESS MANAGER**

**COMPUTER LAYOUT EDITOR**

**COPY EDITOR**

**PHOTOGRAPHY EDITOR**

**CREATIVE ARTS EDITOR**

**SECRETARY**

**OFFICE MANAGER**

**TYPIST**

**TO FIND OUT MORE ABOUT THESE POSITIONS COME TO THE  
MEETINGS ON TUESDAY, APRIL 19th AND THURSDAY, APRIL 21  
AT 1:00 PM IN THE STUDENT UNION ROOM 236.**

**ALL ARE WELCOME!**