

BLACKWORLD

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

December 10th, 1992

ONE NATION

Volume 26, Number 5

ARE YOU GOOD ENOUGH FOR STONYBROOK ? (New study finds that you aren't)

by Kym Scarlett

The State University of New York @ Stony Brook hired the Barton-Gillet Company to do a study of the school and recommend ways to attract "high ability" students to Stony Brook. What they were asked to find and came up with might surprise you. It might very well make you question your worth to this University.

Personal interviews were conducted with faculty, students and senior administrators. Data was also garnered from an attitudinal survey of 603 non-applicant inquirers, 203 admitted applicants who enrolled elsewhere, 200 entering freshmen, and 100 secondary school guidance counselors. This document is not a final report. It is intended to guide discussions for the faculty/administration committee. This 40 page report was issued on November 2, 1992. Printed here are excerpts from that report.

The evidence gathered reveals a profound disparity between the academic quality of Stony Brook as it is perceived by its own faculty and staff and by prospective students, their parents, and secondary school counselors. The University community believes with near unanimity that Stony Brook is an outstanding research university, ranking as New York State's strongest public research university and, arguably, one of the finest public research universities, as on faculty member put it, "from here to Michigan"....The perceptions of prospective high-ability students and their counselors stand in stark contrast. In their view, Stony Brook does not even rank as the academically-strongest university of Long Island, let alone of New York State or the Northeast.

In attitudinal research conducted by Kane, Parsons & Associates they point to a number of major conclusions that define the magnitude of the problem:

* Stony Brook does not now

compete effectively for high-achieving students. In comparison to key SUNY and private competitors, the number of students enrolling at Stony Brook with combined SAT scores over 1100 is comparatively small. The relatively low proportion of such high-ability students in the inquiry population suggests that Stony Brook is not now given consideration by many top students.

* Stony Brook is a default academic and economic choice, a selection of last resort for students not admitted to institutions that are perceived to be more academically desirable or who are unable to afford more expensive options.

* The associations most strongly and consistently made with Stony Brook are largely negative in character. Conversely, **the attributes most desired in a university by high-ability students are perceived to be limited or absent at Stony Brook. For example, high minority enrollment, large classes, and a history of crime and drug problems are the most persistent associations made with Stony Brook.** On the other hand, high prestige, students who go on to advanced study, honors programs, and outstanding faculty are among the attributes most desired by prospects but least likely to be associated with Stony Brook.

* **The University is drawing its undergraduate population from an extremely narrow geographic area consisting almost wholly of Nassau and Suffolk counties on Long Island and the boroughs of Queens and Brooklyn in New York City.** These patterns document the University's limited geographic appeal, another indication that Stony Brook's academic strength is undervalued.

One way to "get" these "high-achieving" students would be to create an

initiative, or program called "The Stony Brook Plan." Some recommended Stony Brook Plan characteristics are:

Programmatic Strategies and Actions

* **Interdisciplinary:** Incorporate complementary groupings of fields related to Stony Brook's existing academic strengths and to markets of opportunity that the University intends or needs to tap.

* **Community-building:** Incorporate features that build a strong sense of community among participating students and that provide stronger emotional and intellectual bonding with the faculty and the University.

* **Status and selectivity:** Create an aura of selectivity and stature that the University currently lacks.

* to raise the stature of the University and enhance perception of its desirability, admission to the new Stony Brook Plan would be competitive and selective as follows:

- enrollment would be limited to 50-100 undergraduates (in each broad area), resulting in a total enrollment of about 350 to 700 students.

- only students who meet the high standards set for the Stony Brook Plan would be admitted.

Student Life Components

* **Improved career and graduate/professional school counseling:** Provide special career and graduate school and placement activities to students enrolling in the Stony Brook Plan.

* **Special residential housing arrangements:** Develop a number of attractive residential options for students enrolled in the new Stony Brook Plan. These might include:

- residential facilities limited to students enrolled in the Stony

Brook Plan.

- assignment of faculty mentors and advisors to the residential areas or halls assigned to students.

- development of residential colleges devoted to students enrolled in the Stony Brook plan.

* Supportive co-curricular activities: Develop a variety of academic related activities to support academic and social enrichment and build stronger emotional and intellectual allegiance to the University.

The average undergraduate attracted to Stony Brook is an average student. The exceptions are those few high-ability students who qualify for and participate in the University's honors program. **From the initiation of their first contacts with Stony Brook to their final choice in the spring of the senior year, high achieving students must be singled out for personal attention and cultivation by the admissions staff and by faculty.**

* Consistently identify the university in all communications, including publications, letterheads, and [sic] signage as Stony Brook, The State University of New York, with the SUNY line graphically subsumed. Discontinue the use of SBU or any other name or identity now assigned to the University.

* **Stony Brook is a wonderfully poetic name; it should be prominent identifying mark in all University communications, with the identity of the State University of New York in subsidiary role.**

I strongly urge each student to stop by the Polity Suite 258, in the Student Union to pick up a copy of this Barton-Gillet report. This makes for interesting reading. Maybe your parents might appreciate looking at this report.

HAPPY KIWANZA

Shorty is Alive & Well & Making Movies For Warner Bros.

By Professor Amiri Baraka

Over a year ago when asked by Spike Lee to write words of praise for his film *Mo Better Blues*, which is one of the most embarrassing and corny films purporting to be about "the music" I know, I wrote instead about all of his films, and the essence of this was that in general Spike Lee's approach to black people in his flicks was very superficial, that he tended to view black life as a cartoon, and instead of seeking depth and balance in his portraits of Afro America, he usually opted for caricature.

Spike has been quoted saying how outraged he was by my analysis. I went on to say, when asked by a group of young people what I thought about Spike's making the Malcolm X film that I hoped he would not do to Malcolm what he had done to black people generally, ie, approach Malcolm's life superficially or as a cartoon. I hoped, for instance, that he would not make the film mostly about that part of Malcolm's life when he was known as Detroit Red, the pimp, dope dealer, hustler and thief. But I predicted that he would do just that.

I said I hoped Spike would not distort Malcolm's life, or make it seem that in the end Malcolm X and Martin Luther King's views were indistinguishable. So that ultimately, Spike's Malcolm would be a typical bourgeois attempt to deMalcolmize Malcolm, and allow petty bourgeois Negroes who always hated or were disturbed by Malcolm to breathe easier knowing that the militancy of the actual Malcolm X had finally been laid to rest.

There has been, since then, a lot of back and forth. For one thing, Spike Lee has never been able to answer my questions and charges and predictions with any open defense of his ideological stance for making

his movies the way he has made them. His trashing of black women in *She's Gotta Have It*. His trashing of black Schools in *School Daze*. His belittling of the black liberation movement, apology for the police murders of black youth (Radio Rahim is killed for playing his radio too loud) and early attack on Islam and his open embrace of middle class nigger prostitution by kneeling in the dust to scoop up the cash, in *Do The Right Thing* (which he said was to be about Howard Beach!). His trashing of black music and black artists and the black family in *Mo Better*. His upholding of apartheid and sexual facial stereotyping (why was the sister making so much noise when she made love in the flick?) and the need for the black community to kill black youth hooked on drugs, in *Jungle Fever*.

He could never exchange ideological polemics about these because he is a Philistine, ie, someone who pretends to welcome struggle, but instead is, to quote Lenin, "a hollow gut of fear", instead he would simply talk bad about me and even lie. As he has in his latest you've seen the flick now read the book, *X*.

But for all Spike's attempts to divert attention from the ideological and political essence of my analysis of his earlier films, what I said and what I feared he would do to Malcolm's life have been proven very clearly in his distorted version of Malcolm's life. If anything Spike has done even more damage than I expected.

For one thing he has completely destroyed the chronology of Malcolm's life. Just as he had done in a "4th draft" script I received anonymously, shortly after our public exchange began. Spike claimed at the Abyssinia Church at a

Malcolm X memorial that he had changed that script. But the essential foulness of that script remains.

For instance Spike has completely distorted the actual chronology of Malcolm's life. He has almost completely removed Malcolm's childhood and youth. The film begins focusing on Malcolm as Detroit Red. And the first person we see in the film is Spike Lee as Detroit Red's "sidekick" and partner in crime, getting ready to "conk" Malcolm's hair.

The entire early part of Malcolm's life is nixed, and appears at most as flashbacks in the pimp's mind. The life and influence upon Malcolm of his Garveyite father and Grenadian nationalist mother, are almost totally absent, except for superficial and abstract fragments "imaged" from time to time through Detroit Red's mind.

The Klan attacks, his father's brutal murder, his mother being driven crazy by the state and his brothers and sisters dispersed just as in chattel slavery. All this material is dispersed as well, shredded, disconnected, used, at best, to give some very minor tragic dimension to the general hahaha "carefree" life of RED & SHORTY IN COONTOWN, which Lee (& of course, Warner Bros) seems to relish.

In fact there is a severe let down in intensity after the long, long focus on the pimp dope white prostitute life of crime of Shorty and Red, who Spike has outfitted in Zoot Suits that seem to have come straight from Barnum and Bailey. Spike has not sought to recreate the actuality or the Zoot Suit, he thinks it is simply clownish attire.

By removing the chronological development of Malcolm's life and using it only as random flashbacks the psychological and philosophical raison d'être for young Malcolm Little becoming partially lumpenized (destroyed by capital) and being transformed from the son of two righteous black nationalists, one murdered one driven crazy, is destroyed.

We never really know, emotionally, why Malcolm is doing what we see him doing. And Spike Lee thinks its all fun. Spike, by the way, appears in the film as Shorty for a longer period than Al Freeman's Elijah Muhammad!

The Detroit Red business runs at least an hour. It is almost a film in itself! There is a marked let down of passion throughout the rest of the film, even though the time, place and condition of the rest of Malcolm's life, his continued political development, and the historical context and impact of his changes are among the most objectively passionate nexus of personalities and events in recent history. And even though the film is over three hours long, Spike chooses to leave out some of the most important aspects of Malcolm's life! It is as if the film had been shaped by the "powers that be" to remove what is most harmful to their interests and to leave in that which helps them out the most.

The two most damning aspects of the film, and the acts that identify Spike Lee clearly as a dangerous opportunist and mouthpiece for the most backward sector of the black petty bourgeois is his willingness to blame the

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ANGST AND INJUSTICE

The Essays

Essay 2: MALCOLM REDUX

By Peniel Joseph

One of the most widely talked about, anticipated, and criticized (even before it completed filming) films of the year, *Malcolm X* opened on November 18, to good box-office (10.8 million over the holiday weekend, over 26 million so far; *Newsday*) and generally great reviews. The story of the slain 1960's black activist was an immediate subject of controversy, even before plans for this film were announced. Considered by many historians as diametrically opposite to Martin Luther King, Jr. and his integrationist solution to the plight of Blacks in American in the 1960's, *Malcolm X* in recent times has become a symbol of protest and courage for Black urban youth. Even though Malcolm X's posthumously published autobiography brought him a new group of intellectual disciples, to mainstream American public of the 1990's both Black and white Malcolm remained a mystery. So to many in the Black community who were alive when

Malcolm was around the prospect of having his life displayed on film for all to see was both triumph and a potential tragedy. Director Norman Jewison had planned on helming the project until Black auteur Spike Lee entered into the fray. But Lee's planned helming of the project was not greeted with cheers by all within the black community. Many thought that given the director's background that he would not do justice to the life of such an important Black American figure. These problems were compounded when the script was leaked, and a group led by poet-activist Amiri Baraka demanded that changes be made immediately. They thought that the film focused too much on the early part of Malcolm's life, when he was a pimp, drug pusher, and thief. Lee responded to such allegations with his usual candor, insisting that as director of the film it would be his vision, and no one else's. To many in the Black community

such comments seemed arrogant and dangerous, no particular person owned *Malcolm X*, he had belonged to all of the Black community. Yet technically Spike was correct, because as director it was his vision that would be projected onto the screen. Besides critical comments thrown at him before the completion of the film, Lee had his own problems to worry about. Before filming could be completed on the 28 million dollar Warner Bros. film, the money ran out. The director had yet to film the scenes showing Malcolm's important trip to the Middle East, scenes that he felt were integral to the movie. The movie studio Warner Bros. balked at the prospect of forking over an extra 5 million, so Lee put 2 of his 3 million dollar writer/director fee back into the film, and convinced such black mega-stars as Oprah Winfrey, Bill Cosby, and Michael Jordan to provide him cash gifts to ensure the film's completion. The pleas worked, and

the game was afoot. It was amidst this backdrop of real life drama that I went to the movie theater to see *Malcolm X*.

After viewing this three hour and twenty-five minute film, I am sure that it will be a great success. Lee's somewhat tepid account will not offend those who thought that the sordid early life of Malcolm would take precedence over his subsequent conversion to Islam. This film essentially is one for the masses both black and white, who know virtually nothing of Malcolm X other than what they've seen on television or heard their parents speak about. The film succeeds in making Malcolm out to be a hero, although never a three dimensional one. Perhaps director Lee's biggest mistake was in casting himself as an actor. He plays a character named Shorty, who in Malcolm's pre-Islam days, is Malcolm's best friend

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BLACKWORLD
"KNOW THYSELF"

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**WE
ARE
ONE
NATION**

EDITORIAL:
WHO LOVES YA' BABY? *(not this school!!)*

Recent goings on about campus have led us to believe that "our" administration cares very little about our opinions or welfare. A couple of examples are noteworthy. The proposed renaming of G Quad to Mendelson has become an issue most recently. The faculty, administration and alumni all wish to honor Harry Mendelson, former G Quad director who passed away earlier this year. The students want to keep the name for the sake of tradition and being different. The names G and H Quad were to be temporary designations which through time have stuck. Who's voice counts more? Who has to live there? Were there other considerations besides Mendelson? How about X Quad? What it all boils down to is that students need to start holding the faculty, staff, and administration accountable for their actions. Keep up with what is going on around campus. Go to Stony Brook Council meetings, write and call Student Affairs and Dr. Marburger's office.

Secondly, is the recently released Barton-Gillet findings (in this issue) which ultimately finds that what Stony Brook "needs" is not to have "us" here. They want "high-achieving" students. (whatever that means) We feel that any student who wants to go to college is a "high-achieving" student. There are many kids in the streets selling drugs, prostituting themselves,

homeless and stealing just to get their next meal who never even thought about coming to college. Also, what everyone needs to keep in mind is, regardless of how many times different individuals try to deny it, and try to distance us from SUNY, (through private donations and corporate sponsors) Stony Brook is still a STATE school. The purpose is to provide affordable education for those within New York. In the report they make mention of the fact that many of the current students are from the N.Y.C and Long Island areas and that needs to change. Excuse me, but I would think that a STATE school would have a lot of its own residents there. This school is also trying too hard to become an "IVY LEAGUE" school. This is evident by all the talk and money which are going towards sports trying, to make this a "Division One" school. This report is disturbing for a variety of reasons. Stony Brook spent a lot of money (which could have gone elsewhere) on a report that tells what is needed to be done to court prospective "high-achieving" students. One of the things that is proposed is putting these "high-achieving" students in a special renovated residential building. We suppose this is so they don't mix with the rest of us riffraff and degenerates. Do we deserve to have to have our buildings deteriorate around us because we are "low-

ability" students? Everywhere in that report mentioned prospective students and their parents, alumni, government, corporations and the general public. I saw no mention of the Undergraduate and Graduate students which are presently attending this University. It seems as though through Stony Brook's quest "to be more" they've kicked us to the wayside. This is infuriating and unacceptable when you realize that class sections have been cut, some now to the point where they are overcrowded and are fire hazards, we have to put up with RUDE and UNIFORMED people which work in the administration buildings, that a sandwich in the Deli costs \$3.80 and millions can be wasted on the sports complex. Every day is another trial and tribulation at this school. Ooops!! I meant to say every day is another trial and tribulation at this corporation. It seems as though Stony Brook has long since forgotten its obligation to being an academic institution. What it all amounts to is that Stony Brook can spend thousands of dollars on "image consultants" trying to get "high-achieving" students but when these students see what things are really like they too will be gone. Also, personal experience counts more than any ad campaign. If this institution continues to have dissatisfied customers (us) and we tell others of our dissatisfaction, this University will never see the people that they really want here.

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CALLOUS VICTIMIZATION

The Embodiment of White Collar Racism

By John Sealy

In his brief but meaningful sojourn on earth, Joseph Hazel's life may seem to have plotted a course with the wind, but "the wind has a course controlled by Divine Intervention" he says, like his.

Racism fought well during the 60s by the likes of Malcolm X and Martin Luther King, among others, seems to have gone unabated. Maybe to the point where incidents are occurring more frequently.

From day one these truths did occur and it was like a flash back. He is a utility worker in Roth cafeteria operated by ARA which is a food service government contractor.

He is a family man who was raised by both parents and grandparents. In Vietnam he was a pilot trainee. "When the instructor trainer gave us directions while flying, I carried out the order instantly." He goes on to say that, "when I saw a spot on land I went for it. Engine pressurization problems were commonplace, but I knew what to do and did it." Working in a kitchen with much less expensive equipment should have been easy, but prejudice makes it challenging. This is nothing but a color game. A game of pure submission to a level of creeping subservience.

Fifty years ago he entered this world 50 years ago in Bronx N.Y.. He was already twenty years old when the sixties began. Temple #17, on 116th street, and #17B, in the Bronx, is where he worshipped under the leadership of Elijah Muhammad.

Events in the news led him to think that the same white racist attitude that gave rise to the sixties is on the rise again, and that his supervisor is of the same kind. He is a genuine slave driver, fully in violation of his civil rights. It is true that the river of prejudice is rolling on. His life "is like a rocky road well traveled," he comments, and "the bridges I crossed are foot-worn and thin. And here I am feeling slammed against one of these pillars in my way. Pillars of people, pots and pans."

Joe: This is what happened. On my right hand, the index finger, the bone was shattered. I called the manager, Dennis Lestrangle, from Stony Brook Hospital and told him I was having some X-rays on my hand. He told me to keep him informed; They took the x-ray and confirmed that my hand was shattered and they were gonna put it in a cast. Again, I called him and told him they were getting ready to put my hand in a cast. He said to call him back and let him know if I could still work. I said o.k., because I'm a pot washer. After they put the cast on, I called him back from the hospital, on the house phone, and informed him that my hand was in a caste and I couldn't work. He said bring in a doctors note. I immediately turned around and asked the doctor for a note—

while I still had him on the phone. The doctor said, "Fine." I said, "Can I handle the work?" The doctor said, "No." He, (Dennis) said, "Bring in a note." A week later on a payday, on a Thursday, I came in with my doctors note and he said I was fired. I said, "Why?" He (Dennis) said, "Because you didn't bring in a doctors note". I said I have the note in my possession now. He said, no, you are suppose to call everyday. I said, "Would it make much sense for me to call you every day if my hand is in a caste, let's be realistic". I said I have an idea of what you want to do, what you're thinking about—calling you everyday and my hand is going to be in a caste for six weeks. Do you have six weeks of telephone money, because I'm not working?

BlackWorld: You got your job back?

Joe: Yeah, but I had to go through the union.

BlackWorld: You had to go through the union?!

Joe: Yes, they then informed me to take a doctors note to John Rainey office which is his supervisor and leave it there; and I did it. I came in four weeks later after my hand was out of the caste. I went into his office and noticed my doctor's note was pinned on his bulletin board, the one he fired me about.

Again, I had a write up. I was working during the summers at H quad. We had this manager named Jill. We also had another strange guy working there. I was serving the food to the campus kids and I asked him to show me how much to serve. He then decided to ask Jill. So I asked Jill if she would show me how much to serve. She said, "Just serve less". I said, "I'm serving less now can you please show me how much to serve". She said, "Just serve less!!" I said, "Excuse me, why are you yelling at me?" I said, "Now listen, I'm trying to treat you like a lady and you are yelling at me. If you yell at me again I'm gonna call up my union and file harassment charges against you."

BlackWorld: What else happened?
Joe: She went into the office. I knew she was gonna call Dennis. The next day I come back to work and Dennis calls me into his office. He wrote me up for that. I said, "I asked the lady to show me how much to serve, why am I getting a write up? What did I do? All I did was ask her—and she yelled at me; that's not enough cause for you to write me up." He said, "I want you to read this and sign it". I read it and refused to sign it. I tore it up and threw it in the garbage. I told him there was nothing here where she yelled at me. So he sent me home, as usual.

I place another call to the union. My union delegate came in and we had a meeting with John Rainey. The cook then said that I had threaten him. He said, "Do you have a witness?" The Cook said, "Yes, the head cook". They called in the head cook and asked him if he heard Joe and the cook talking. He said yes, he

heard Joseph say he holds no animosity and that he wanted to be his friend. He (John Rainey) said, "Did you hear Joseph threaten him?" The head cook said, "No, I didn't". The union delegate said, "Where's the threat," to John Rainey? John Rainey said "Yeah well he still threatened him and we're gonna fire him."

BlackWorld: Say that again.

Joe: John Rainey said I threatened him.

BlackWorld: Who?

Joe: The cook.

BlackWorld: You threatened the cook.
Joe: No, and when they called the head cook in for a witness, he said I didn't threaten him, that I had no animosity against him that I wanted to be his friend. So the union delegate said where's the threat at? John Rainey said there's a threat in there. Again they're calling for my termination.

BlackWorld: There was another situation where you told me there were some girls coming in to get cookies.

Joe: We has some Oriental students came in who had paid for their meals. It's 2 o'clock and their meal cards had already been run through the computer. I believe in treating all students fairly. They're kids, they're paying for their food; if they had come to me and asked me for something—please be my guest and take it. If you don't want to take it I'll bring it too you, just sit down. We had this Caucasian female in here by the name of Sharon. Sharon refuse to give them the food. She said, "I'm sorry were closed". I had a slip of the tongue. I said, "Wow, that's some shit." She came into the kitchen and yelled at the top of her lungs "You're just a pot washer and if you say anything to me again I'm gonna bring you up on harassment charges." Immediately here comes Dennis. He's got to defend his white woman, you know. I'm telling you exactly like it is—he's coming to protect his white woman. He comes in and says, "Don't say nothing to her". I said, "I didn't say nothing to her in the first place. I had a slip of the tongue and said that's some shit because the kids did pay for their food." I said, She can't do that. All those kids have to do is call their parents, their parents will inform the college, the college will contact ARA and you will be in some trouble because of this female was acting rude; these students paid for their food. Give them some cookies. All they wanted were some cookies; what's the big deal? What you gonna make a stink out of it for. Why aren't you writing her up for yelling at me like that? Talking to me like that?"

Again I had a problem with my paycheck one day. That was when I was first employed here in '91. I went to where I thought was the payroll office over in the Stony Brook Union Building. I didn't realize that I was talking to John Rainey's secretary, and even if I did know, it didn't matter because all I wanted was to ask a question pertaining to my

paycheck. She advised me on where I had to call. But before I got back here she had called Dennis the manager. Again Dennis called me into his office. He's good for that. He says, "Did you go to ARA and say something?" I said, "Yeah, I was calling about my paycheck. He said, "Next time don't talk to her, talk to me". I said, "Wait a minute, this is pertaining to my paycheck. Why do I have to see you about my personal business. I don't want you involved in my business."

BlackWorld: This is who?

Joe: Dennis Delarange the Director. Again I'm gonna tell you of another encounter I had with Dennis and one of his Caucasian females. One student, an employee here, asked me something, a question about the bus schedule because I commute everyday; he figured I would know when the next one's coming. Now he's talking to me and one of his (Dennis') pets who works here jumps into the conversation very abruptly. I thought that was very disrespectful because the man approached me not her. I told her, "The man was talking to me and it was none of your business." She said, "Well, I had a right to say something". I said "Listen, I see you are getting very agitated. Now if your gonna get agitated I could say it in another way: the man was talking to me why don't you mind your own fuckin' business. Why every time someone says something, you've gotta put your nose in it? Because your friends with Dennis? You and him probably got something going. You go running to him and in turn he comes running out yelling at the employees—whomever you've fingered". So again he calls me into his office. He says, "Don't talk to her that way. Don't talk to her like she's one of your friends on the street". I said, "Tell her to mind her business. The man approached me, she jumped in my conversation and disrespected me, I didn't disrespect her".

BlackWorld: So how did you resolve the problem with the paycheck?

Joe: Well I had made a call myself to the main office in Philadelphia, after I had got the number from the secretary; that case was resolved. I handled it myself which is the way I should have, because my name is on the paycheck not his, I didn't want him in my personal business. I'm in here to work not to tell him my personal business of how much I make or my past—nothing like that. I'm 50 years old and I've been working since I was a kid and I don't never tell anyone what's going on in my house because it's no ones business; it's my business.

Let me tell you of another incident I had. We had a African-American female student here that was playing around-horsing around with one of the ARA employees here. Regardless to if they were playing or not he had no business taking his foot off of the ground kicking

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This Way for Black Empowerment

Malcolm X, Revolutionary

Special to BlackWorld

from Lenora Fulani

I hope you're planning to see Malcolm X, the Spike Lee movie based on Malcolm's autobiography, and to take your kids. I think Spike did a great job in portraying Malcolm's life. It's our job to introduce our young people to Malcolm, the revolutionary, and teach them what it means to be one—which is being where you have to be (not where you want to be, or where the powers-that-be allow you to be). All the little controversies over the movie have merely served to stifle dialogue on this issue, which is of fundamental importance to our people.

Crown Heights, Brooklyn, New York is a case in point.

For the last 40 years Crown Heights has been home to two communities. The majority are Black, mostly Black, mostly Caribbean Americans; the rest are orthodox Jews, most of whom are members of the Hasidic sect known as the Lubavitchers. Although both communities are poor, the Lubavitchers have a lot of political clout in city politics; as a result they get all kinds of special consideration, from scarce apartments in the public housing projects to a regular police escort (at taxpayers' expense) for their 90-year-old religious leader, known as the Rebbe.

A little over a year ago the driver of the car in Rebbe's entourage ran a red light, struck another vehicle, then lost control of his car, which jumped the curb and careened onto the sidewalk where a seven year-old Black child, Gavin Cato,

and his cousin Angela were playing.

Gavin's head was crushed beneath the wheels. Angela was pinned between the bumper and the wall of the apartment building behind them. Gavin died immediately. A crowd quickly gathered, so there were many eyewitnesses to what happened next—which is that the police hustled the driver and his two passengers, none of whom were seriously hurt, into the private Lubavitcher ambulance that had arrived on the scene (the excuse was that they were in danger from the crowd). It wasn't until a city ambulance finally showed up that the two children, one dead and the other badly injured, were taken to the hospital.

By the evening, Crown Heights had become a war zone, with roving gangs of Black and Hasidic youth attacking one another. One young Jewish man—Yankel Rosenbaum, a visiting rabbinical student from Australia—was stabbed; he died in the hospital later that night. The media headlined Yankel's death as a "revenge killing" and the police soon obliged with a young Black suspect, 17-year-old Lemrick Nelson, Jr.. Although no one else was killed, the violence went on for four days.

Last month a Brooklyn jury acquitted Lemrick Nelson, Jr. of murdering Yankel Rosenbaum; the prosecution's case against him, based primarily on secondary evidence and riddled with inconsistent testimony from

police witnesses, just didn't stand up.

Conservative and right-wing Jewish leaders are using the verdict as an opportunity to malign David Dinkins, the city's first Black mayor, who is up for reelection next year. The right-wing Zionists are screaming that Dinkins "held back the police" in Crown Heights. It's true. Left to their own devices the cops would gladly have blown off a few Black heads that night. I know. I was there—not because a bloodbath might well have taken place.

The hundreds of young Black men in the streets weren't out to "get the Jews"—they were reacting to the cops (all of them in riot gear, and heavily armed) who were itching for an excuse to open fire. For hours I was in the streets with those young men, each of whom could've been my son, talking a combination of a Black mother's common sense and independent politics to them (which they were in no mood to hear!). Meanwhile, I kept sending word to Dinkins to restrain the cops. So did Reverend Sharpton and the other leaders who were there. Our presence did act as a barrier between the police and the kids.

The Zionists know as well as I do that there was no anti-Semitic pogrom in Crown Heights; there was an explosion of long-simmering tensions between the two communities. Moreover, the Black community responded by exercising its power through the new coalition of Black leadership that has emerged in the city,

which had the political muscle to tell New York's Black mayor to call off his dogs. And that's what the Zionists are so angry about—once again there are Black leaders who will go wherever we have to be.

In the eyes of the powers-that-be in America (and those that serve them), such Black leaders are extremely dangerous. That's why, whenever there have been Black leaders who moved to provide revolutionary leadership to all people, they have been destroyed: Malcolm X, Dr. King, the Black Panthers.

You see, the powers-that-be don't care if Black leaders stay in the Black community and preach anti-white doctrine until the day they die, because that doesn't put the Black community in the position to radically change things. (No one ever touched Malcolm while he was preaching that white people were devils.) But a charismatic black leader who is able to lead other people besides Blacks—revolutionary Black leadership which, while never compromising the Black community, reaches beyond it and provides Black leadership to a multi-racial movement—such a leader is feared by the elite because that's the kind of movement which can change America.

Take your kids to see Malcolm X and fill them in on what it means to be a Black revolutionary in America.

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DESTINY '93

...be a part of it

Voices Of Our People

BY: CONRAD M.GARDNER

Whoever She Is

By: Kendreace! Miller

She brightens my day with a kiss that is long
She lengthens my night which cannot go wrong
She trusts me with every inch of her soul
She stands with me to achieve my goal
Whoever she is

She cares not of my looks or my style of dress
She thinks only of the sores that I can caress
She loves the way that I can penetrate her soul
She is always with me to achieve my goal
Whoever she is

She knows that my methods are solid and sincere
She realizes my love will always be near
She understands my views as I understand hers
She does not go for glittering gold and furs
I LOVE HER
Whoever she is

WORDS!

With all the
words we
secure
in our minds,
it always seems
as if theres never
that "right word"
we need
to heal.

How do you
tell someone
that you've
done wrong?
that your actions
were mistakes based
merely on bad judgements.

How can you
ask for a second
chance, when
that person
turns you away?

How can you
say "I still love You"
to that person
you betrayed?

He too has
made mistakes,
but you forgave.

a heavy heart
and
cluttered mind
is what you hold.

because of his
facade, that
makes him cold.

Tongue tied
and
filled with pain...
you feel like you're
going insane.

You fall to your knees
with a flow of tears
every night and day

AND JUST CRY:

Oh Lord,
what do I say
what do I say.....

By: Cassandra Bellabe



I want To.....

I want to....
breath your words
Cry your thoughts
Touch your emotions
and sing your joy

I want to....
listen to your smile
embrace your kisses
hide your heart
and talk to your mind

I want to....
caress your anger
convince your trust
forgive your doubts
and console your confusion

I want to

remember our future
pick up your downs
secure your sincerity
and tease your passions
But first I want to know your name.....
—Crystal

Hallways ofthe Past

I back tracked through the
hallways of my past and I
came across the heart that
once belonged to you
I stopped and stared at it
Dangling waist high to my emotiions
It floated like a half-filled
helium balloon—not full enough
to float away
not empty enough to die.

I watched silently as it pumped
the blood that collected at my feet
I was mesmerized by its will
Something inside me prevented
me from stopping the bleeding
Something inside of me prevented me from
walking away.

So I
watched as your heart fed upon itself
Remembering the days
I kicked it with all the strength
swelling in my muscular
Reliving all the emotions I denied it
If only I could return your heart to you
But in the dark hallways of my past
I find your broken spirit
lingering forever

By: Conrad M. Gardner



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Likely Suspect! on the uptown tip

Backstabbers
by Kirk K. Dunbar

Backstabbers
Running from their shadows,
While we catch a bullet
In the head.
Drop dead cold
At the feet of Democracy.

Free!
Free at last.
Thank God,
We don't have to face
Their pale ruddy faces
In the nightmare of life

No more

Shit to tell
On their quest for freedom
Freedom to vote
They wrote
It fo' self

From us they stole

Our wealth
Along with our freedom
They try to take our soul
Reducing us to pieces of gold.
Raping and killing with every
Sunrise.
Then at night
Homogenize.
Attempting to steal
Yet another prize.

Weakening black gold
With an impure mixture.
Coming from the north
You'd think they were
Cold as ice.
Yet the best metaphor
Is cold as steel.

Like iron
That they stole,
They are cold and impersonal.

Like the 6 inch silver
Sticking from my back.
A bayonet
Because I'm Black.

We are like ice
Cold and refreshing.

But give us enough heat
We may melt
To quench you

Or sublimate
And burn
This Shit Up.



FLORAL ARRANGEMENT

1. Beautiful—

*Beautiful as the wakened lily by
morning's early dew,
Never have I seen such a subtle seedling!
A fresh, Spring breeze carries thy tantalizing
aroma; freshening every day of every year.*

2. Gorgeous—

*As gorgeous as a bouquet of African Violets
under a blue, Harvest Moon.
I long to purge thy ripened stems, and redecorate
this house and make a home from it—forever in
my heart of hearts and soul of souls.*

Fervently in my prayers & thoughts
I'll keep you,
Until our time to join soil is right,
So, rest easy my African Violet—
Rest easy tonight.

3. Lovely—

*Lovely like Heaven's Crystal Lake, kissed-frenchly
by God's love & holy grace. Like a long-stemmed,
red rose, you delicately deliver your essence of love
unto me—regardless of your many thorns.*

With all the beauty and splendor
that you hold,
I'll remember also to cherish
your yellow roses of friendship,
To keep our blossoms safe from
the withering cold.

—Eric W. Perkins



Why does it ALWAYS have to be my fault
I didn't do anything
Why am I caught
Is it the way I talk
Is it the way I dress
Is it the way I walk

Or is it my skin color that got me in this mess
It's not right

I'm hated because I'm not white
So what I'm young and Black
They're always pointing their finger
I say it's time to FIGHT BACK

My life is hard
From their point of view
I should be behind bars
While they're out free
Brain-washing, taking money
Raping women

But again they turn around
And point at me
They're the accusers
In reality they should be accused
Why am I the LIKELY SUSPECT
That will LOSE!

By: THE DON!
Afro in a wig out



TELL ME

I WONDER
DOES YOUR LIPS STILL TASTE SWEET
LIKE HONEY DEW MELON
THE WAY THEY USED TO
ARE THEY STILL SUGAR PLUM WET AND
SILKY SMOOTH
DO THEY STILL SWEAT WITH PASSION
AS THEY SUSPEND ON YOUR FACE.

DOES YOUR TONGUE STILL DANCE
THE WAY IT USED TO
EXPLORING SECRET CREVICES WITHIN ME
DOES IT'S CARESS STILL SEND SHINGLES
RACING THROUGH THE SPINE
TELL ME
DOES THE WARMTH OF YOUR BREATH
STILL LEAVE THE SOOTHING MOISTURE
AS IT CREEPS OVER NAKED FLESH
CLINGING SOFTLY TO A BODY AT REST
DOES YOUR KISS STILL DEVOUR
THE WAY IT USED TO
TAKING IN BOTH FLESH AND SPIRIT
SPITTING AT HOT LUSTS WITH COOL CRAVINGS

DOES YOUR DESIRES STILL DRIP
BUTTON SOFT ORGASMS
THE WAY THEY USED TO
STRIPPING VOICE FROM THE SOUL
STIRRING EARTHQUAKES IN TOES
TELL ME
DO THEY STILL RUN AS DEEP AS MINE!

--CONRAD M. GARDNER

Voices Of Our People

BY: CONRAD M. GARDNER



GOSPEL CHOIR
TROUBLE DON'T LAST ALWAYS



FALL SEMESTER
1992

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CHARLES VALENBRAUN

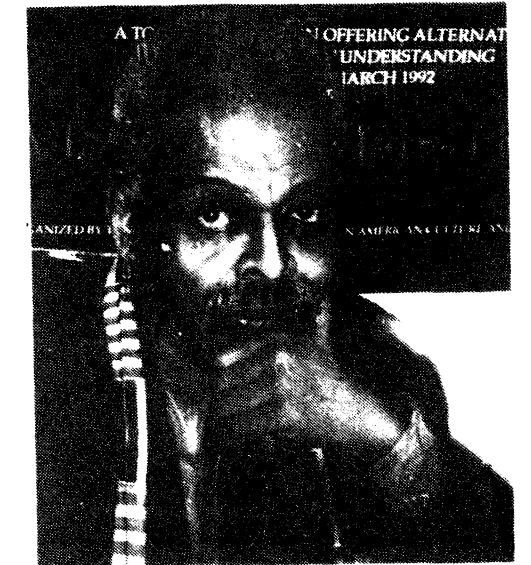
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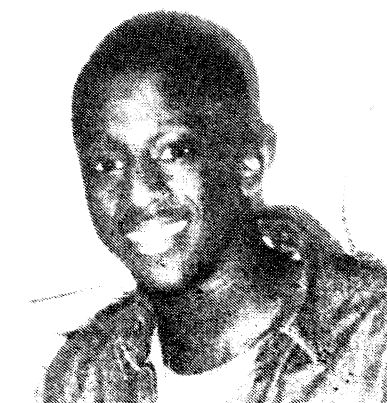
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INTERVIEW:

This is an interview between Darren Roberts, member of LGBA, and Amber Jacques, Managing Editor of BlackWorld. It was done both to recognize the Lesbian, Gay and Bisexual Awareness month and increase awareness among the black community on campus as well.

one of the first questions I want to ask you is about the Awareness Month that you had and how its turnout was?

Actually I did not participate in the Awareness Month

Oh you didn't?

No, I didn't go for a lot of personal reasons...and the personal reasons...one was because of the lack of people of color...so i really like opted to not go. The program was very like...white so I was not really into it. But like last year, we had very ethnic programming.

How was last year different from this year?

Last year we had more people of color doing workshops and people of color doing programs. This was Awareness Month, and we didn't have any kind of African American groups, Latin groups, or any kind of Asian American groups only American groups spoke at the Awareness Month and I know there has to be people of color who are gay, because I'm a person of color and I'm gay and I don't think that I'm the only one and I said I know that there are people who are Asian and Latin who are gay or lesbian or bisexual and so I said there is something strange about this

program. So I really was not up on this Awareness Month, I didn't go to any of the ceremonies, any of the workshops I was just so exhausted when it comes to the LGBA community and being a person of color and always expected to understand and adapt to "white standards" of a gay bisexual lifestyle which is totally not how i live my life as an african-american gay male so i had a lot of discrepancies there so I just kept a civil tongue.

Who were the people in charge of coordinating the program? Were there any black people on the board?

There are no black people on the Board. We have this one person by the name of Anthony Ramos, he's Latin American he tries his best to try and include multi culturalism but its very hard when one person is doing all the work. So i guess he tried to put some programming in there, i'm sure he did but still it wasn't enough. He's a good guy but he's dealing with a bunch of white board members and they don't know anything about people of color at all and their issues.

So what type of programming would you suggest that would target the black gay people on campus? Bisexuals etc as opposed to having it a pure white program?

That's a broad question because there are so many problems with the LGBA community being that it's controlled by white people and its hard to reach black people on this campus. but I would say

just have more cultural programs dealing with lesbians, gays and bisexuals who are like artists and musicians and political figures who are gay and lesbian, that kind of programming. Because we have too much culture i think its like LGBA culture in the black community is also very rich and its sad that people from a culture who are both straight and gay are not exposed to this culture...have you ever seen Paris is Burning?

No I missed both times it was showing. ...because that shows you how like back in the gay white establishment ...white gay and lesbian establishment like bars and clubs didn't let black and latinos in them. What we did as blacks and latinos, we formed our own social events and our own parties and we came out with the Ball and all the things involved in a ball you know, we put on costumes. The ball was something you could never achieve in real life because we were oppressed—because we were people of color and we were gay so the ball was so that you just have one night you know what I mean? So the creation of the ball was out of racism, white racism. But i think that we have to definitely start having programming dealing with African and Latino and Asian, especially Asian because Asians are left out also....

What about black homophobia on this campus. What can those who are more open minded do about trying to eliminate this on college campuses?

I think again that we can do more programming. I know the college puts on programming but from a white perspective...me personally, I'm out on this campus People know that I'm gay I have no qualms about telling people and I have a lot of black friends, male and female friends who to talk to me, socialize with me. I've experienced subtle homophobia but not homophobia where its totally in my face because I've always made a point to be like an individual first, you know what I mean? i never really had a problem with it I am very friendly with the black women and men on this campus and they know I am gay and I've never had that problem. What people do behind doors is a totally different thing in my face people are always polite to me and I am polite to them that is how it should be. But I would say definitely more programming at the uniti cultural center. I think their african students organization need to put on programming on homophobia because gay people are part of the community wether you like it or not you just can't ignore us african-american LGB's it like having white people ignore black people you you just can't it exists it not a problem its not any bodies fault. I think these caribbean and african-american organizations need to put on a homophobia workshop about homosexual issues because you can't expect LGBA to do it

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Portrait of Racism

this student. She felt so bad about it. Would you believe he didn't get written up?

BlackWorld: Was the supervisor notified?

Joe: Of course he was notified. Because he called me up and asked me what happened? I said, "I didn't know, all I knew was somebody got kicked; so what are you going to do about it? He says, "Just you wait and see what I'm gonna do about it". Nothing was done. Let me tell you about the defecation on the toilet. As you know I'm the only full-time Black employee up here. They say that there is no job description for me. Well if there is no job description for me then there is no job description for anyone else. We have some very filthy Caucasian men up in here who go into to the men's room and defecate on the toilet. Every time they defecate on the toilet I have to be the one who always has to clean it up. And I find it to be an insult!! I said, "But why me? You have all of these young boys running money over here taking bets on the football games and I'm over here working. You call me from my work while you're running around placing bets on football games, to cleaning up someone else's defecation? I refused to do it one day. He yelled at me, and I yelled at him. He sent me home and again he tried to fire me. First of all, I don't like handling other peoples clothes. When these fellas go by

the door they pass by the bin. Why can't they take their clothes with them? Why do I have to pick up after them? You can say that I have a complex or something but that's the way it is. Not only that, it's his whole negative attitude towards me that makes me function that way. If he would use a different approach and a different attitude I wouldn't think that way. It's his attitude that makes me think that way.

BlackWorld: What is your status right now?

Joe: I'm a pot washer.

BlackWorld: Your job is still solid?

Joe: Yes

BlackWorld: Because he was wrong and you were right and you had the union help you, you were able to solve some of your own problems.

Joe: Yes, some of my problems I was able to resolve. I told the union rep, "I don't mind working, I never refused to work, but put yourself in my position. With his negative attitude, when you're the only full-time Black employee up here and everyone else is white; while they're running around placing bets on the football game he calls me to clean up defecation? What would you think? Be honest now and sit down and think. Regardless to how many degrees you have sit down and think. Your the only full-time (Black), and the other boys are running around taking bets on football games on company time.

BlackWorld: Only you qualified to do that kind of work, only you know how to

do it?

Joe: Yeah, right!

BlackWorld: Did you grow up in New York?

Joe: Yes, I grew up in Harlem and I'm of West Indian decent. I use to run Malcolm X and the Nation of Islam.

BlackWorld: Where did you go to high school?

Joe: Fashion Institute, N.Y.C.

BlackWorld: You knew your grandmother?

Joe: Yes I knew my grandmother. I met her before she passed on. She was from St. Martin.

BlackWorld: Was she very religious?

Joe: Yes she was very religious. We have a very religious family and we strongly believe in Christ.

BlackWorld: Did you know your grandfather?

Joe: Yes. He was also very religious.

BlackWorld: And you grew up in Harlem with your mother and father?

Joe: Yes, my mother. She was from the nation of the Cherokee, she was an American Indian. She was pretty well educated but, you know, she didn't have any degrees.

BlackWorld: You had said that you had some pilot training.

Joe: Oh yeah, but I'm also a private pilot student, I'm not licensed. I'm a student, I've been taking flying lessons.

BlackWorld: You are handy with cars?

Joe: Yes, I've been an automotive mechanic for 5 years. I specialized in transmissions, and minor body-fender

work. I also have a diploma for electrical work.

BlackWorld: You've had a long life, a long, full life and this is were you are right now.

Joe: Yes, I had a back injury and messed up my spine so I have to do light work. Instead of me going on welfare I decided to take any kind of job that came by because I didn't want to become some kind of statistic on welfare. I can do for myself. If the handicapped can work so can I. I don't want to be some kind of statistic waiting on a check every month—no thank you. I want to have one for every week I work.

BlackWorld: You've dealt with this kind of racism in the past.

Joe: Yes I did. I never thought I would encounter this ever again since I left my adolescent and teenage days when I used to work with Malcolm X, Angela Davis, Bobby Seal and the Black Panthers. I thought when those days were gone, everything else was gone with it. I see once again I'm confronted with the history of—well it's not history, it's individuals who want history to repeat itself.

BlackWorld: All right, thank you, this is a good ending.

Joe: I want him and everyone else to know that I am not going to be any bodies good nigger. I told him that. Let me just end the conversation; When he asked me to clean up that defecation I said why me every time. I am not the good nigger. I

Continued on page 10

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Interview

because LGBA is a white organization and you can't expect them to educate our people about the issues like homosexuality, especially in our community because some of these white people might have black friends here and there but they do not live in my community, they don't live in my world. It should definitely be the African organizations on this campus need a workshop on homosexuality and bisexuality because if we don't do it ourselves there will just be a lot of ignorance and we don't need that in our community, we need to pull together as a people not because I don't like this brother becausethis is so trivial.

I want to know about your personal feelings about being black and gay.

I am half Egyptian, my mother is Moslem. When I was growing up I knew I was gay since I was six, seven years old but I didn't know the proper definition to classify myself and I know that there was something peculiar about me and my and my interest, but I couldn't label it 'gay' and I guess throughout my junior high, elementary school days and my high school years I knew I was gay 'cause I had relationships with guys in high school but they were white, you know what I mean?But it was like I was really in the closet, they were in the closet...

So how did you recognize each other?
Probably 'cause it was something that we known about each other that was peculiar. It was like gay-dar you know what gay-dar is?

Well, I have a feeling I know what you're talking about.

Like gay-dar, when you know that this person is like gay but you didn't know how to go about initiating the question,

"are you gay?" When I was in high school, the biggest fear I had was someone finding out that I was gay. Colored people who are gay go through a lot of torment...we don't want to admit to our self that we are gay or lesbian or bisexual so its kind of a hard struggle kind of a downer and especially for me because i live in a white community, so I had to deal with racism and being gay so I was like a double minority. I came out when I was in the army I was in the army for four years **Why did you come out in the army?**

I came out in the Army because I think I fell in love with this guy in the army and i just wanted to come to myself, you know what I mean? To myself, not publicly, but I wanted to say yes, I'm gay and say it to myself. 'Cause that's the first step, you know, I said it to myself. I had a relationship in the Army and I was a good soldier, I got out, graduated with an honorable discharge.

What is the difference between yourself, who is openly gay, and other people on this campus who are not openly gay, how did you pass over that stage and just decide that I'm gonna be who I am?

This brings back memories! What happened...? Well I came out to my mother and father, that's the first thing I did, and my mother and father accepted me and loved me for who i was

There was no big confrontation?

There was a storm, after the storm blew over,...well coming out was very important in my life 'cause i hated lying to my mother. My mother would ask me where was I, and I had to tell her I was at some friends house when I rally wasn't, I was out dancing at the Sound Factory and I was tired of lying to my parents, tired of living a double life. My mother and father took a while, my mother is still getting

visit to Egypt, in this flick, is as a tourist, to see the Pyramids and the Sphinx and nothing else. There is no mention of his visit with the revolutionary Egyptian leader Gamal Nasser.

The rest of Malcolm's African tour is not mentioned at all. Nor his private audiences with the leading African revolutionaries of the time. Not only did he meet and talk to Nasser, but Nyerere of Tanzania, toure of Guinea, Azikiwe of Nigeria, Kwame Nkrumah of Ghana, as well as Obote of Uganda and Kenyatta in Kenya. On this trip to Africa Malcolm spent 18 weeks, and he talked to many other African, Asian and Arab leaders, and some white ones as well. Malcolm openly speaks of the influence of these meetings on his thinking. Malcolm says of those meetings, that they were so important because, "it gave me a chance to sample their thinking. I was so impressed by their analysis of the problem, and many of the suggestions they gave went a long way toward broadening my own outlook."

Spike wants this "broadening" of outlook to be simply Malcolm's no longer saying that the white man is the devil. This is the reason for the colorful, though hardly enlightening, pageantry Spike gives Malcolm's Hajj to Mecca. Malcolm is

over it. We're talking but you know, but she's still like still getting over it. They were like we still love you and if that's what is, it is. There is nothing I can do about it. That's when I was going to Nassau Community College, I wasn't out at all and I joined a fraternity even though I was gay and then I said to myself... and then my friends started to die, dying of AIDS, THEN SOMETHING, AN awakening took place and i was like you know, I want to come out, I want to get involved in the gay movement, and my culture as a gay person, and I just came out. After I came out and i started to become politically active, and i told my fraternity brothers and they handled it very well

Did they really?

Yeah. They handled it pretty well. They were like, oh, I had my suspicions and I came out to all my friends and my other family members know that I'm gay... then I came to Stony Brook and got involved in LGBA

What would you say to somebody who is thinking of coming out? What advice would you give them?

I would tell them to wait, wait don't rush it. As long as you know you're gay, that's the first step: admitting that you're gay. the second step is making sure that you tell people who can handle it. 'Cause you don't want friends that would freak out or act silly. Because when you're coming out you need support...because there is nothing worse than coming out, and they all this and all that, you know, when you're lesbian gay or bisexual there is no support mechanism and your friends are dissing you, because you have predominantly straight friends..and you can sense when people don't want to hang around you, for one reason or another...and the third step is I guess, is to, don't come betrayed by Elijah Muhammad and so he embraces the true Islam and no longer hates white people. He is then murdered with a smile on his face, knowing his martyr time has come. Like the doomed idiot in *Of Mice & Men*.

It was important that the further transformation of Malcolm X, who had become El Hajj Malik Shabazz after the Mecca trip, never be revealed, or what he found out as Omowale, the son come home, which is the name he was given in Africa. Why, because even though Malcolm said his trip to Mecca did help him to understand that it takes all the varieties of people in the world to make up the world, the final expansion of his thinking was the consolidation of a sharper anti-imperialist edge to its focus.

True, Malcolm was no longer satisfied with being a black nationalist, but having seen that African revolutionaries were also anti capitalist as well as anti racist, he is quoted on returning from Africa. "You show me a capitalist, I'll show you a blood sucker." Dec. 20, 1964 or, "It is impossible for capitalism to survive, primarily because the system of capitalism needs some blood to suck. Capitalism used to be like an eagle, but now its more like a vulture. It used to be strong enough to go and suck anybody's

out if you know your parents. If you're dependent on your parents because a lot of us at school are dependent on our parents for their financial support, i mean that's the reality. I would suggest that if your parents are homophobic, and they're putting you through school, sometimes it's not very good to come out to your parents. And I hate when people say, you know, certain groups say well you need to come out of the closet because you don't know the financial situation of people, you don't know what kind of relationship people have with their mothers, their fathers or their guardians its so unfair to tell people just come out because it's not that easy because people are dependent on their parent or their guardian. So, I would just make sure that they're are gonna be comfortable with it because you are gonna have to deal with a lot of controversy, a lot of animosity...everybody's had their own coming out story, my coming out story is going to be totally different from somebody else's coming out story.

I really want to thank you for doing this because I know that we haven't really covered anything for the Awareness Month, basically because no one wanted to do it.

I think that, you know, i think that people like the reporters, maybe ought to go to these workshops, and not be gay...but it's still "the Label" like Oh I saw you at an LGBA function, oh, you're gay. And your right that is a part of homophobia and ignorance contribute to homophobia...homophobia is part of our society just like racism is just like sexism is. And its gonna take us a very long time for us to get rid of all the 'isms' its not something that happens overnight it takes education

Thanks Darren.

blood whether they were strong or not. But now it has become more cowardly, like the vulture, and it can only suck the blood of the helpless. As the nations of the world free themselves, then capitalism has less victims, less to suck, and it becomes weaker and weaker. It's only a matter of time in my opinion before it will collapse completely." This last quote was made one month before his assassination.

In the old muslim coffee shop, in Spike's movie, when Malcolm asks him to come with him into the Nation of Islam, Shorty says, naw, he loves pork and white women too much. And Shorty insists to the end that it is all a con anyway. We know now, that when Elijah Muhammad is shown in the film, principally as a lecherous womanizer and Malcolm's best friends in the Nation betray him that Shorty was correct after all. It was all a con. All serious struggle against the status quo is. And just to make sure we believe this Shorty has made this film for us, we saw him on television at the premiere, he calls himself Spike Lee now.

(In my opinion the best thing Spike and Co. could do if they have any relationship to the masses of the American people they would permit open discussion

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Shorty is alive

Nation of Islam for the murdering Malcolm X, thereby absolving the government (the CIA and FBI). In fact, Spike uses the only dialogue he gives the FBI to trash Martin Luther King on the way out.

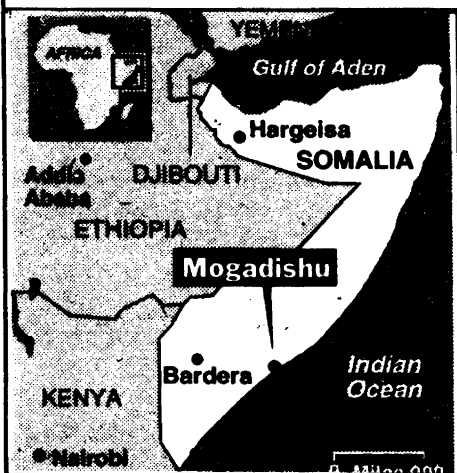
He gives Malcolm a throwaway line about how perhaps the FBI or CIA is helping the Nation of Islam stalk him. But this is all. Spike never looks with any depth on the work of U.S. government agencies to undermine Malcolm, Elijah Muhammad, the Nation of Islam. For Spike, like all liberals, black peoples' worst problem is, ourselves, and Malcolm's betrayal and assassination merely one more black on black crime.

Whatever we believe, Malcolm X is dead, and The Nation of Islam and Louis Farrakhan still alive. For the most reactionary sector of U.S. society the idea of making Malcolm a confused and naive martyr betrayed and murdered by the Nation of Islam is perfect. This is the reason why the film was made, to use Malcolm against the Nation of Islam. And how slick to get a negro to do it.

Equally as deadly is the completely superficial versions of Malcolm's trips to Africa. Malcolm's

SOMALIA : Can hope be restored??

Cynthia Adrien



Last Tuesday the first round of US troops arrived in Mogadishu, the capital of Somalia after the United Nation approved the United States deployment of over 28,000 Marine and Army soldiers. Their purpose is to bring relief efforts to a country whose people are wasting away through fighting and starvation. Warring factions within Somalia have kept previous relief efforts by the United Nation unsuccessful. In the mean time hundreds of Somalis have died daily because rival clans have seized food and supply cargo which they either keep or sell at such inflated prizes that the people can not afford them. The fighting between clans has also left Somalia in a state of chaos, with no government or central law abiding force.

This is where the international community steps in. President Bush and

his White house staff are sending over 28,000 troops to embark on a mission in restoring peace in Somalia and supplying food to thousands and their expected date in which the troops can return, January 20, 1993. Is this a coincidence that this date is President Bush's last day in office. The Pentagon disagrees with the White house's predicted date. In fact they say that it would take a full month just to get all the US troops to Somalia. Somalis themselves say that the US troops must stay for at least a year to stabilize the country plagued by fighting. The US is expected not only to bring food but, to disarm the fighting clans and begin the process of reconstruction for Somalia, political and economical. How could President Bush even think that the troops would be coming back before he is out of office. I am assuming that Mr. Bush would like to keep his title of foreign affairs President to himself at the expense of a whole African country.

President Bush would be leaving the White House as a hero and International humanitarian because he freed Kuwait and now is saving Somalia from hunger and political upheaval in about a month and two weeks. Just so no one else (Bill Clinton) can get any credit in the matter of foreign affairs. But the expected January 20th date for the troops to return in all likely hood will not be kept. The United Nations Security council also expects that

the US troops will stay in Somalia for the beginning of the reconstruction period. Once the main objective of getting food and medical supplies to the Somalis is done.

In addition to US troops, France and Italy are also sending a significant forces to the country on the eastern tip of Africa. Although primary reason for this military intervention is to bring relief efforts to Somalia, this is by no means a Peace Corp mission. The purpose of the military is to establish a secure environment for the distribution of aid, because their a substantial amount of danger involved. The Somalis clans vast amount of ammunition left over from the cold war of the superpowers and they run the country. That is why the deployment of troops is so large. In addition to combat personnel there are combat engineers, transportation crews, medical specialists and other support troops. I believe that the US troops are in for a long stay at Somalia. Because if they leave to quickly the country might fall right back into turmoil and the mission would have gone to waste. In order to restore hope a political structure must be built and schools must be made and jobs created for the Somalis. The people of Somalia have put their faith in the United States since the UN was unable to redeem the crisis. I hope the beaucrats in the White House don't let them down.

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Portrait of Racism

don't mind working here but why me every time? These guys are running around taking bets on football games on company time.

BlackWorld: Thank you.

Joe: You're welcome.

The events mentioned earlier certainly prove that he was being singled out as if by conspiracy. This is racism by it's very definition, White on Black racism. They have lots of power to wield over him. As subtle as it may seem society is fully permeated with it.

Joe concluded by saying that "No one else is being treated this way so I am being treated unequally?"

This writer contacted Dennis Lestrage for comment. Mr Lestrage said "that the relationship between Joseph Hazel and himself is a normal employee/Boss relationship, and that is nobody's business". He then declined to be interviewed on the subject.

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Shorty is Alive

after each showing of the film, in theaters all over the world. Then, even though the brothers Warner are going to make at least a quarter of a billion dollars on the film, there would be some value in it for the people as well.)

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Malcolm Redux

best friend. Watching Lee swagger around in the first frame replete with zoot suit was to say the least, awful. Lee has admitted in the past that he is not an actor, and picked a curious time to display the obvious truth in that statement. The scenes with Shorty in them are terrible, its not only that we don't believe Lee's character, we know that the person sitting up there on the screen talking to Denzel Washington's young Malcolm is Spike Lee! Our self-promoting star, money maker, media wizard and director of Nike Air Jordan commercials. The scenes between these two range from weird to silly. At times its seems like an inside joke between friends, while at others Lee himself seems obviously ill at ease, this is especially so by the time we get to the Nation of Islam Malcolm X.

Almost the first hour of the film concentrates on Malcolm's admittedly sordid past. These scenes are set up to provide all the more dramatic punch at Malcolm's subsequent conversion, but lack the real drama that is so desperately needed to provide credibility for Malcolm's conversion. Arguably the most poorly executed part of the movie is also its most important, Malcolm's conversion in prison. Although in real life Malcolm's brother introduced him to the teachings of the Nation of Islam by writing to him when he

was in prison, Lee sets up a Muslim to be the one who saves Malcolm. I have no qualms with Lee taking some dramatic license, but Malcolm's conversion is not believable in any way, shape, or form. This could be because of a number of reasons, including some that were alleged by some of Spike's staunchest critics. The first part of Malcolm's life is in fact too long. While its not too dirty or sordid, it is much too long. By the time Malcolm got to prison, I couldn't wait for him to turn into the fiery Black leader that I had come to see, unfortunately maybe my wishes were granted to soon. Perhaps Lee, sensing that audiences could not wait his arrival any longer edited the prison scenes to short. This is an unfortunate mistake, because if Malcolm's conversion is not believed, than the rest of the drama loses its edge.

By the time Malcolm Little had become Malcolm X and was making speeches, the audience was constantly erupting into spontaneous applause and cheers. Denzel Washington, a fine actor, does more of an imitation of Malcolm X, than provide us with new insights into the man's character. Although Malcolm quickly becomes the national spokesman for the Nation of Islam, we are never provided with the drive behind this man's eloquence, power, and ambition. The scenes with Al Freeman Jr., are also troubling, largely because they don't work. Freeman speaks as if he has a stutter, and

Malcolm's reversion into a stooping child in front of this man, is never explained or believable. Malcolm's courtship and eventual marriage to Betty Shabazz is awkward, as are the later scenes of domesticity between them.

One of the most glaring errors of the film, is in its depiction of Malcolm's trip to Mecca. As Amiri Baraka has correctly noted, Malcolm spent 18 weeks in the Middle East and was the guest of several African leaders including Kwame Nkruma. Lee's tack on addition, shows Malcolm as a wide eyed tourist enjoying the sights. In reality this trip irrevocably changed Malcolm's life. By this time he had broken off with Nation Islam due to his ill-timed comments on the assassination of President John F. Kennedy and allegations that the Honorable Elijah Mohammed had fathered several children from the Nation of Islam's secretaries. It was during this time that Malcolm founded the OAAU and changed his thinking about the solutions to the problems that Blacks in America faced.

One of the most important things about this film is the controversy surrounding the death of Malcolm X. Who did it? Was it the Muslims? The government? Or both? Some have suggested that Spike let the Muslims off the hook and blamed the government, instead Spike did the opposite. The government, and its acknowledged surveillance of Malcolm X never figure

prominently in this film. The lone scene in which wiretapping is shown, takes a cheap shot at Martin Luther King, Jr. By the time Malcolm tells some of his people that the threats on his life are not being orchestrated by the Nation of Islam alone, Lee's belated attempt at suggesting governmental complicity in Malcolm's demise is too little too late. Spike further alienated this audience member by using one of his famous camera tricks. When Malcolm is walking to the Audobon he is filmed moving on "wheels" Lee had employed this tactic before in such films as *Jungle Fever*, he should have saved such shopworn tricks for a film of lesser importance that this one.

My overall opinion on this film is more positive than my comments at first glance would indicate. For the masses of American who knew very little about Malcolm X this movie provides an initial foray into the thoughts of this very complex individual. Since the movie came out sales of Alex Haley's *Autobiography of Malcolm X* have risen dramatically. Malcolm X has become a part of America popular culture. This man and his symbol (if not his ideas) are on millions of X caps worn by people black and white all across the United States. The commercialization of Malcolm X has been a subject of heated debate over the past year, with many such as Amiri Baraka viewing this as a mockery

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Kwanzaa- A Celebration

By Nicole Yvette Highbaugh

Many students filled the UNITI Cultural Center at the Kwanzaa event on Friday, December 4, 1992. The event began with a welcoming address by Oral Muir, the president of UNITI. He then did a libation, in which he paid respects to his ancestors, his grandparents, and his parents by pouring a liquid into a cup.

After the Stony Brook Gospel Choir sang the national anthem, Emile Adams told the audience about the meaning of Kwanzaa and how the holiday was founded about thirty years ago by Maulana Karenga. This moment was emotional because Adams is retiring this year.

Afterwards, Oral mentioned the Nguzo Saba, a Swahili term that refers to the seven principles of Kwanzaa. As he mentioned each term, a candle was lit in the background. Donna Fletcher did a poetry reading about being a slave woman and was followed by a skit by the brothers of Malik Sigma Psi Fraternity, Incorporated. Sean Joe, a graduate at Stony Brook, delivered his poetry as the program continued.

After the Stony Brook Gospel Choir performed several songs, the event reached its climax when the UNITI African Dance Theater danced. The audience became elated with the Diata Diata drummers, who performed several small numbers with their African

instruments. The audience also joined in the clapping while the dancers performed.

The guest performers of the evening were the Umoja African Dance Troupe. This group consisted of young women and men from the ages of nine to eighteen. They did a stepshow performance, exciting the audience. They paused during their performance to tell the audience several African proverbs. One of them was a proverb from Senegal which caused the audience to go crazy. It said, "He may say he loves you. But wait and see what he does for you."

The audience cheered the members of the Umoja as they continued to step. The audience also applauded when the dancers did a skit on issues such as teenage pregnancy, STD (Sexually Transmitted Diseases), which includes AIDS.

The Kwanzaa event ended with the Umoja Dance Troupe dancing with the UNITI African Dance Theater. After their number, the dancers went into the audience to find volunteers to dance with them. Several members of the audience joined willfully while others were to shy.

This event was followed by a feast, which was held at Roth Cafeteria. Among the food served were curried chicken, rice with beans, and several vegetarian dishes.

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Malcolm Redux

of the man and his ideas. Spike Lee, an unapologetic Capitalist should not be faulted for wanting to make money. Lee produced the best film that he could, while simultaneously making him money, earning him critical praise, increasing his reputation, and pleasing most doubters, if not everyone. Betty Shabazz the widow of Malcolm has authorized the licensing of over 100 products that carry the X logo. In 1992 Malcolm X is making money-for everyone. At once sad and the ultimate symbol of the new black aesthetic, this greed to capitalize from the death of this man is a phenomena. Although Martin Luther King, Jr. has come to be revered by both blacks and whites alike, no one was ever wearing King hats. These days admiration for Malcolm is cool. The fact that this man who people were afraid to talk about, who America *refused* to acknowledge, is in many ways the new Black Elvis is not something to be overjoyed at. It shows the Black

community how far we have come since our retreat from the politics of mobilization, that was the hallmark of the 1960's social, political, and cultural revolution. Twenty years since the Black community's retreat from the politics of protest, we are being forced to own up to our intellectual sins of the past. The description of two protagonist Lee and Baraka waging a war of words tell all that is necessary to be told. Two men holding onto disparate dreams, one a self-serving director, symbolizes the new Black Power which means making money for himself, while the other recall dreams of the 1960's that he along with the rest of his generation abandoned to quickly for Spike's new found neoCapitalist dreams, all the while trying to remain on the cutting edge of Black politics. What we are left with is an argument over perspective that should not make us lose our own.

Celebrate the seven principles of Kwanzaa:

UMOJA

UJAMAA

KUJICHAGULIA

NIA

EMANI

UJIMA

KUUMBA

Freedom, Justice and Equality

IT IS NATURAL TO LOVE FREEDOM AND JUSTICE

It is entirely natural for man to want to be equal of man. It is natural, again for man to love the Brotherhood of Man (except the man devil). Further, it is natural for man to love **FREEDOM** for himself, for freedom is essential to life, and to love **JUSTICE** for himself, for without Justice there is no joy in freedom and equality. Can you say, my people, that you are enjoying freedom, justice and equality in Christianity?

EQUALITY IN BROTHERHOOD

The Muslims make the so-called Negroes who believe in Allah and His religion of peace (Islam) **EQUAL** in the Brotherhood of our Nation. Have the Christian (whites) done so, or are they doing so now—making the Christian believing so-called Negroes their equal brothers?

EQUALITY UNDER LAW

My people (the so-called Negroes) do not demand anything from the whites of this country, except that they stop killing them unjustly and give them equal justice under their laws as they do for themselves, and **EQUAL WAGES** as they do for their kind and for the same labor. They demand neither land for themselves, nor instruments and money to go elsewhere, which the whites have acquired from the so-called Negroes' labor, sweat and blood. No real civilized people would ask for such small pay in return for four hundred years of free labor, free blood, life and for the use (misuse) of their women by the devils at their will—only a foolish people without the knowledge of the white race and their own kind would accept that.

ISLAM RECOGNIZES EQUALITY OF BROTHERHOOD; CHRISTIANITY DOES NOT

Islam recognizes complete equality of Brotherhood; a Muslim is truly the brother of another Believer, regardless of how black the skin or how kinked the hair. He is welcomed with sincere and open arms and recognized by his light-skinned or copper-colored Arab brother. He is also recognized in the same way by his brown or yellow-skinned Japanese, Chinese and Indian brothers. Can you say this for your Christianity, my people? No, your slavemasters' religion does not recognize equality of brotherhood. In Islam, in fact, you are not a believer until you first love for your brother that which you love for yourself. If the white Christians had meant good for you and me, why did they make slaves of us, and why are they still subjecting us to the most severe and ugliest injustices?

A SHOW OF TEMPTATION

These days America puts on a show of Temptation with her (white) women posing half-nude in the so-called Negroes' faces in the most indecent manner that is known to mankind. This you can see in any newspaper or magazine, and in the streets. The purpose of this Show of Temptation is to trick and drag the so-called Negroes to death

and hell with them (the devils).

Be wise, my people, and shut your eyes at them. Do not look at them in such an indecent way. Clean your homes of white people's pictures, and put your *own* on the walls. The only so-called Negroes' pictures you will see in the white people's homes are those of ones they have lynched or they want to kill, and of those who betrayed their own people for them (the devils).

NO "INTEGRATION"

The slavemasters' children are doing everything in their power to prevent the so-called Negroes from accepting their own God and salvation, by putting on a great show of false love and friendship. This is being done through 'integration' as it is called, that is, so-called Negroes and whites mixing together, such as in schools, churches, and even inter-marriage with the so-called Negroes, and this the poor slaves really think that they are entering a condition of heaven with their former slaveholders, but it will prove to be their doom.

Today, according to God's word, we are living in a time of great separation between the blacks and the whites. The prophesied 400 years of slavery—that we the so-called Negroes would have to serve (the white) people—ended in 1955. The so-called Negroes must now return to their own; nothing else will solve their problem.

The divine power is working and will continue to work in favor of the so-called Negroes' return to their own. The separation would be a blessing for both sides.

SEPARATION FROM THE SLAVEMASTERS IS A MUST

You, my people, must know that you have not been rightly civilized. No one can enslave another who has equal education (Knowledge). My people lack science (knowledge) of the right kind.

Allah (to Whom praise is due) is now here to give you and me a superior knowledge of things and a country to ourselves. Separation of the so-called Negroes from their slavemasters' children is a **MUST**. It is the only **SOLUTION** to our problem. It was the only solution, according to the Bible, for Israel and Egyptians, and it will prove to be the only solution for America and her slaves, whom she mockingly calls her citizens, without granting her citizenship. We must keep this in our minds at all times that we are actually being mocked.

I think it is a **DISGRACE** to us for ever being satisfied with only a servant's part. Should not we, as a people, want for ourselves what other civilized nations have?

SLAVEMASTERS' EDUCATIONAL SYSTEM WON'T HELP US

Continued on page 12

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Freedom, Equality and Injustice

Recently one of my people who is other than a Believer wrote to me and boasted about our "having some of the finest schools" and mentioned a few well-known names as "proof" of the "great progress" my people have made in America in recent years.

But it is not true, my people, that your schools, colleges and universities are from the slavemasters? And who is benefitted by the graduates to these schools — the white man or the so-called Negroes?

I say that regardless of how much education your slavemasters give you, if they never teach you a true knowledge of self, you are only a free slave to serve them or others than your own.

Is your present educational system getting you independence from the slavemasters' children? Is it or has it put the idea in your head to seek some of this good earth for you and your people who number over 17 million in America, and a place to call your own? **NO!**

Who appoints your men to degrees and scientists to high government posts? Is it not their white masters whom they are going to serve? You will seek white men's jobs, but not a country for your people.

DAYS OF JUDGEMENT AND SEPARATION OF PEOPLES

We are now living in the days of Judgement, and in the days of a great Separation of peoples and Nations. This problem of separating (the boundary lines of many nations are being removed) you and I from our enemies and placing us in our own land (back among our own people) will prove to be a great boon for us. It will help raise the so-called Negroes of America up to their proper place in civilization.

DESTINY JOURNAL 1993 (THE 19TH ANNUAL DESTINY AWARDS DINNER)

This is your year to graduate! We are gearing up for the two most significant annual traditions that symbolize the pinnacle of our African-American, Latino and Native-American students academic achievements and community service accomplishments—**The Destiny Journal** (8th Edition) and the **19th Annual Destiny Awards Dinner**.

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1. Have you ever worked on a yearbook staff before? yes no
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3. If you answered "yes" to item 2, do you possess computer skills? yes no

Please return to:
Dr. Floris B. Cash
Africana Studies Dept.
SUNY Stony Brook, NY 11790-4340
DUE DATE: DECEMBER 14, 1992

Campus Voices

By Sean Bollers

Q: How do you rate this semester as far as Blacks and Latinos are concerned on Stony Brook campus?

David Chambers, Sophomore, Engineering

A: "I rate this semester as being successful for Black and Latino are concerned on Stony Brook campus. One positive this semester is the number of authoritative positions being filled by minorities. It was better this semester when than last semester when we had to deal with the possible dropping of the AFS department. We had a big turnout for that and it continued straight through to this semester, with the support of Black and Latino events. If we don't support our own, we only push ourselves further apart from each other".

Tiffany Thompson, Sophomore, Biology

A: "I think this semester was effective as far as Blacks and Latinos are concerned on Stony Brook campus. Blacks and Latinos are dedicated to their school work, organizations and events. They turn out in numbers. Hardly any violence, however racial tension is still present. I hope that Blacks and Latinos keep up the good work and carry on to next semester and the years that follow".

Jennon A Grant, Junior, Biology

A: "I truly believe from my experience that Black and Latino people are taking and showing more emphasis on their school work. A lot of our Brothers and Sisters are starting to open their eyes about college life. In the society we live in, a Black and Latino person has to work twice as hard to get ahead. Without an education we can't progress.

The negative is how the university has so many barriers on our Black and Latino organizations to through events. Because of increasing cost of facilities and security and other experiences, it has put a bad spirit on Black and Latino activities. I believe this semester was a prime example on how Stony Brook administration has regulated programming campus events".

SPRING UNION CRAFTS CENTER COURSES ANNOUNCED : 1993- THE YEAR OF THE CRAFT COME CELEBRATE AND TAKE A CLASS.

The Union Crafts Center at the State University of New York at Stony Brook is pleased to announce its Spring program of courses and membership.

Excellent low-cost courses in Photography I, II, Pottery I, II, Hand Building, Drawing for All, Watercolor Painting, Silk Screen, Printing, Raku, Weaving I & II, Stained Glass, Quilting, Paper Making, Book Binding and children's classes in Mixed Media, Clay and Drawing will begin in late February. Leisure classes in Scuba Diving, Social Dancing, Kayaking, Bartending, Wine Appreciation, Self Defense, Qigong, and T'ai-chi-ch'uan are also offered through the Center. Pre-registration is necessary, so call today for a brochure and more information: 632-6822 or 632-6828.

The Crafts Center also offers membership to people who would like to work on their own in the Center's excellent ceramics, weaving or photography facilities. Like all Crafts Center activities, memberships are available to people, young and old, from both the University community and community audiences.

Most Crafts Center courses meet in the evenings and free parking is convenient. The Crafts Center is a fine place to learn and practice a variety of arts, crafts and personal enrichment activities. Think about registering for a course or membership, and call the Crafts Center for additional information at 632-6828.

PERSONAL PAGE

Yoli
you're such a
thesaurus!
Kirk

Pookie,
This was a
semester. They wouldn't
believe. Friends to the
end.
Snoopy

Errol,
Where honor
reavils there you will sail.
An old friend.

Stone Faces,
Congrats! You're
all that and then some.

To Darryl,
Though we haven't
spoken for a while, I still
want you to consider me
your secret admirer.
D.

To R,
No one's home for
the Intersession. Why
don't you come over?
I'll get the oil and the
bubble bath you can
bring the rubber(duckie).
A.

Rohkya,
Long time no see!
Merry Christmas!
Kirk

To Andre,
Congratulations.
Cynthia, Kym
and Jennifer

To SA 122,
Can't we all just
get along?
Rodney King

Fred,
Parting is such
sweet sorrow.

To the Wig Out Posse,
It's been real, but
I'm out in Dec.! Hold
down the fort without
me!
D'Nice

To my Freshman,
Congrats on where
you're at.
Good luck on
where you're going.
Kirk

To Kym,
Happy B-Day!
Now you're almost legal
you can hang with the
old heads!
Sunshine
&
Annagram

To the Wig Out Dread,
Let's face it you
want me and I want
you....So what's up? I
only have 2 weeks, hurry
up!
Brooklyn
Baby

D'Nice,
It might be late but
you finally got paid!!!

To Darryl & Errol,
Sorry about being
so mean when I answer
the phone. I'm sleeping.
Love,
Tasha

To my Bio 328 buddies,
May God be
watching over us on our
final.
Praying

To the Baby of the Crew,
We will miss you
next semester.
Love, peace and
hair grease'
Luca, Lovie &
G'Nip

To my Trini Baby,
Looking forward
to the Intersession.
Mommy and daddy is
gone so we can play
house.
Your
Guyanese Lover

To Kym ,
I'll miss you next
semester. Hang in there
and try to be fly without
me.
Love
Ann

To StonyBrook,
Don't hate us
because we're beautiful,
and outta here!!
The Wig Out
Posse(G'Nip, Lovie,
Luca, What? What?)

Dinah & Regine,
Stop fronting. You
guys know you'll be
back next semester.
Love Kym

Solo,
Tell 'Bo' I said hi!!
Nubian Princess #1

Blackworld Staff,
The road hasn't
been easy but we'll make
it.
Thanks, Kym

Wayne,
Where you been all
semester? What's her
name?
Love,
Last Years Prop

To my Man in Polity,
I will miss you. You
still have the best ass on
campus. After all these
years.
Your Soulmate

Ann,
Congratulations!!
Why is my crew dissing
me??
Love Kym

To the man with 666
in his #,
Stop playing your
woman, it will catch up to
you.

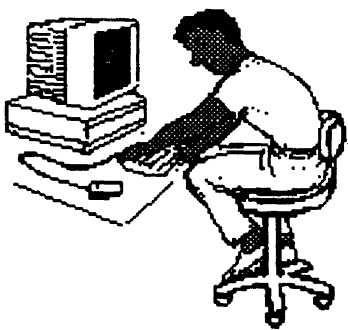
To Tasha,
Hope you get
everything you wish for.
Jennifer

WITHOUT STRUGGLE THERE IS NO PROGRESS

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