

Blackworld

MAY 2008

ONE NATION



Do you Know...

The Educational Opportunity Program?

By Jacqueline Richards

The main idea of the Educational Opportunity Program is to be of assistance to students, who are educationally under prepared and economically disadvantaged, and typically the first-generation in their family to attend college. They may fall short of the requirements for admission into a particular college but demonstrate the capabilities, given the proper resources, of being successful in their post-secondary education. The founders of the program are the Honorable Percy Sutton and Arthur O. Eve. Opportunity programs like this one exist at a variety of colleges and universities, but under different aliases. The concept of the EOP program was born out of the Civil Rights Movement and Affirmative Action initiatives. Depending on the state and school, admissions requirements and funding varies. SUNY EOP is the second oldest in the nation.

EOP is meant to alleviate socioeconomic barriers that present themselves to students as they pursue higher education. This can be income, ethnicity, and other factors related to quality of life. Although it may seem that race is a requirement for entry in EOP, this is not the case. The program focuses on economic factors, which "coincidentally," leads to the concentration of certain "minority" groups in the program. The general responsibilities of an EOP program are to provide its students with academic advising, financial advising and counseling and then, depending on funding, financial assistance, tutorial services, etc.

The program is not meant to operate as a separate entity in its respective college or university. Students are encouraged to be active on their campuses and to fully engage themselves in their academic experience. It is about

integration, not separation. No matter what the misconception is, EOP students must work just as hard in their academic endeavors as non-EOP students. They must pay the same loans, take the same courses, and are graded on the same grade point average scale. Unfortunately, due to funding issues, many applicants to the EOP program, even if they are eligible, may not be accepted. To date, more than 50,000 people have earned degrees through EOP on SUNY campuses.

Anti-Affirmative Action objectives are not a direct threat to the EOP program. However, when graduates must enter the workforce, it becomes a threat. Ward Connerly has spearheaded efforts in several states for many years now to end Affirmative Action practices as we know it. Over the years, laws have been passed in California, Michigan and Washington State outlawing Affirmative Action prac-

tices. Connerly asserts that Affirmative Action practices give "dominant" groups the perception that "minority" groups are incompetent and cannot succeed without them. While I do believe that there are common misconceptions, I do not think Affirmative Action should be dismantled because of it. To do so would be in conflict with the vision that the founders of EOP had for the graduates of the program. To ignore the historical and continuing biases placed onto "minority" groups in this country is a travesty. Those people that have and are benefiting from the EOP program today must mobilize themselves into action so that those who come after them will not be harmed by its demise. Norplant was officially banned in the United States, but it has already been

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Arise Sunday Dinner From Your Slumber

By Ava-Dawn Gabbidon

Remember the times when Sunday dinner was spent with the entire family and those close to our hearts? Sunday dinner was more than food. It was filled with thanksgiving to the Lord who provided the food, laughter, tears, arguments, encouragement, love; a time of relaxation—a time to be yourself. As a Jamaican, I cannot help but think back on the days when food was a vital aspect of our family life. While my parents were off at work, my grandmother prepared

afterwards the women cooked while the men rested (sometimes the men helped). At dinner-time, we gathered around the dinner table and made memories that were unforgettable. My family did not have much when we were in Jamaica but for some reason Sunday dinners were always phenomenal.

Most islands in the Caribbean from Jamaica, Haiti, Guyana, Barbados, Grenada to Trinidad and Tobago value eating with family and it is apart of their culture. Examining these

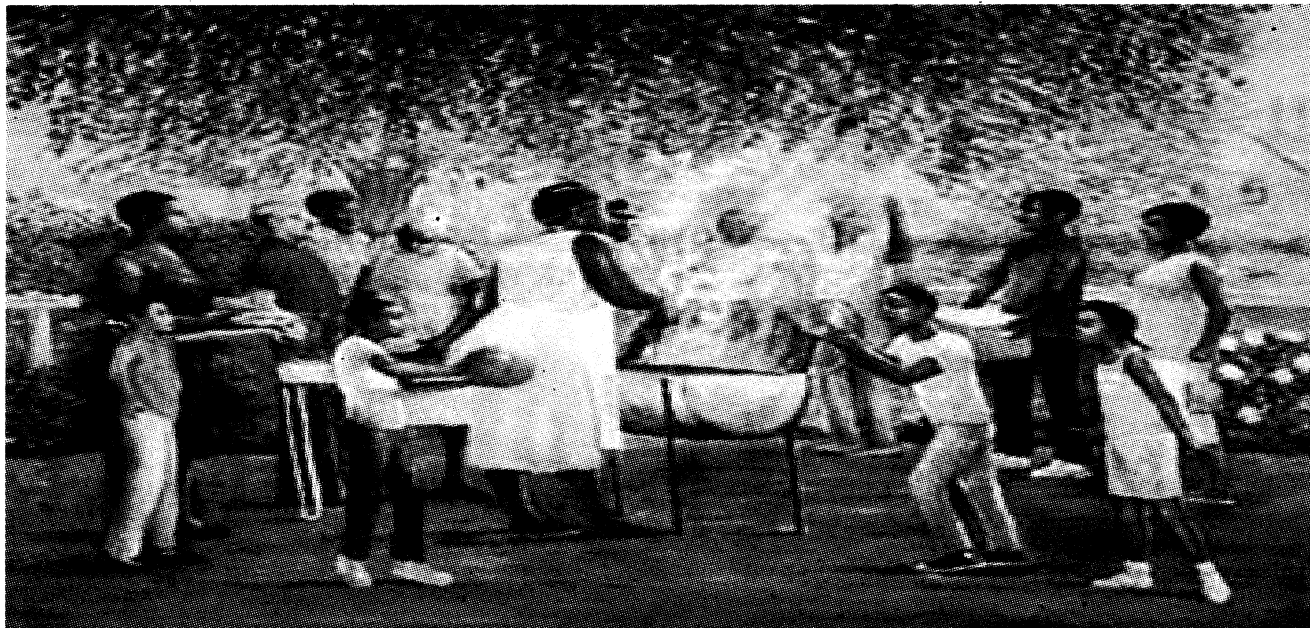
weekend. Today people's weekends are being filled with more and more activities that are not family-oriented. These activities often coincide with Sunday dinner. As a result sometimes one or two members of the family are missing from the dinner table and things are no longer the same. Eventually everyone, instead of waiting for missing members, eat on their own schedules.

Statistics from Tufts University shows that 80 percent of parents believe that eating dinner with their family is

your heart. You have aunts, uncles, cousins, etc. and even friends that are closer than a brother or sister. Sharing a meal with love, impacts individuals way more the naked eye can see.

We as minorities need to get back to the cultural roots of family bonding. If you never did it before then maybe you should make it a habit when you have your own family. There is just something about food that brings people together. Living in America is not easy and everything seems to go on speed dial.

We



breakfast and lunch for my siblings and I. More often than not, during the week my whole family gathered for dinner and we sat together as a unit, unwinding from a full day of activities. Whether or not the entire family was around for dinner during the week, Sunday was a day that nobody missed. If one person was running late, the entire family waited for that person before we even took a sniff of what was roasting in the pots. Sunday was usually a day when nobody had work and was considered a day Holy to the Lord. Even though, everyone in Jamaica did not share the same beliefs, traditionally Sunday became a day that dinner was spent with family. In my family, we went to church in the morning and

cultures in the American society today we see a trend. The longer that a family stays in the U.S. the less frequently they sit down to eat dinner on Sunday as a family. This is not true in all cases but is seen quite frequently among immigrant families. Usually, immigrants in the U.S. migrate in pursuit of a better life. It is said that America is the "land of milk and honey" but little do they know the hard work, dedication, and the amount of time that is required. They migrate to a place where the opportunities are available but they are not easily accessed. As a result many immigrants and people of color either work more than one job, or work and attend school. Work does not even stop during the

important but less that 50 percent actually do so. What are the implications of such results? First, it is crucial to realize that food in itself is not the vital aspect of eating as a family. This is how families often bond, make memories, spend time with one another, and show support for each other. Eating together also may lead to the development of crucial relationships such as mother-to-daughter or sister-to-sister relationships. Often times these relationships are developed through cooking together or even setting the dinner table. The family is a unit of support and love that should never deteriorate. Sometimes people consider family to be father, mother, and children but family is just plain and simply those closest to

need to try and slow down our lives a bit and take into consideration our love ones. We are also here to uplift others and it starts within the crucial unit of family. Spending time with another also help shape the minds of our youth. Since we are products of our environment, if we can show love and support to our children through quality time as simple as Sunday dinners, then during the youth's times of trouble the family is where they would run for advice and help. It helps them to be strong in the face of adversity and turn away from dark roads. Sunday dinner is a tradition that should never die!



Word on Campus

University Loss Forces a Rebalancing of Resources

By Charlotta Beavers

The Stony Brook University community has received some relief, following a quiet storm that began at the end of last month and concluded with the passage of New York State's budget on Wednesday, the 9th of April. The picture for the coming year looked bleaker at the end of March when a \$4.4 billion deficit in the New York State budget and a downturn in the national

significant decrease in revenue for the state of New York, proposed a 2.5 percent cut in funding to the SUNY system.

This is in direct contradiction with the recommendations made by the New York State Commission on Higher Education in December 2007. The commission was created by former Governor Spitzer to examine innovative ways to

must reflect that reality. Given the rapidly deteriorating economic climate, we must join together in the spirit of cooperation to reduce state spending and produce a balanced budget for the people of New York. Like the thousands of New York families facing difficult financial circumstances, we too must live within our means."

This additional 4.5 percent cut translated into a loss of \$8.3 million in funding for Stony Brook University. With registration for fall classes on the horizon, administrators at various SUNY schools recognized that they would need to rebalance their 2008-2009 budgets to accommodate the potential 4.5 percent budget decrease. Provost Eric Kaler stated, "In light of the looming state budget cut it was important to be sure we had our resources in order before offering courses for registration."

On March 28th approximately 390 sections (classes) were deactivated and an email memo was sent from Dean James Staros of the College of Arts & Sciences to all department chairs, explaining that the administration had chosen to temporarily deactivate these classes in order to allow time for departmental budget resources to be reallocated in-line with the pending 8.3 million spending cut. During the days following the announcement, the administration and department chairs worked to "reprogram resources" so that by the 4th of April over half of the sections had been reinstated. By the time registration opened on Monday, April 7th, "the large majority of sections that had been temporarily inactivated" had been authorized for reactivation by Provost Kaler.

One of the complaints heard by faculty members and graduate students was that the some of the courses that were deactivated were popular courses. It seems illogical that courses with a high degree of student interest would be chosen for inactivation. According to Provost Kaler, the criterion for selecting which courses to deactivate was based on their funding status, "This was a group of courses that are funded with flexible funds, which are under the most pressure during a budget cut...During a situation like this the department chairs are heavily involved."

Many students were just hearing about the deactivated class-

es during the first week of registration. Unfortunately, due to misunderstandings, many students were told that the classes had been cut or cancelled. Initially, the administration was not very helpful when asked if courses were cut, they merely responded that the information was "vastly inaccurate," while failing to acknowledge that approximately 400 classes had been inactivated at the end of March. This type of response, where the administration offered no explanation regarding the temporary deactivation of sections to the students, only served to increase student fears. Fortunately, the administration has been more forthcoming in the past few days.

The 2008-2009 New York State budget, which was scheduled for approval by the legislature on April 1st, was not approved until April 9th. The SUNY system will suffer a 3 percent decrease in funding for the upcoming academic year, but Stony Brook University's administrators and department chairs have already done a large part of the work of rebalancing departmental budgets. Additionally, because their fiscal year runs from July 1st to June 30, Stony Brook administrators have a couple of months before the 2008-2009 academic budget has to be finalized. In addition to Stony Brook University securing \$148 million for funding capital projects and \$72 million for critical maintenance, there will also be no tuition increases for the 2008-2009 academic year. The budget has allotted \$15.9 million to fund capital projects at the Southampton Campus, \$45 million to fund the purchase or construction of a new law school, and \$7.5 million for the expansion of the Student Center. As well, the budget creates a \$4 billion endowment for the SUNY system, which will generate \$200 million a year in revenues.

At the time of this writing, eleven sections have not been activated, and funding has not been restored for some courses. Provost Kaler is optimistic that nearly all of the funding will be restored for the sections that were deactivated. He commented, "Our budget is under serious pressure, but classes are being offered on time and in good supply. We will continue to make every effort to provide courses needed for orderly progression to graduation for all of our students. This is our highest priority



economy threatened the existence of approximately 390 classes for the 2008-2009 academic year. Fortunately, all classes have been restored and the "exercise" has left the University better prepared for the 3 percent budget cut that was adopted by the New York Legislature.

The trouble began in January of this year when Governor Eliot Spitzer presented the Executive Budget, which called for a decrease of \$34.2 million in operating costs for the State University of New York (SUNY) system. After stating in his first State of the State address in January of 2007, "We must begin an effort to make our higher education system the best in America. Because, to compete in an Innovation Economy, New Yorkers need more than a high school degree," Former Governor Spitzer, was recognized as an advocate of public education who was committed to funding higher education in New York State. But a year later, during this past January, with the effects of the subprime mortgage crisis causing a downturn in the national economy, unemployment rising, and housing prices falling, Spitzer, in anticipation of a

improve the quality of higher education in New York. The preliminary findings of the commission argued that New York must invest in its public higher education as a means to strengthening its economy. The report recommends an increasing of 2,000 full-time faculty members at SUNY and CUNY over the next five years, funding capital projects at SUNY and CUNY to "address the backlog of critical maintenance," and investing in SUNY and CUNY to make them "competitive with other states' top public research universities." The idea is to create a world-class public education system and increase the amount of national funding for research and development that New York receives, both of which translate into jobs for New Yorkers.

Worries increased when Governor David Paterson, who assumed office after former Governor Spitzer resigned, proposed an additional \$800 million decrease to the budget on the 18th of March. In a press release, he stated, "New York is facing a fiscal challenge that we have not seen since the dark days following September 11, and our state budget

Word on Campus

4th Annual Multicultural Show

By Charmaine Alicia Cole

Entitled "Journey Around the World", the 4th Annual Multicultural show was held in the Stony Brook Student Activities Center in Ballroom A on March 28 of this year. What a fabulous event! It was a night of entertainment, celebration, and delicious food-tasting. The theme was being a journey around the world. The Multicultural board had entertainers that represented: Southeast Asia, North America, Africa, Latin America, Asia, and the Middle East. A creative dance performed by Thillana, a group of girls representing Southeast Asia, dressed in authentic, traditional Indian gowns, who started off the night with a bang. Afterwards, a short speech was made by Kimera Thomas, president of Coalition, a talent based organization.

I sang a gospel piece, entitled "Why Should I Feel Discouraged". The ballroom dance team also awed the crowd with their twirls, body twists, and other fast tempo movements. There was also a presentation about the study abroad to Ghana in 2008. This was only half of the fun activities that

filled the night. Not to mention the food-tasting portion of the night was delicious. There was Chinese, Caribbean, and Spanish food, which all equally pleased the crowd.

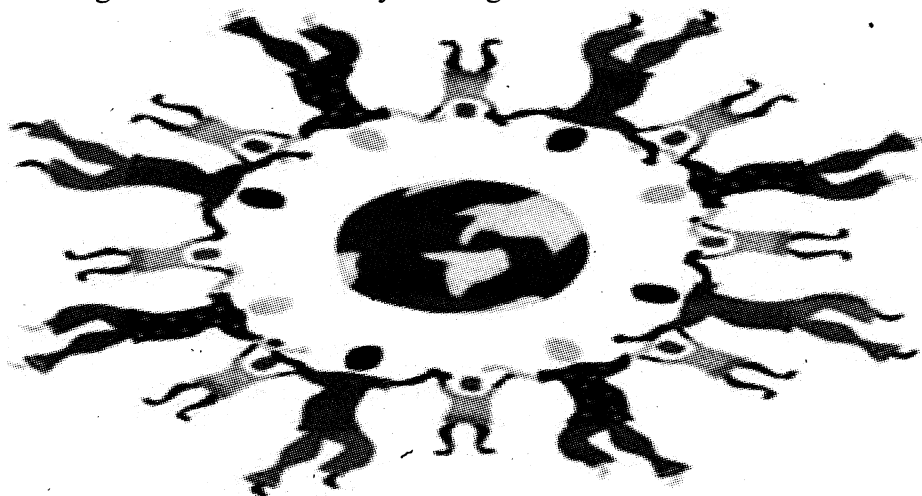
This was a special night at Stony Brook because not only did it represent the world in just a few hours, but it represented our campus. Stony Brook is so diverse, that we are able to see rich aspects of different cultures everyday. This night helped students appreciate all the things we take for granted—all those things we are surrounded by daily, specifically, the uniqueness and diverseness of all the cultures of the world. Personally, it was especially impressive to see that there are so many students here that are extremely talented and are not afraid to share their culture with others.

Diversity is important because it helps us to be open-minded, tolerant, and understanding, and teaches us how to embrace difference. There are many religions, cultures, teachings, and ways of life that it is absurd for us to be close minded. Instead, learning to

embrace one another and learning to appreciate differences between us is what makes the world full of flavor and spice. It would definitely be a boring planet, if everyone conformed to one way of life and there was no uniqueness.

For those of you who have come from other countries that are completely different from the United States, do not be afraid to shine your life of diversity. Show others how you were raised, and what values and customs you hold dear to your heart. Do not conform to the "American way of life." Although the U.S. has a very rich

culture and history that other nations co-opt—jazz, blues, rock and roll, Hollywood movies, democracy—it is enriched further by the variety and changes that are brought in by other cultures and customs. If you allow yourself to conform, you are only erasing your history. If you are guilty of this, which I'm sure many students are, it is never too late. Express your culture. Tell your story. Share who you are. A special thanks goes out to the Multicultural Planning Committee and all the performers of the night, for making it such a great success.



McAdoo

by Shaloma Logan

In an event as simple as a health lecture, his dream prevails. The 3rd annual Dr. William McAdoo Health Lecture series held on Stony Brook's campus last month is just one of the visions of Dr. William McAdoo that has been brought to fruition.

Dr. William McAdoo was the first chairman of the Africana Studies at Stony Brook University until it became a department in 1998. Dr. McAdoo participated in the civil rights movement and was an activist throughout his lifetime. During the movement, he along with folk singer, Pete Seeger, composed and recorded an album of protest songs, "Bill McAdoo Sings."

After Dr. McAdoo's death in November 2003 of leukemia at age 67, his colleagues made sure his dreams for empowering African-Americans were ongoing. In 2005, there was an annual Dr. William McAdoo Health Lecture Series instituted.

Representing Stony Brook's Department of Family Medicine, the host, Dr. Jedan Phillips focused

on health issues that affect underserved communities and African-Americans, particularly diabetes and high blood pressure. The last lecture series was entitled, "Hypertension: Risk Factors to African Americans and Prevention."

"Dr. McAdoo was about helping and the best way to help one[self] is to acquire information," said Dr. Jedan Phillips. "After these discussions, there are some patients that realized that they had high blood pressure."

When Dr. McAdoo first came to Stony Brook in 1978, Africana Studies was a program, not a department. During this time, Black Studies were being ridiculed and shut down; yet Dr. McAdoo gathered willing participants and started a movement for the department. This was a huge leap at the time, for as one of the first Princeton African-American studies directors, Nell Irvin Painter, pointed out, "It sometimes seemed to me as though the great eraser in the sky had wiped out 30 years of progress, that we had been remanded to a ver-

sion of 1969. Same dumb 1960's assumptions, same dumb 1960's questions."

With Dr. McAdoo's efforts, The Africana studies Interdisciplinary Program became The Africana studies Department in 1998, with him serving as founding chair. As a professor at Stony Brook, he served on many committees, including the Educational Opportunity Program (EOP) Advisory Board and the W. Burghardt Turner Fellowship Advisory Committee. He served in the University Senate and was extremely active in the Black Faculty and Staff Association (BFSA).

"He is remembered for his leadership, teaching, and commitment to social justice," said Professor Floris Cash, current chair of the Africana Studies Department and old colleague of Professor McAdoo.

There was yet another time in Dr. McAdoo's career that attempts were made to phase out Black Studies programs. When Candace De Russy, a trustee of the

State University of New York declared that the programs were flabby, feel-good programs that carry anti-American bias," McAdoo had no qualms in declaring that she "should resign or she should be removed." There was eventually a resolution passed for her resignation.

In spite of fights against it, Africana Studies at Stony Brook has matured and offers a course of studies leading to both a Bachelor's (B.A.) degree and a Master's (M.A.) degree. The school's president's office also offers the Dr. William McAdoo Presidential Award for Diversity and Affirmative Action that recognizes "individuals who have made outstanding contributions to the advancement of equal opportunity and affirmative action at Stony Brook University."

"This is what he would have wanted; to help those who can't help themselves," said Dr. Phillips.

Blacks: The Original Guinea Pigs

By Tanya Gorouisng

We've all heard of animal experimentation and testing. It's deemed the safest route to take when researching whether a new drug or a product would be beneficial or harmful to humans. Science and medicine has such an intricate history that it would take years to actually summarize the miracles discovered in these two fields. One of the oddities that seems to be unacknowledged is the "medical experimentation" that was performed on Blacks. In her highly acclaimed book entitled *Medical Apartheid*, Harriet Washington contends that there are historical and medical documents that support the claim that Blacks have been subjected numerous times to inhumane treatment for "scientific purposes."

The Tuskegee Study of Syphilis in the Black male, is the most popularized and infamous case where Blacks were targeted. However, there are multiple cases throughout American history where Blacks have been guinea pigs. The Holmesburg Prison Research in the 1960s, tested psychotropic drugs, radioactive isotopes and chemical

warfare agents on the Black male prisoners. In their defense, the prisoners volunteered. What they did not mention, however, was that these prisoners were coerced and lured by better treatment in prison, which included bribes such as food or a more comfortable setting. The scientists had a field day and did not mention to tell the prisoners of the horrible side effects, including death as a result of the 153 experimental drugs that were given to them. Prior to the Holmesburg Prison research, there was a secret governmental experiment on Blacks in the 1940s, which subjected Blacks to injections of plutonium. They were seeking safety standards for nuclear workers. Eimer Allen was injected with the plutonium and three days later his leg was amputated to study the tissue for the effects of plutonium. According to *The Albuquerque Tribune*, there is documentation of his consent, but it is more than likely that he was manipulated into the deal.

Historically we have been dehumanized and because pharma-

ceutical companies, scientists and other medical agencies find us to be perfect candidates. We have been marked from our social and economic status because of our slave history. Dr. Harry Haiselden's 1917 film, *The Black Stork* discussed that Blacks are considered "undesirables" and therefore they should be eliminated. In the 1950s and 1960s the Central Intelligence Agency documented scientific experiments where Blacks were exposed to biological agents because the agency wanted to find out if the biological agents would counteract against foreign agencies. Dr. Larry Ford held racial poisoning seminars in South Africa, where research was conducted on bacterium that would only harm Blacks. Since many Blacks are the underclass in this society, they are vulnerable and many times defenseless. Some Blacks are manipulated with promises of money—offered amounts that are far greater than what they would normally be able to earn. Blacks in this country are considered unwelcome citizens. Our distrust with the

medical community is not recent news; the tension between the Blacks and the medical community has a long and strenuous history. Medical help often comes with a price and is laced with another agenda.

The Black community's cry to the medical and scientific establishments should be that Black people are HUMAN! We, as Black people, deserve the same basic rights that are granted to our peers. We played an integral part in building this nation, and this should be honorably reflected in the way that Blacks are treated by the medical and scientific communities. The office also offers the Dr. William McAdoo Presidential Award for Diversity and Affirmative Action that recognizes "individuals who have made outstanding contributions to the advancement of equal opportunity and affirmative action at Stony Brook University."

"This is what he would have wanted; to help those who can't help themselves," said Dr. Phillips.

Closed Wombs

By Tana Gorouisng

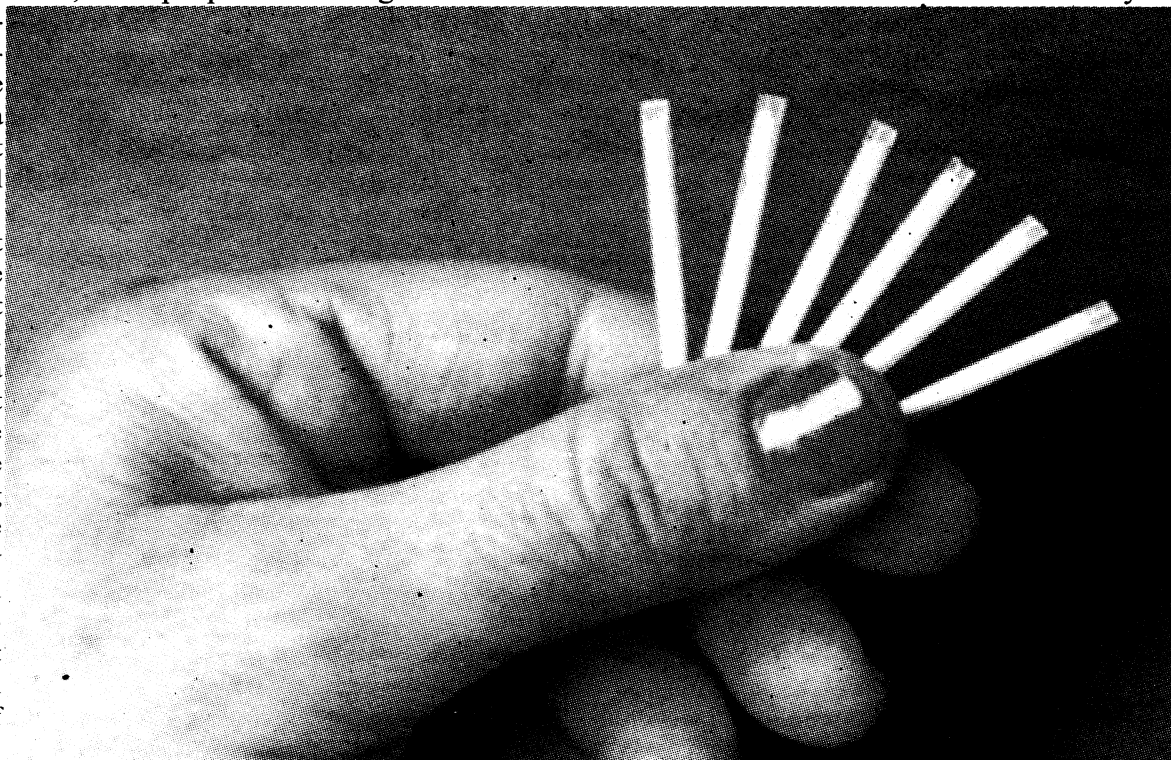
Women have a choice. Their bodies belong to them and they possess the basic human right to do whatever they please with their bodies. For the women of the Black community they have found their rights being ripped away from them, not only figuratively but literally. When birth control arrived on the scene it not only sparked a modern revolution, but both feminist and sexual movements.

Margaret Sanger, became the "voice" of the feminist and sexual movement. She can be hailed as a pioneer in her own right for birth control, because of the active steps she took in legalizing women's rights. She founded what is now known as Planned Parenthood. She established the Negro Project that based its foundation on racial stereotypes of the Black community.

The main stereotype was that Blacks were criminals which can explain why their family structure is so dysfunctional. Eugenics, which is the theory of self prevention, was the banner Sanger called on to defend the Negro Project.

This particular project was to prevent unwanted pregnancies in the Black community, often times forcing women to be sterilized. She believed that she was helping the Black community by preventing people from being born that would

found itself to be a highly effective contraceptive. Instead of an oral medication, rods were inserted in the female's upper arm and would remain in the arm for five years. This prevented unwanted pregnancies with a 98% effective rate.



not be beneficial to society.

There were other forms of intervention that took place in the form of birth control. Norplant, developed by the Population Council, was introduced in the early 1990s. This birth control

The perfect solution, right?

It was experimented in the inner city of Baltimore, where the population is predominately Black. The Norplant representatives targeted the Black Baltimore teens, placing information about their

contraceptive in school's medical offices and local Planned Parenthoods that surrounded the city. The program was deemed ideal for a "growing" problem of teen pregnancies. It was enforced by false research that Black teenagers were the main contributor to the teen pregnancy rate. Norplant continued to grow when judges across the country offered Norplant as a judgment to Black females who faced jail time. All participants were reassured that it was a safe process and that they can remove the rods at any time. Sadly that was not the case, where some females who asked for the removal of the rods were denied.

The Norplant contraceptive can cause: diabetes, hypertension, cardiovascular disease, blood clots, acute liver dysfunction, breast cancer, uterus cancer and what Sanger and others wished for, sterilization. Norplant causes sterilization for the female, stopping any form of reproduction. It can be suspected that their ultimate goal was to stop Blacks from procreation. Norplant was officially banned in the United States, but it has already been

Life of the Cherokee Nation

By Saajida Stacker

I am writing about this because I found the past of the Cherokee Nation to be very interesting. A lot of people do not know about this part of history and I am one of those who were ignorant of the Cherokee Native's history. Many are not aware that they were forced out of their homes by the United States Government. Others don't know that some Cherokees were so desperately trying to be part of the European or Western society that some Natives were willing to enslave a group of people for their benefit.

Indian Culture

The original name of the now known Cherokees was Ani'-Yun'wiya, meaning "Real People." The Cherokees lived in what is now the Southeast region of the United States, along with other tribes such as: the Creek, Natchez, and Seminole. The area they occupied is now known as Georgia, Tennessee, Alabama, North Carolina, and South Carolina.

The Cherokee Nation was subdivided into clans and extended families. An extended family is different from a nuclear family. An extended family is a home made up of two or more married couples, all their children, and other relatives living in the same household. Women had an active role in the Cherokee Nation. The home was owned by the women of the house or clan. When a couple married, the man would move into "her" family house, the children would assume "her" last name, and the role model for her son would be "her" brother, not the son's father. Additionally, if the marriage failed and the couple divorced, the man would move out but her children would remain with her and her family.

Indian Slaves

American Indians were seen as savages, therefore in the minds of the Europeans, it did not matter that they were enslaved and forced to work against their will for no pay. Cherokees were among those enslaved, and continued to be enslaved through the time when black people were being forced into slavery. The Cherokees had to work in harsh conditions and as the labor intensified many whites had decided to put black people to work because too many Cherokees were dying and the work they had them performing would be delayed. Other factors included the fact that the Cherokees knew the territory and how to survive in the wilderness and could run away from their captors if they chose to do so. Cherokees suffered from

European epidemic diseases and the population was declining; a smallpox epidemic wiped out about fifty percent of the Cherokee population in 1738. The Indian slave trade ended approximately in the year 1730.

Native Americans share a similar history with black people. They were enslaved, worked in the fields together, lived together, and married each other. Some black people were taken into Native American tribes and both groups exchanged cultural ideas.

Some Native groups adopted Western lifestyles and even became slave owners themselves. The United States Government passed the Indian Removal Act in a desperate attempt to control Cherokees and obtain more farmland. This Act gave the Government the authority to transport the Cherokee peacefully or by force to reservations or an Indian Territory. After a valiant effort to

that the Cherokees enslaved black people and forced them to work for them with no pay. It was usually Native Americans of mixed blood (including white blood) that enslaved blacks. They were taught how to establish a system of slavery by their white fathers. In contrast, pure blood Cherokees usually didn't treat black people as slaves; instead they relied on them as English translators and interpreters.

Plantation slavery began with the Cherokees in about the late eighteenth century in Georgia and Tennessee. Many of those who are familiar with the history of the Cherokees as slave holders, feel that the conditions imposed on blacks by the Natives weren't as cruel as the conditions white slave holders enforced. For the most part this is true however there were those Cherokees who were just as cruel as white slave owners as a way to be accepted by them. Some



maintain their way of life, a faction of the Cherokee Nation became hopeless and signed the Treaty of New Echota, in which they sold the rights to their land for a paltry sum to the United States. And were then forced by the United States to relocate to Indian Territory in Oklahoma supplied by the United States. United State troops marched Cherokee families at gun point to their new home. They had left behind their houses, lifestyle, and many material items because they were only allowed to take with them what they could physically carry. The remaining items were sold to the white people who moved into the newly vacant land. Walking hundreds of miles to the camp resulted with four thousand to twelve thousand Cherokee deaths; now known as The Trail Of Tears.

Indian Slave Owners

Many people do not know

American Indians were even hired to track down and catch runaway slaves. In reverse, buffalo soldiers were used to track and kill Native Americans. The cycle of manipulation continued for years.

In 1860, the Cherokees had 4,600 slaves. There are many reasons why the same Cherokees who were once slaves themselves began to become owners of slaves. Being involved in the slave system allowed the white society to view them as being apart of what they deemed to be a civilized society at the time. The hope of most Natives was that they would no longer be looked at as being savages.

After the Trail of Tears, while the Cherokee were on Indian Territory, blacks played a major role. Things became worse including the disciplinary actions carried out by American Indians. "We... find scattered accounts which tell of Indian slave owners who

whipped, maimed, hung, and burned slaves as late as the 1850s in the Indian Territory." (Palmie 1995: 167) They duplicated the treatment of slaves that was practiced by the Western world. They wanted to put fear in their black slaves because the Cherokee were afraid of them running away. Another tribe named Seminole also had slaves. On November 15, 1842 black slaves in that territory planned their escape. The slaves owned by diverse Native tribes, including the Cherokee, were heading for Mexico for freedom because slavery was illegal there. The black slaves locked their masters and overseers in their homes and stole their guns, ammunition, food, horses, and supplies while they slept. When the Cherokee slave masters noticed the black slaves were missing they took guns, dogs, and any other people who would join them on their way to find the slaves. The slaves only made it ten miles away from the plantation and the Cherokee caught up to them. They began shooting and the result was Cherokees killing two slaves and captured twelve. The Cherokee masters later retreated to get more assistance. When the black slaves were spotted they would kill anyone who stood in their way to freedom.

Eventually, the Cherokee army searched for the black slaves and found them. The slaves surrendered because they had been starving from lack of food and were taken back to the Cherokee Nation on December 7, 1843. On January 1, 1843 the Cherokee passed "An Act in Regard to Free Negroes." This act enforced all free black slaves were not to live with or near the Cherokee Nation because the interaction between slaves and free blacks would cause more revolts and escapes.

The Cherokee freed their black slaves in 1866. An Emancipation Treaty was formulated which freed black slaves and allowed black people to obtain complete tribal citizenship. Now, the Black Freedmen (ex-slaves) were treated as Cherokee equals.

This topic was so interesting to me. I have learned so much! I have come to the realization that not all Native tribes are the same. They have different languages, different ways of obtaining one's food, clothing, they didn't all live in tepees, had different lifestyles and even religions differ. I hope this article inspires all who reads is to do their own research towards understanding Native history.

Letter to the Editor

Another Perspective on La Hispaniola

Dear Black World,

I have read Sarah Demezier's recent article entitled "La Hispaniola: An Island Divided" in the recent March 2008 issue of Black World. Although Demezier's article offers a good amount of factual historic information regarding the relationship between the Dominican Republic and Haiti, I find that the manner in which she presents these facts and the history of the continuing animosities between these two countries is very biased. Furthermore, many of the points she made regarding present-day issues between Haitians and Dominicans are superficial and simplified, lacking valid support and substantial data.

I would like to begin by first confronting the brief summary Demezier provided on Trujillo's regime. Demezier writes of Trujillo: "[...] his reign was known as the bloodiest of the 20th century. With his hatred towards Haitians, despite the fact that his mother was 50% Haitian, he oversaw the massacre of over 35,000 Haitian people. Trujillo's reign ended after his assassination on May 30th 1961." Although this is true, Demezier emphasizes that Trujillo was cruel to Haitians but fails to point out that he oppressed, tortured, and assassinated his own people, Dominicans, as well. Moreover, this passage from her article seems to conveniently omit the fact that Trujillo was murdered by Dominicans; by failing to mention this fact about Trujillo's reign, Demezier associates the Dominican people with his tyranny. Clearly, Trujillo terrorized both Dominicans and Haitians and was thus loathed by both as well. I took issue with the many generalizing and sweeping statements Demezier made on the contemporary issues facing the Dominican

Republic and Haiti. Haitians have legally and illegally been migrating to the Dominican Republic for many years now, seeking not only refuge from the ongoing turmoil in their own country, but also work. In her article, Demezier states that Haitian migrants are being "exploited" by Dominicans. Though it is an unfortunate truth that exploitation probably does occur to some extent (as it does everywhere, especially in the U.S.), this is largely due to the fact that the surging influx of illegal Haitians to the Dominican Republic has not only depressed workers' wages, but also engendered resentment towards Haitians who have taken on jobs in the construction and hotel industries that had previously and would still be taken by Dominicans. Demezier asserts that "[...] Haitian laborers come to the Dominican Republic to do the work that the Dominicans do not want to do, such as working on the sugarcane plantations." Unfortunately, because of their illegal status, Haitians are willing to settle for lower wages than would be offered to Dominican citizens, and sadly, for less demanding and ideal jobs such as working on sugarcane plantations.

It is not unreasonable for Dominicans to be concerned about the increasing illegal immigration to the country. I strongly disagree with the following statement on Haitians seeking work in the Dominican Republic made by Franli Guzman (this statement was quoted in Demezier's article): "Haitians are being pushed to work wherever they can find work." This is a very strong statement for a student to make and not offer any supporting evidence and information to make it valid. For someone to make such a sweeping remark, especially on the status of illegal Haitians in the Dominican Republic is a bold move. This article would have been well served if the writer had

interviewed other individuals or experts, such as professors, who may have had background or more knowledge on the topic, and therein offer better insight.

I was also stricken by the way Demezier seemed to center the existing animosities between Haitians and Dominicans on issues of race. In her article, Demezier talks about three YouTube videos that were shown at a special program "dedicated to the problems that exist between [the Dominican Republic and Haiti]" at the Student Activities Center that the author asserts "showed the racism that exists toward the Haitians, who have darker skin than the Dominicans, who consider the Haitians inferior [...]". The animosity between the Dominican Republic and Haiti that Demezier speaks of in her article does not simply and strictly have its roots in racial issues, as she seems to assert, but rather in part by a complex history of colonization by the Spaniards and the French, and then of the Dominican Republic on the part of Haitians. The period of history during which Haiti ruled over the Dominican Republic is still very present in the Dominican conscience and sense of nationality. The fact that this is present in the Dominican conscience, I hope, can better explain the tensions that exist between Haitians and Dominicans and offer further insight and expand the author's statement about the "racism that exists toward the Haitians". Racism is a strong word to use in this context, and certainly cannot be used to represent the sentiment of an entire country towards another people or of the problematic and intricate history between Haiti and the Dominican Republic. Finally, I was dismayed by the meager attempt Demezier made to offer a countering perspective to this issue. Though she does acknowledge that "Haitians are not only being exploited at work by the

Dominicans but they are also mistreating one another" and that abuse, slavery, and child mistreatment "may occur in the Dominican Republic it is worse in Haiti," these are the only statements Demezier makes that attempt to show both sides of the coin.

I was born in the Dominican Republic and moved to the United States when I was fifteen years old. I have been in direct contact with the realities of the complicated situation between the Dominican Republic and Haiti. I have been to Haiti and have witnessed first hand the poverty, dire conditions, and effects of the political turmoil that Haiti has undergone and continues to endure. While it is unfortunate that Haiti has been coping with poverty and social and political instability for some time now, these are problems that Haitians seek refuge from in various countries, but primarily in the Dominican Republic. Since the international community has conveniently turned a blind eye to Haiti's problems, they have become a problem that only the Dominican Republic seems to perceive and be directly influenced by. It is in the Dominican Republic's best interest to have an economically thriving and socially, as well as, politically stable neighbor, as its own well-being depends upon it. That said, the Dominican Republic is very willing to help Haitians, but must do so with the help of the international community.

In this response to Sarah Demezier's article I only seek to offer a less biased and more objective account of the relationship and history between the Dominican Republic and Haiti.

Miguel Hernandez
Woodside NY, April 12, 2008

The writer is a Public Policy graduate student at Stony Brook University.

Response from the author, Sarah Demezier

After I read Mr. Miguel Hernandez letter, I immediately felt discouraged because I put a great deal of effort into writing the article entitled "La Hispaniola: An Island Divided." I recognize now that I should have clarified that I was covering an event, and as such, I was reporting on what was discussed by the speakers at the event. The event that I attended was entitled "La Hispaniola: Haiti & the Dominican Republic," and was

hosted by Zeta Phi Beta Sorority Inc. and Lambda Upsilon Lambda Fraternity Inc. The program did not devote much time to the Dominican Republic, rather it focused on the hardships of Haitians, and that is why my article seemed bias. As a woman of the Haitian and Dominican culture, I would not intentionally write an exposé that was skewed towards Haiti, but I was reporting on the content of the presentations that were made at the

event. I now realize that in addition to reporting on the event, I might have included further information that would have rounded out the story.

I appreciate the fact that you have brought this matter to my attention. I am pleased that as a staff writer for Black World, I have readers who voice their opinions about issues that are discussed in the paper, and I hope that your letter encourages more people to voice

their opinions. I look forward to writing an article in the future that presents an accurate and balanced depiction of both Haiti and the Dominican Republic. My central goal is to be a better journalist, thank you for your assistance in this endeavor.

Thank you,
Sarah Demezier

News Beyond The Brook

The Future of Energy

By Sarah Demezier

Is it normal that there was a snow storm in California this winter, while it was warm and sunny in New York City? Shouldn't people be more concerned that an iceberg, the size of Connecticut, broke off an ice shelf in Antarctica than they are about a picture of Britney Spears showing off her new underwear? As everyone knows, the U.S. is running out of a fuel and that is why the gas prices continue to increase. The country is trying to find other sources of energy to replace the depleting supply of our main source of energy, fuel. Global warming in the eyes of many is just a figment of the imagination but it is a fact that we are living it right now.

Just as the population increases so does the consumption of energy. Every time someone turns on a light they burn a considerable amount of energy. The means of mass production and the consumption of resources for energy started during the Industrial Revolution. When coal mines came into existence and railroads were built coal was used so much that it had lasting effects on our environment. People in the past believed that we would never run out of energy sources so they used up most of the supply of coal and after automobiles were invented, fuel; that could have benefitted the future of our country. The baby boomers of the 1950s now regret that they wasted so much of our natural resources because now our resources are scarce. According to Energy Information Association,

the United States consumed 30,000 to 80,000 btu of fossil fuels from 1950 to 2006.

We have become extremely dependent on resources outside of the country rather than exploring alternative solutions to this big problem. According to an article in the Washington Post, "long considered an abundant, reliable and relatively cheap source of energy, coal is suddenly in short supply and high demand world-wide." Because of this coal mines are blossoming all over the country in a desperate attempt to make revenue from other countries that are seeking more coal. Although coal is a good source of energy, it has been one of the worst poisons for our planet.

The Environmental Protection Agency has tightened pollution standards during the past few months not only because of the destruction of our ozone layer but for the health of all who live in this world. Although solar energy, hydrothermal, geothermal, wind are perfect antidotes for the pollution

and destruction wreaked in the quest for energy in the past, these alternative solutions are more expensive. There are many alternatives as to what we can use as sources of energy that will not harm our environment or our health, but no matter what is suggested, it is deemed either too expensive by the government. Although it is expensive other companies and services are giving a helping hand in research and making products that are environmental friendly, like Leadership in Energy and Environmental Design (LEED).

I remember attending the "Future of Energy" a seminar that was held in SAC Ballroom B in celebration of ITS month, last semester and was told that the university is planning on constructing a new building on the Stony Brook campus that will only use environmentally friendly means of energy including solar power. The building is designed to have solar panels as the roof and the plumbing will be regulated by the rain. When it rains it will flush out the waste in the bathrooms instead

of dumping it elsewhere and causing more pollution. The building will be LEED certified. Numerous LEED certified buildings have been established across the nation; many are actually on other college campuses and are sponsored by large corporations.

Those in attendance were intrigued by the idea that LEED certified buildings actually use rain as a plumbing system. How are they going to flush on a daily basis? Are they going to let the toilets fill up with waste and wait until it rains? That is what the audience thought at first but then we realized they probably have somewhere to collect it and when it rains they will flush it out to the sewage system. And the building will be equipped with solar panels which are definitely new considering that buildings run on electrical currents. But in any case, solar power emits more energy than any other source you can imagine. Do you think that this is a good idea? If so, send us a comment.

So, the next time you are bored and are logging into your Facebook account for the 10th time in a row, or just interested in finding out how you can save our human race from possibly dying out from global warming in the United States, go research! And advice for all college students, what you do now affects your future tomorrow, so the faster you act, the better your future will be.



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Fashion 101

By Charmaine Alicia Cole

Honestly people, the worst thing you could do is wear something that doesn't compliment your body. Ladies, just because it looks good on Beyoncé or Hillary Duff doesn't mean it necessarily will on you. It is not attractive to see girls wearing blouses that are too tight, with cleavage spilling all over the place, or when you're mooning the world from behind. Let's dress fashionably but sensibly. It's better to wear your size than Hollywood's size. And fellas, please, are du-rags still necessary everyday. Although, I must say the fellas are doing their thing. My compliments go out to all those who have left their baggy jeans and long tees behind and have moved on to fitted jeans and graphic tees.

Point blank: I love fashion and I love to see people embrace it, and not misuse and abuse it. Not everyone has a sense for fashion, and that is quite all right. However, it is not all right when people try to put on things that they think is in style and end up wearing it wrong. This article serves as a friendly guide for the students of Stony Brook, both male and female on the do's and don'ts of fashion. Since spring, and very soon summer, is coming, I know everyone is hype to put on the latest and hottest wear. So think a few tips are a must.

For the ladies: Please note that spring is not summer. So don't go over board and wear shorts and minis when it's still 50 degrees outside. You're going to look funny and stand out in the wrong way. To add flavor to your wardrobe, try bright colors. I love contrasting and coordinating when I dress. This may be a stretch for some people who are used to matching from head to toe. Try something different for a change. If you are afraid of colors, try a light multicolored scarf over a black shirt, with some blue skinnys and a pair of bright solid color flat shoes. Fly! That way it's not too much but you show you have a sense of style. As it gets warmer--and trust me I can't wait--make sure the minis are not pumpum shorts. Fashion is no longer fashion when it is sleazy. Also try big colored Soho bags. I've noticed some ladies with rip-off bags that are supposed to be Louis Vutton, Coach, or Gucci. I have no comment on that. If that's your think, then buy it, I guess, but also try other bags, with no name but nice patterns or solid bright colors. Also, don't be afraid to wear pumps once in a while. Go for comfortable shoes though--it's definitely not cute when ladies can't walk in heels, or when the shoes look like they are not your size.

My advice for guys is less in detail since I rarely shop with guys. But definitely try messing with bright colors -there are other colors besides black and navy blue! Express for Men and H&M has some nice shirts that are fitted or collared that compliments any average Joe--try it! Even if you're not into the fitted jeans look, make sure your jeans aren't big enough to carry my books. Not cool at all. The best thing I can say for a guy is, no matter what your style, be neat. Being sloppy is never attractive so even if you're in sweats, make sure it's clean and still has a color to it. Washed out gray is not a color!

Just have fun with clothes. Throw colors together and then tie it in with one solid item. If you're not sure, ask a friend. Heck, ask me! Never go out of your comfort zone if you are not prepared to wear it with confidence. Remember, this is the most important thing: Strut your stuff! No matter what you're wearing, never walk with your head down. And no matter what you're wearing, always wear it with a smile!



War in Iraq

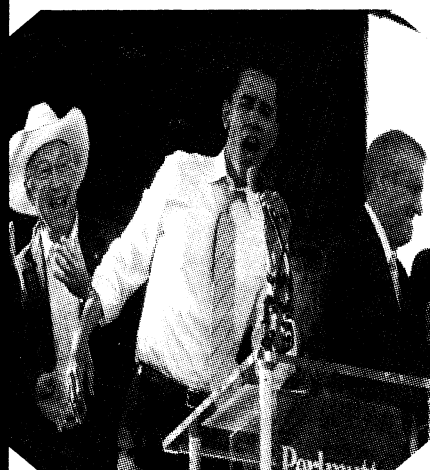
By Emilio Azukwu

The war in Iraq, as the media portrays it, started on March 30, 2003 when American troops invaded the Middle Eastern country of Iraq. The main reason for this supposed war was that the country possessed weapons of mass destruction that violated an agreement that was made with the U.S. and Iraq. Iraq just so happens to be rich in oil, has gone through a change in government, thousands of soldiers have died, and its infamous former President has been executed. Five years later, we still have not found any weapons of mass destruction and there is still conflict in the area. So we have to sit back and ask, have we really accomplished anything?

The government and the media called the invasion in Iraq a war, but I believe that a war is an armed conflict where two nations or a group of nations are fighting against each other. I think that what is taking place is an attack on the Iraqi nation due to the fact that the region is rich in oil. The government with the help of the media wants us to believe that the reason for this supposed war were the events that took place on 9/11. There are many other countries that possess weapons of mass destructions and are also harboring terrorists. Why has the United States government decided not to invest its money on an invasion of those countries?

The U.S. has been known to interfere in many disputes that take place outside of its borders. There are many problems that the U.S. needs to deal with inside of its borders! There are the problems with social security, the aftermath of Hurricane Katrina, the HIV/AIDS epidemic and the list goes on. Most of the young people in society today may not have social security to rely on when they retire and that is a big problem. It took a very long time for the government to extend relief efforts in the aftermath of Hurricane Katrina to the citizens who pay taxes in Louisiana. Also there is a growing issue with the HIV/AIDS epidemic in our country, which needs to be addressed; this is not a disease that is only affecting third world countries.

Finally I believe that the government should rethink and set new goals for its people. Many of our soldiers are supposedly fighting a war overseas that has proven to be for the most part useless. Many families are losing their loved ones in the name of a war against terrorism when many terrorists such as Timothy McVeigh are right here in our midst. We as a people need to realize that there are many problems that are taking place in society today and we need to reevaluate ourselves and take care of home before getting involved in issues from the outside. With that said, is the war in Iraq a war worth fighting?



*Remember those who came
before you
and
those yet to come*

Remember to

VOTE!

Was Ebonics Part of Your Phonics?

By Anthony Curry

When we think of the term Ebonics/Black English, we develop various negative stereotypes, pass judgments, and unsurprisingly criticize its usage among its millions of speakers. What is challenged and forgotten is the abundance of history and the possible future this dialect of American Standard English has. There are many historical opinions and ideas on how and why this speech has developed. The most credible reasoning for its development that I believe is that which incorporates the African Slave Trade and American Slavery. During this detrimental period of American history, the African slaves were separated from their families and tribes, which led to the placement of these slaves randomly across the southern states and Caribbean. Lacking the possible knowledge of each others' languages and dialects, these slaves had to form a basis of communication. As they listened intently and secretly learned the words the land/slave owners spoke (English), incorporating some of their own language/dialectics, started the creation of their own vernacular. Thus the beginnings and birth of a new dialect of English was created. This dialect of English was understood by slaves and served as a code language that was difficult to understand for the land/slave owner to understand.

Over time though, this

dialect developed like many others. It became embedded within the African American culture as a primary source of communication for generations. Its use today among African American and Caucasian southerners illustrates how functional this dialect is in today's society on a day to day basis. Various titles for this dialect have been created such as Black English Vernacular/Ebonics which has given this source of communication even more weight within American society.

As the American society has grown, increasing discrimination towards African Americans has contributed to the negative perspective of this dialect and the people that speak it. Many non-Black English speakers would suggest that this dialect is just simply improper English. They would consider this stylistic form of communication non-compliant to the rules, regulations, and usages of the American Standard English. The fact that the majority of users are of African American descent create deeper discrimination within the American society. Prominent African Americans have stated that this dialect is bringing the African American race even further down in society. They believe that this dialect is a perpetuation of a stereotype for the African American race, although debatable by other critics.

The most reputed debate of

whether this African American dialect should be accepted or not was the 1996 Oakland School Board District in Oakland, California. This issue was the result of the school board encouraging and implementing the teaching and knowledge of its teachers to learn the history, rules, regulations, and usages of Ebonics. There was a misunderstanding of this debate in that these teachers would be teaching in Ebonics and not in Standard American English which heightened the issue. This was not evidently the case. This project would be implemented in order to make students aware and comfortable with the daily language activities that may be of focus in the coursework. It would decrease the intimidation that may be received by the students from the teacher and to an extent make all of the students feel equal with each other and the teachers. Its effect would be similar to a bilingual Spanish class, with the teacher only speaking in English but realizing the difficulty the Spanish students would have in understanding what the teacher is saying. If this particular teacher was to learn the basics of Spanish, then the classroom would run with more efficiency for the students. It would no longer be a strain for teachers or students to understand each other.

Regardless of ones opinion,

we have to acknowledge the fact that this African American dialect has been around for many years and just like all languages, it may have a rough beginning. English also had a rough start with its beginnings believe it or not. Some believe that the French language contaminated English. This "contamination" has created the language that I am currently using to write this article in and what you possibly speak daily. English was looked at down upon as the language of the poor and peasants just as Ebonics is stereotyped as today. In whatever you may take from this article, make sure that you take this; Language is a precious component of every culture. From Spanish to French Creole, the use of these forms of communication is special and should in every element be appreciated and respected. Ebonics/Black English is a special characteristic within the African American culture that is although highlighted negatively due to the lack of conventionality within our society, gains the appreciation and acknowledgement of its people which is all it needs. This is what may make us unique and innovative along with the many dances, foods, works of literature and fashion.

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Two words

Two words is an emotional section in Blackworld that will make people smile, laugh, think, shed a tear, and possibly lead to anger. The concept of this section is to share your emotions about the various pictures we are going to display in each issue of Blackworld. The only limitation is that you can use merely two words to express your emotion drawn from the pictures that are presented. It may take some time, but that is the true essence of this procedure.

**What
The**

**Finally
Revenge**

**Deceiving
Confused**

**Brain
Confused**

**Incomplete
Deception**

**Just
Wrong**

**Really
Woman**



**Eww
Yuck**

**Total
Blasphemy**

**No
Comment**

**Not
Real**

**Crying
Shame**

**My
Gosh**

**Learn
Tolerance**

Thomas Beattie lives in Oregon and is married to a woman named Nancy. He's pregnant.

To our neighbors, my wife, Nancy, and I don't appear in the least unusual. To those in the quiet Oregon community where we live, we are viewed just as we are -- a happy couple deeply in love. Our desire to work hard, buy our first home, and start a family was: nothing out of the ordinary. That is, until we decided that I would carry our child.

I am transgender, legally male, and legally married to Nancy. Unlike those in same-sex marriages, domestic partnerships, or civil unions, Nancy and I are afforded the more than 1,100 federal rights of marriage. Sterilization is not a requirement for sex reassignment, so I decided to have chest reconstruction and testosterone therapy but kept my reproductive rights. Wanting to have a biological child is neither a male nor female desire, but a human desire.

<http://www.boingboing.net/2008/03/24/transgender-man-is-p.html>

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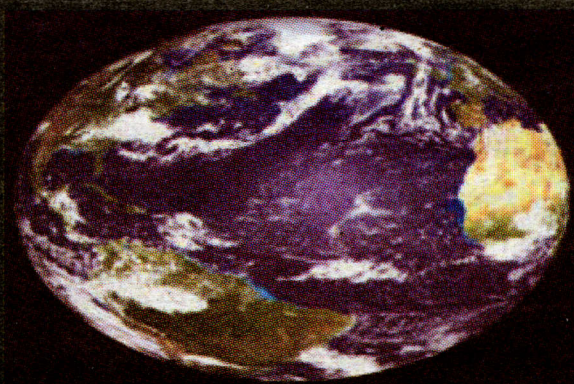
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