

BLACKWORLD

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ONE NATION

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LETTER TO THE STUDENTS

By Dr. Floris Barnett Cash

Africana Studies is thriving on Stony Brook's campus after nearly two decades. Our course enrollments and the number of majors and minors have doubled in recent years. We offer twelve to fifteen classroom courses each semester. This is remarkable in view of the small AFS faculty.

Africana Studies at Stony Brook compares favorably with AFS programs and departments at other SUNY schools. Our academic program is far above average in relationship to other Black Studies/ Afro-American Studies Departments nationwide. AFS is expanding. After an intense search last spring, we hired Dr. Nancy Fairley on a tenure track line. Dr. Fairley, a recognized scholar in Anthropology, comes to us

from the Black Studies Department of Lehman College. She has taught at the University of Cincinnati, Lincoln University and other universities.

Let me clarify some of the misconceptions surrounding Mr. Louis Rivera's absence from the Stony Brook campus. He received a contract from the University at the beginning of August. He wrote a letter requesting a contract of multiple years and an increase in salary. Rivera turned in his grades and keys at the end of the summer school term II. I asked whether this meant he had resigned. He said not exactly; he was waiting to hear from the University with regard to his letter. He did not show up for his classes. He did not call or otherwise give notification of not returning to the

University. Rivera has been an adjunct lecturer for two years in Africana Studies. He came to the campus on a full-time basis, initially, when Professor Amiri Baraka was on leave at Rutgers University. This was a temporary position; the terms to which Mr. Rivera agreed. Mr. Rivera had the most lucrative contract of any adjunct professor on the Stony Brook campus, perhaps SUNY wide. He had an annual contract and a salary that far exceeded that of any other adjunct professor on this campus. Yet, he chose to walk away on his own accord.

AFS encourages discussion, but we can not allow a personal agenda to disrupt the program and our offerings to the students. We refuse to allow our students to be exploited by an individual's

quest for his own advantages, whatever they [may] be.

The University does not hire personalities. AFS prefers scholars who will enhance our academic program. We encourage students to voice their concerns regarding Rivera, but we do not need the hindrance of constant dissension.

We insist on professors whose teaching procedures and practices are in line with the policies of the University. IT IS THE STUDENTS WHO SUFFER WHEN THIS DOES NOT HAPPEN. We insist on scholars who have an academic agenda and know how to execute it to benefit the students and the AFS program.

Hotep!

THE TRUTH HURTS

By Valerie Lochard

As often is the case when one deals with ignorance, the response to my article "Columbus Day, Why Not Hitler Day" was that of violence. Proceeding the publication of that article, an anonymous person or perhaps two different anonymous people left two vile messages on Blackworlds answering machine threatening me with bodily harm. Blackworld has been the recipient of messages such as these before. I am not fazed, nor am I surprised. Cowards have always had to resort to threats and violence. I doubt that the person or persons who left those messages has the integrity or intelligence to write a letter, or set up a meeting with me to discuss the issue. Then again when did "those people" ever have integrity? "They", have always had to hide behind WHITE sheets and ride around in the dark of night lynching, beating, and threatening people. Instead

of being sneaky and surreptitious, why didn't these cowards put their passions and prejudices aside and look up the information for themselves as the article suggested? No, that would have been the righteous thing to do. We all know that "those people" are not capable of doing the righteous thing. Maybe by doing so they would have found out the truth, and we all know how "those people" are afraid of the truth. Well I am happy to inform you that the threatening phone calls will not, I repeat, WILL NOT stop the truth from being told. I, and the other members of Blackworld will continue in our endeavors to enlighten and inform. In the words of Sista Souljah "If the truth hurts, then you shall feel pain!"

"Cowards have always had to resort to threats and violence."

TRANS(american)Formations at SUNY Stony Brook

By Dominick A. Miserandino

The TRANS (american) Formations exhibition is a unique display of art based around some of the cultural ideas that make up America. The 31 art pieces, all created by eleven women of Latino heritage, are designed to illustrate the cultural ideas of Europeans, Africans, Latin Americans and Native Americans.

Some outstanding pieces are designed by Miriam Hernandez. These introspective paintings are fascinating for the fact that illustrations of hands to represent feelings. Outstretched hands, seemingly grasping for a future, were utilized in a painting entitled Potential. In the painting Help, hands were reaching upwards, as if grasping with one's last bit of life.

The exhibition includes Martha Chaves' painting titled Self Portrait. This

painting is unique because it describes how Chaves looks in both a visual and emotional sense. There are objects in the background, each carefully chosen, to represent a different aspect of her personality. The one particularly interesting feature is Chaves' hair; it is made of her pet cat.

A few of the artists chose to display sculptures instead of the typical portrait. Maria Aliena Gonzalez is one such artist who presented six pieces, all entitled Untitled. Each of the six sculptures are small, approximately six to eight inches, similarly structured like a drum. A different feeling is represented by the alteration of the design on the "drums" surface.

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African Burial Site Discovered

By Jonelle Taylor

Bones were found in lower Manhattan during an excavation for a government building. It revealed an African-American burial site dating back to the 17th century. This burial site unveiled to all, the first and largest African community in New York, located right in the heart of Greenwich Village.

On October 13, in the fireside lounge of the Union, Amiri Baraka, one of our Africana Studies professors, discussed the history of the African-American communities and clarified some misconceptions. Contrary to popular belief, he explained that Harlem was not the first African community established in New York; it was the third settlement that the Africans fled to in order to escape the murderous actions of the poor whites. The first African community was in Greenwich Village and the second was in

the upperwest side. Neither of the three communities were ghettos, but were instead famous for their Center for the Arts. In total, all of lower Manhattan, from Wall Street to 14th street, were African settlements, therefore, there are many more burial sites in Manhattan.

The Schomburg Museum is currently doing an investigation on the newly found bones. Before it leaked out that bones were discovered they were stolen and brought to private homes and colleges. Professor Baraka acknowledges that there will be great resistance to reclaim these sites in order to restore these areas into a cultural and historical entity and a center for performing arts.

Professor Baraka explained that a Dutch ship was the first to bring male African indentured servants to New Amsterdam. After these men served their time they were freed

and they sent for their African women. But the Dutch would not allow these Africans to live with them in New Amsterdam, therefore, the Africans moved and settled south of 14th street. The Africans brought their artistic culture to these communities and developed a world renowned reputation for excellence in the arts—particularly in music and dance.

Because these Africans did not have political power to defend their territory or their artistic culture, it was forcibly removed from them by the poor whites in 1863 who did not want to go to the Civil War. These whites literally ran them out of the Village. They scorched African orphanages; they murdered almost a thousand people; and "They hung them in front of Frances Tavern until their flesh fell off their bones.", says professor Baraka.

After being driven out of the Village most

of the rich Blacks fled to Brooklyn. The others moved to the second largest settlement, the upperwest side, (the 30s, 40s and 50s) which came to be called "Hell's Kitchen". Not including concert hall music, this area became the biggest center for music in the U.S. The Blacks had transformed their artistic culture into a commercial culture by selling their food and their artistic talents. Unfortunately, once this place became popular and people were traveling miles to hear such performers as Duke Ellington and to eat African food "Somebody came and got it, just like before, and the next stop was the A train, Harlem," Baraka says.

Professor Baraka continued saying that the Blacks, especially the educated Blacks, were so conditioned to hate their own culture

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"MS. THANG"

Dear Ms. Thang,

Recently, I discovered that I contracted a venereal disease from my boyfriend. Before he and I became intimate, I tested negative to all the examines my gynecologist conducted. Now I'm worried that I might have AIDS or some other disease. What should I do?

Infected

Dear Infected,

Well the first thing you should do is go get yourself checked out. But you should have been worrying before the fact and not after. In this day and age you can't be sure of anyone or anything. That is why I stress the use of condoms. Aids takes a while to show up positive so in the meantime you'll have to use protection. Next time get to know your sex partner a little better and USE A CONDOM. Communication is key to a healthy relationship. Either protect yourself or die.

Dear Ms. Thang,

Why are men so attracted to woman with big breasts and ignore small-breasted sisters? I know that looks count, but one can be beautiful, small-breasted and still not receive attention. Guys say that they like the natural look but do small-breasted women need to get implants to receive attention?

Flat

Dear Flat,

Society puts too much emphasis on the way a women looks. I agree with you some men do give bigger-breasted women a second glance. Not all men have a fixation on the size of breast, therefore, don't mutilate your body by getting implants. Some of the substances in implants can cause severe health problems. You don't need a man who is only attracted to you because of the size of your breasts. If we were to determine our relationships based on the size of a man's penis, we would forever be single!!!!

The African Students Union

By Sean Bollers and Sherry Ann Marshall

This year, the African Students Union (ASU) embarked on a successful intake of new members. Most of the students, believe it or not, were already on campus, but didn't know how to go about joining a club or organization. As of this semester, we have successfully held a Jamboree which featured African food, music, art, and a video display of the First Annual Miss Africa Pageant. Although the food arrived a little late, the event was well attended. This gave us the opportunity to interact with other Stony Brook students and to inform them about our organization and culture.

This semester, ASU plans to enrich the Stony Brook population with community services, lectures and of course, a party. First, a canned food drive is planned to help those communities that are in need. More information will be available to the other organizations as well as students on campus about

donations for this cause.

Second, ASU plans to hold a lecture on Politics in Africa with Professor Vaughan as our guest speaker. This lecture will take place on Wednesday, November 18, 1992 in the UNITI Cultural Center. We are anxiously looking forward to a great turn out from our fellow students.

Last, but definitely not least, ASU, in conjunction with AASO, will be throwing a fat jam on December 10, 1992 in the union bi-level. It will be the last time to "shake your thang" before finals week.


ASU plans much, much more for the following semester. Currently we are searching for contestants for the Second Annual Miss Africa Pageant. If interested, please contact Dwana Farrell @ 632-4543 or Sherry Ann Marshall @ 632-2638 for further information. Talent and dedication are strongly recommended for those who are interested. Expect to hear much more about ASU's agenda in the following issues of BlackWorld.



& COCA

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THURSDAY, NOVEMBER 12, 1992 • JAVITS 109

VIDEO PRESENTATION

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**WE
ARE
ONE
NATION**

EDITORIAL

1992 is the year of the woman. This was re-emphasized by Carol Mosley Braun becoming the first Black woman elected to the US Senate. On a more personal front, another election took place right here in BlackWorld. Recently, I was elected to be editor-in-chief. I feel that with the help of the Executive Board (who are primarily women), our staff and you, the community, that BLACKWORLD will have one of its best years ever.

This past weekend, I attended an SB Student/Faculty/ Staff retreat. The theme for this weekend was "Image, Perception and Reality". The lesson I learned from this weekend is that things aren't always what they seem. To make that moral a reality, I'm

dedicated to making this paper a more responsible one.

Firstly, the editorial board and I wish to apologize to the Faculty of the Africana Studies Program, particularly Professors Cash, McAdoo and Fairley. There are, at the very least two sides to every story and we were inaccurate and unfair in the three stories we printed in the last issue dealing with the Africana Studies Program.

We, as a community have quite a tendency let ourselves hear bits and pieces of a situation and then get bent out of shape. Not only does BLACKWORLD have to be more aware of what we print and its ramifications but, you as the community have to very careful

of the things that you interpret to be "facts". Don't believe everything you hear or read. Make it an issue to educate yourself.

On another note, I would like to thank Oral Muir, Boe Ramirez and the UNITY Cultural Center staff for their willingness to assist us in the production of the paper. I would also like to acknowledge the Minority Planning Board (MPB) for their support. Last, but certainly not least, Errol A. Cockfield Jr. Your dedication and hard work did not go unnoticed. We love you.

Love, Peace and Joy,

Kym....

THIS WEEK'S LIFE IMPROVING

AXIOM

**OUR CHARACTER, BASICALLY IS
A COMPOSITE OF OUR HABITS. " SOW A
THOUGHT, REAP AN ACTION; SOW AN
ACTION, REAP A HABIT; SOW A HABIT,
REAP A CHARACTER; SOW A CHARACTER,
REAP A DESTINY."**

Taken from " The 7 Habits of Highly Effective People" by Stephen Covey

Continued from pg. 2

**BURIAL
SITE**

that they couldn't even exploit it the way other the bourgeois do. They would not sell their cultural food, like collard greens and fried chicken because they did not want to identify with it and therefore, let others exploit them and make a profit off of their own culture. According to Baraka, "if someone develops something, but they don't have the political power to maintain it they are simply just a good thing". Others will come and take it and "refine it".

If anyone is interested in finding out more information on the first African communities in America, Baraka suggests reading The Black Manhattan, by James Weldon Johnson and Africa Then and Now, by W. E. B. Dubois. Professor Baraka has also done preliminary research, which will soon be available in the Africana Studies Department for all to see.

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The winner of the first annual ALPHA PHI ALPHA oratorical contestant was Solomon Moor. The following is a complete transcript of his speech.

The System Should we be turbulent or tolerant?

Before I begin, I will like to first give thanks to Allah for creating the original people, that's you Black man and woman, in his image and after his likeness. I would also like to express thanks and appreciation to A ♣ A, for putting together a question that will allow us, the contestants, to get to the root of the subject. And if not the root, it will allow us to uncover some earth, digging in the right direction towards the root. And lastly, I would like to send a warm welcome to the judges, contestants and guests.

The System
Should we be turbulent or
tolerant? [Question mark]

Before we can even answer the question: The System Should we be turbulent or tolerant, we first must define some things, we have to give some things meaning. So we can better understand the question and choose the right option. The System. What is the System? Who is the System? And where did the System come from?

The Random House Dictionary, defines the word SYSTEM to mean—the structure of society, business, politics, etc.

It defines Turbulent to mean—violently disturbed or agitated or to cause disturbance or disorder.

It deciphers Tolerant to mean— A liberal spirit towards opinions and practices that differ from ones own or The power to endure or resist discomfort, hardship, the action of a drug, poison, etc.

Let us put it all together. We must understand and agree that the choosing of either approach, whether it be the non-violent approach—Tolerance— or the violent approach—Turbulence— is all contingent upon the System's behavior towards us. Now it's time to put the system on a scale and weigh our reality under the that system.

Brothers and Sisters, before you and I were born, our forefathers and mothers had their own communal system of governance or self-rule in what is termed Africa and lands throughout the earth. Communal systems of governance that existed thousands of years before the white man's existence.

But this reality of mastering ones own destiny would soon change because Caucasians were preparing to explore the New World. When they came to these shores, as the story goes, we were there to welcome them. They settled amongst us. And we clothed and taught them survival skills on how to adapt to a new geographical environment. After they mastered our teachings, their relationship towards us changed. They became arrogant and hostile. They wanted land to expand and they wanted us off of the land. At this point, an ideology was needed to produce this effect. The settlers, then began to generate lies to justify their land encroachments. They said we were devils, savages, jungle bunnies best suited for the wild. They said they came to give us souls—in order to reform us from a wretched life of bestiality. It was racist ideologies like these that said we had no lease nor right to property. But they did not stop there, they when as far as killing native populations of color wholesale. Where ever the white man went and found the Black, the Brown and Yellow peoples of the earth, he slaughtered them wholesale. Devilishment was their history, culture, religion, psychology, values, behavior and more concretely their system in relationship to us. I, therefore judge this system, Guilty of practicing wickedness no better known as White Supremacy. White Supremacy is nothing other than what you bourgeois intellectuals code as Institutionalized Racism, today. In fact, institutionalized racism in meaning is white. Institutionalized, separating the 'l i z and e d' gives you institutions which are those areas in society that involves people activities such as economics, education, entertainment, labor, law, politics, religion, sex and war. And 'Racism' as referring to those persons who collectively use political and economic power to oppress. And since Caucasians collectively hold the most power in America, they fulfill the true meaning of the word more than Blacks.

How do we fight such a system? With faith, truth and oneness. Let me say this, that, that non-violent approach is dead and gone. Tolerance has produced to many damn Uncle Tom's. Why should you tolerate or endure wickedness from another. I say fight with those that fight with you. That song, "We shall overcome" is dead and gone. And if

you damn Negroes and Uncle Tom's don't wake up—you too will be dead and gone. And gone with the wind.

If we are going to pick up the violent approach than sing a song that will inspire us to uproot and destroy anything that gets in our way. Sing a song of Freedom, Justice, Equality and land. In turbulence, I don't want you to think, that I'm only suggesting weapons of war alone. Use you mind, tongue and pen. Disrupt their intellectual, religious, social, political and economic circles with truth. And if we are going to eradicate the ideological fallacy of these institutions, all we need is truth. But if we are attacked, violently by the author of lies, wickedness and hypocrisy, then let the insurrection begin.

In closing, the Any Means Necessary would be to fulfill the prophecy that is written in the FBI File on Malcolm X. But first allow me to read to you what is written. It says:

Malcolm and the American State

For maximum effectiveness of the Counterintelligence Program, and to prevent wasted effort, long-range goals are being set.

1. Prevent the coalition of militant black nationalist groups. In unity there is strength; a truism that is no less valid for all its triteness. An effective coalition of black nationalist groups might be the first step toward a real "Mau" in America, the beginning of a true black revolution.

2. Prevent the rise of a "Messiah" who could unify, and electrify, the militant black nationalist movement. Malcolm X might have been such a "Messiah"; he is the martyr of the movement today. Martin Luther King, Stokely Carmichael and

Elijah Muhammad all aspire to this position. Elijah Muhammad is less of a threat because of his age. King could be a very real contender for this position should he abandon his supposed "obedience" to "white, liberal doctrines" (nonviolence) and embrace black nationalism.

— F B I
m e m o r a n d u m ,
March 4, 1968

To fulfill this prophecy, we must insure the coalition of Militant Black Nationalist groups. In unity and strength, we must organize an effective coalition of Black Nationalist groups to bring about a first real "Mau" in America, the beginning of a true Black revolution.

This will create the condition right for the rise of a "Messiah" who will unify and electrify the Militant Black Nationalist movement. After this there will be no more turbulence, you will have to redefine that term, there will be nothing other than a true Black Revolution: An action that is bloody... based on land, knows no compromise, overturns, uproots and destroys what ever gets in its way. Thank you.

QUOTE

"How do we fight such a system? With faith, truth and oneness... Use you mind, tongue and pen... Disrupt their intellectual, religious, social, political and economic circles with truth. And if we are going to eradicate the ideological fallacy of these institutions, all we need is truth. But if we are attacked, violently by the author of lies, wickedness and hypocrisy, then let the insurrection begin...."

A NEED FOR COMMUNICATION

By Dominick A. Miserandino

In the October 22nd issue of BlackWorld, we printed a letter from Chaka Phaire, a student who attended the AFS 410 course taught by Professor McAdoo. In this letter, Mr. Phaire expressed negative feelings about his treatment in the class and his subsequent dismissal from the class. This article's purpose is to print the results of an interview with the other side's point of view, Professor McAdoo and Dr. Cash, the AFS department chairperson to hopefully reach a state of unity between the two groups.

To begin with, let us clarify the situation that occurred on September 14th, 1992 between Professor McAdoo and Mr. Chaka Phaire. In his letter, Mr. Phaire stated that he was registered for the class, and upon arriving in class on September 14th, after missing the class the week earlier, Professor McAdoo was said to be verbally aggressive and informed him he was deregistered and subsequently, he had to leave. To further add to Mr. Phaire's anger, he had stated that immediately after leaving, Professor McAdoo signed in three young ladies because they had more "fire in their eyes" than he (Chaka) had in his.

In an interview with Professor McAdoo and Dr. Cash earlier this week, there were apparently some major differences. In Mr. Phaire's letter, he stated that the class met once a week, and used that argument to lessen the impact of

missing one class out of two. According to Professor McAdoo, the class has lecture once a week, but in addition to that, it contains approximately 2 to 3 hours of lab work per week, which Mr. Phaire never attended.

Mr. Phaire also felt that his dismissal (without his notice) was based primarily on his lack of motivation, or "fire in his eyes". According to Professor McAdoo, his class has a prerequisite of obtaining the teacher's permission, which Mr. Phaire never did. However, according to Professor McAdoo, the three young ladies which were referred to in one of the above mentioned paragraphs, arrived at class earlier and spoke to Professor McAdoo. In accordance to this interview, Professor McAdoo granted the young ladies permission to attend the class.

According to Professor McAdoo, the lack of attendance to the labs as well as to the class was a major consideration in determining whether or not Mr. Phaire deserved the teacher's permission. Professor McAdoo stated that the young ladies approached him first for permission and then proceeded to register. In reference to the letter and the conversation with Professor McAdoo, Mr. Phaire failed to do that.

To directly quote from Professor McAdoo, "he [Mr. Phaire] did not contact me for three weeks, he did not pick up the course material for three weeks, he did not

attend lab for three weeks and he did not call." Dr. Cash added that a phone call is the responsibility of the student.

In addition, regards to attendance, Professor McAdoo stated, "This course is designed so that it meets, in effect, every day... they have ongoing projects and work that began at the very first day of the semester in the lab and continue throughout the entire semester." Regarding the deregistration, professor McAdoo said that he followed standard University procedures. Professor McAdoo further stated that Phaire was not the only student who was deregistered from his class.

In the last issue, which needs to be confronted, was a statement by Mr. Phaire in his letter, "...when I confronted this Professor, I was met with a callous, arrogant ego which should not come from a Black Professor to his humble, eager Black student. Black students should not have to go through these attitudes." In a response to this statement, Professor McAdoo stated, "...I think it is counter-productive and wrong for any Black student to come to a Professor, who happens to be Black, and disagree with him when White students go to White Professors and get favors that a White Professor will not give to a Black student... they can not on the one hand argue that favoritism by a White professor to White students is illegal and then argue for

favoritism by a Black professor for Black students." "We, the Africana Studies Program, are not just here to teach one group. We are not just here to show favoritism to one group. We ask for the same educational performance from all of our students, and we grade them all alike based on the objectives that are stated in our syllabus. And this is our principle. If someone wishes unity on that principle I am quite willing and, in fact, that is my job... don't ask me to show favoritism for one group which only injures that group."

Many students have problems with their Professor and at times, their emotions and their anger get the best of them. To further quote Mr. Phaire, "This could have been handled by him taking me aside and rectifying the situation privately." Mr. Phaire's solution is more than correct. In most of life's events, however, it sometimes does not matter who is wrong or right, but how it is resolved and what comes of the situation. One can play the role of mediator between Mr. Phaire and Professor McAdoo through this article, however, it would be more effective to have both parties come together to speak. If any student has a problem with his/her Professor, it is much more constructive to confront the Professor directly rather than take matters into your own hands.

Prepare for the worst!

Remember, Rebuild and Arise!

The African American Students Organization invites you to participate in our daily functions. The fundamental objectives of the African American Students Organization (A.A.S.O.) are to aid and procure a healthy environment for the educational and cultural growth of African American students on a predominantly white college campus. This task is viewed in three specific manners:

1. Educational enhancement- this includes social, economic and political issues concerning the African-American community and the African Diaspora.
2. Cultural enrichment- which is defined in terms of maintenance of traditional and contemporary customs, such as Black History Month, Kwanzaa and Black Solidarity Day (365 days a year).
3. Network building- which will establish a workable relationship with Black affiliated organizations and others. At this time, we extend an open invitation to establish a working relationship among other organizations.

In an effort to act in accordance

with the proposed aims of A.A.S.O., we intend to implement the following:

- A. Study sessions will be conducted. These study sessions will consist of group discussions, in which, themes relating to the Black experience will be discussed. The aim of the study sessions is to raise the level of political consciousness and Black awareness of the student body. The first study session will be this Saturday, November 7, 1992, at the UNITI Cultural Center. The time of the study session will be announced.
- B. Films which reflect the Black experience, as well as promote a general awareness of the African Diaspora, will also be shown on a periodic basis.
- C. Periodic articles, some of which will consist of excerpts from sources of information that reflect the proposed aims of A.A.S.O., will be submitted.

For those interested in taking part in the African-American Students Organization, general meetings are held Wednesday nights at 9:35 p.m., at the UNITI Cultural Center. All are welcome to attend general meetings held by

A.A.S.O.. For more information concerning the objectives and activities which are to be taken, please contact the following people:

President: Keith Saunders 632-1277
Public Relations:
Nicole Highbaugh 632-2810

Remember, Rebuild and Arise

African American Students
Organization

Respect
The
Black Man
and
Honor
The
Black Woman
ALWAYS

**BLACKWORLD
MEETS EVERY
TUESDAY
AT 9 PM IN
STUDENT
UNION
ROOM 071
ATTENTION
WE NEED
REPORTERS,
PHOTOGRAPHERS,
AND LAYOUT
PERSONNEL
COME TO OUR
NEXT MEETING
OR CALL
632-6452**

C.S.O. FASHION SHOW & DANCE 1992 - HOT THIS YEAR!!

By Simone Cambridge

Stony Brook massive, rude boys and rude gals, big up uno self. Once again, the Caribbean Students Organization (C.S.O.) came out, hmm...I don't even know what to say, anyway, in their Annual Fashion Show and dance, which was staged on Saturday, October 24, 1992 in the Union Auditorium. If you missed it, "is yo' own fault!"

After weeks of hard work and constant rehearsals, all guns were fired and ready to go. The models were nervous, palms were sweating, make-up was disappearing and clothes were missing. The show opened with an exciting act called "Jungle Love" with Mary J. (Mary Mary) in the background. From the word GO, the crowd went wild—women were screaming, men were sweating and everybody was HOT!!! You know, Mark (the sexiest M.C. around), well, he along with Martine, had to cool the audience down, but unfortunately couldn't get the JOKES!

The show continued with male and female vocalists and a poem reading - do you remember 'Sugar Thighs'? It also featured other portraits namely, From Africa to the Caribbean, All Fruits Ripe, Everyday People, Hot Sex and Midnite Rendezvous. I know that from the ladies' point of view, the best one was Hot Sex. Unfortunately, our Island men had no clothes, but that didn't stop the show. They treated the audience to a topless scene - let me tell you, I'm still hoarse from that one. It also featured two young ladies from C.I. who performed an acappella, (daughters can sing, yes!) Anderson was featured as well, with his behind-the-curtain Jodeci act, playing shy—just imagine Anderson being shy. The little man Gregory, also from C.I., took over with his rendition of "When I see you smile"—look out Pinchers!

Well, all fanciness put aside, we moved over to the "SCYANDALUS" Bi-level. Smooth-C, we own yardy, was rocking the house. The jam didn't get going until about 11 p.m. and went until 2 a.m.. Well, let me tell you, that was the longest three hours I ever spent in a party. Meh waist couldn't wine no more—Ah had too much dollar, meh feet said "ease off", I couldn't remember bogle, and forget 'bout the hair, that drop long time! The house was packed to capacity—I felt sorry for the people who couldn't get in, but I have one for you all, "Oh lard, yo' miss ah good ting!"

Finally, thank yous must be extended to the models and participants: Malika, Erica, Sabine, Marjorie, Danielle, Njozi, Hanna, Rhonda, Sausarae, Crystal, Gillann, Tamara, Denise, Sue Ann, Wendy, Lakesha, Ernest, David, Emmanuel, Terrence, Kenneth, Wayne, Courtney, Glendon, Larry, Joe de Jesus and Sajo. Also, to Pants Place and Ms. Mildred Forde a heart-filled show of gratitude.

To the hard working members of the Executive Board, a big big-up! Thank you to the ladies who worked on the decorations, and all others who helped to make the event, the success that it was. Finally, to all those who took the time out to support us, our warmest thanks to you and we hope you will continue to patronize.

OUR BLACK HISTORY MONTH MUST BE UNCOMPROMISING!

PUBLIC INFORMATION

The Southern African Association of Independent Schools (SAAIS) is coordinating the placement of recent or soon-to-be graduates of U.S. universities in internships at its member schools. The SAAIS is an association of over 50 non-racial, anti-racist schools located throughout southern Africa and committed to the creation of a just and democratic society.

SAAIS member schools range from a remedial program for homeless boys and a "farm school" providing basic education for the children of a rural community to high schools throughout the region preparing students for university entrance, in Namibia, Botswana, Lesotho, and Swaziland- as well as in rural communities, townships, suburbs, and cities in South Africa itself. Some schools are situated on impressive campuses, while others struggle to keep any permanent home at all, sometimes finding themselves temporary residents of warehouses or converted office blocks. Despite attempts to fulfill a multitude of needs and serve varied constituencies, SAAIS schools are united by their commitment to non-racialism and to the creation of a more appropriate educational dispensation and a more just society.

One of the pillars of apartheid has always been the racial division of education: the provision of separate, and unequal, education for each of the country's "racial groups". As a result, the majority of South Africans receive an education that is inadequate and inferior, if they receive any education at all. The architects of apartheid understood that this unequal dispensation was essential to ensuring their privileged position. Likewise, those committed to the creation of a new South Africa understand that it is essential to redress this systemic inequity. The schools of the SAAIS are therefore dedicated to and united by the desire to provide all South Africans, regardless of race, with a quality education. Members of the Association are committed to a policy of non-discrimination in admission of students and appointment of staff, and are further committed to providing a high standard of education, often offering compensatory programs for students who have been disadvantaged through exposure to racially and ethnically segregated schools and school systems.

The SAAIS invites applications from recent university graduates and from students who will have obtained their Bachelor's degree by July of 1993. A sophisticated understanding of southern African political and social realities would be helpful but is not necessary; rather, applicants should have a commitment to working for social change and, more importantly, the desire and ability to work in a school environment.

Internships will begin in the summer of 1993 and will last one year. Host schools will provide room and board and a modest stipend to cover the costs of living. Duties of interns will vary from school to school, but will likely include teaching and/or tutoring, student supervision, and the supervision of extracurricular activities.

Any interested student should send a curriculum vitae, a copy of his or her undergraduate transcript and a brief personal statement to:

SAAIS Internship
c/o MARK Zielinski
239 Seventh Street, Apt. 2
Jersey City, NJ 07302

Deadline is December 10, 1992. Interviews of potential interns will take place in New York during January 1993. The choice of interns will be made by the schools themselves.

For further information, please contact Mr. Zielinski at (201) 216-9873 or Mr.

KYM'S KORNER

Some women feel that men are dogs. (Sorry, guys.) I have had some experiences where I would have to agree with them. (Here is my humorous theory). All of them start off as puppies. Small ones, big ones, from poodles to Dobermans. The small ones are the sweethearts, your best friends, the one that you would confide in no matter what. The Dobermans are the ones who are dogs and readily admit it.

My story begins with small puppies. These are the types of guys who you know will make a good husband because of how reliable and dependable they are. These are the guys that you can call at 3 a.m. crying about how some other brother wrecked your life etc.... You love them to death because of how sweet they are but you never give them the time of day in the romance department. This could

be because of a couple of things: 1) you value your friendship so much that you wouldn't want to jeopardize the situation by becoming involved, 2) as a boyfriend they would be wack, or 3) they just completely lack the passion and the raw animal magnetism. There aren't that many in existence so don't feel bad for them.

The real essence of this article comes from my experience with the dogs that are in the major leagues. One time I was kickin' it with this guy, (just getting to know each other and all that) and about a month or so goes by... and I'm just wandering around his apartment and happen to find a card with his name and some woman's name in a heart, and the date was recent!! I was like, "What the HELL is this all about?" he said, "Oh, I have a girlfriend. I forgot to tell you because she goes to Hampton University."

My reaction at first was, "Damn, am I all that? to be able to make you forget the complete existence of another human being?" (I almost started to sweat myself.) Then, I was like "What do you mean you forgot? What you mean is, "Oh, I was trying to be shady and I got busted!" Plain and simple. Then, he had the nerve to ask me if we were going to get together! Do I look like a second round draft pick to you? No! I really didn't think so. Most men just need a CAT scan to check for brain damage because it seems as though some severe memory loss is occurring.

Would you believe that another brother I was dating for about 3 or 4 months FORGOT that he had an eight year old daughter? I wouldn't have even found that out if I hadn't been just strolling around his apartment looking at things (again). I came upon this picture of a

really, really pale little girl in a frame and I said, "Why do you still have the factory picture in the frame?" He was just like "That's my daughter." I just can't take too much more of this. If I sat still when I went out then, I would never find out anything.

What is wrong with you guys? (Yes, answers to this question can be dropped off either in our office or in our Polity mailbox.) Why can't you just be straight with us? Personally, I can take hearing the truth vs. a lie any day. Why do you feel the need to try and kick it to me, my girl that lives downstairs from me, while still having a girlfriend which lives in the building next to ours? Why must you walk through the Union advertising the fact that we were together? Why must

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THIS WAY FOR BLACK EMPOWERMENT

That Which the Black Community Hath Joined Together, Let No One Put Asunder...

SPECIAL TO BLACKWORLD FROM LENORA FULANI

The Reverend Al Sharpton recently wrote me an "open letter" which I would like to share with you. "In the course of political seasons, distortions and outright lies become more the rule than the exception," he explains. "Much has been said during this season of my relationship to you and NAP [New Alliance Party]. I thought I'd write this open letter to you to give clarity."

Reverend Sharpton felt called upon to write this unusual letter in response to an intense campaign by the media in New York City to drive a wedge between us. Why do the powers-that-be want to break us up? Because together Al Sharpton and I, each in our own ways, are reaching out to the Black and Latino poor—the one-third of the city's population which doesn't vote—and giving them a reason to participate in the political process. And those who rule New York (and America) are scared stiff.

Even more dangerous, from their point of view, is the fact that I am forging a link between Reverend Sharpton, a Black nationalist with deep roots in the working class Black community, and leaders of the independent political movement who emerged as major players in the very extraordinary "political season" we have just come through.

"I've come to know you, Dr. Fulani, through the years as a clear eloquent, sincere and courageous Black woman. You have the respect and admiration of many in our community and you've earned it. No question, you're an important political leader in our community. Though you and I don't always agree or choose the same route all the time, I cherish our relationship and will not be intimidated into changing it. We must fight in whatever styles or methods we choose, but the goal must be true independent empowerment of our people. I thank you for your consistent support. I helped make history this year; now we must continue the struggle," Reverend Sharpton concluded. "Mass media and rumors didn't put us together—we must not let them tear us apart."

From the first moment that Reverend Sharpton and I met, more than ten years ago, our relationship was based on a very deep commitment to the Black community.

We marched together when there were only two people behind us—because the struggle called for us to march. Later, when there were two thousand people behind us, we continued to march because the struggle still called for us to march.

In 1988 I led 300 women of color through the streets of Poughkeepsie in upstate New York to support Tawana Brawley and her advisor, Reverend Sharpton and attorney Alton Maddox. Together Rev and I marched in Bensonhurst for Yusef Hawkins, in Los Angeles for Rodney King, and in Teaneck, New Jersey for Phillip Pannell, Jr.

Reverend Sharpton came to New Hampshire in February of this year during the primary to join me in informing the national press that Bill Clinton would be welcome in New York's Black community. Our statement was always that wherever the Black community needed us to be—we would be there.

As our respective strength and renown have grown, so too have the attacks on us, individually and together. During the course of his run for the U.S. Senate in the Democratic Party primary, and my independent run for the presidency, reporters of every political stripe—white, Black, Puerto Rican—went out of their way to foment divisions between us. Reverend Sharpton was urged to denounce me as the brainwashed puppet of a white guru. I was urged to repudiate him for having sold out the Black Agenda.

Neither of us fell for it. Indeed, while we have always acknowledged and respected that we have different tactics and strategies, our coalition has only been strengthened by the efforts to undermine it.

It is well known in our community that the powers-that-be want to destroy alliances among independent Black leaders. The still-pending indictment against Reverend Sharpton (masterminded by the Attorney General of New York State, Bob Abrams, who won the Democratic nomination for the Senate) and the FBI's ongoing disinformation campaign against me form the sinister backdrop against which the attempts to disrupt our relationship have taken place.

AFRAKANS AND RACISM

By Tehutu Ramesut

Do you feel that some Afrakans are racist, prejudice and/or discriminate against you? Lately this has been the utterance of many people. Racism, prejudice, and discrimination are three distinctly different social terms that have been used out of context by many people.

Erich Goode, author of Sociology c 1984, defines racism as "The idea that certain races are inherently inferior or superior. Prejudice is a preconceived unfavorable opinion against members of racial, ethnic, religious, or national groups. Discrimination and prejudice overlap but are nonetheless distinct. Prejudice is an attitude toward a racial or ethnic minority. Discrimination is a kind of behavior."

The reason I feel the need to address this issue is because lately I have had to explain to people that Afrakans can not be racist. The Afrakans whom I have explained this to understood, but the Europeans refused to see the logic.

Caucasians have been socialized to see themselves in the highest of esteem, and to have "civilized the world". They tend to sink into a sea of denial which fosters a great deal of guilt when they are confronted with the truth of their role in world history. They would also try to equivocate historical wrong doings: Blacks have no one to blame but

themselves for slavery. Their kings sold slaves to the Caucasian slave traders. Truth becomes an even bigger problem for the Caucasian psyche.

According to Frances Cress Welsing M.D., author of The Cress Theory of Color-Confrontation and Racism (White Supremacy) "...in the majority of instances any neurotic drive for superiority and supremacy is usually an inadequacy found upon a deep and pervading sense of inadequacy and inferiority." Historically, Caucasians have been oppressing people of color due to their own sense of numeric inadequacy and color deficiency.

Is it not true that the Caucasian population is the smallest of the 3 major racial populations (Afracioid, Mongoloid and Caucasoid)? Is it not true that at the first sight of warm sunshine, Caucasians rip off their clothing in an effort to achieve that honey brown complexion, in spite of the latest medical information about the rise of Melinoma, a skin cancer in their populations. These are not negative statements, they are observable facts.

Neeley Fuller, author of Textbook for Victims of White Supremacy observed that "...contrary to most present thinking, there is only one functional racism in the known universe and that is white supremacy." He goes further to say "Racism is not merely a pattern of

individual and/or institutional practice, but is indeed a universally operating 'system' of white supremacy, rule and domination in which the effective majority of the world's white people participate."

With this in mind, how can any Afrakan or person of color be racist? It is not possible. They may discriminate or have prejudiced feelings but they can not be racist. They are simply pawns in a larger socio-economic struggle with Caucasian world domination at its base.

How do we overcome this dilemma? Simply by telling the truth. Just tell the truth of how Thales, Plato, Aristotle, Pythagorus, Hypocrites, Herodotus and many of the so-called Greek philosophers studied for many years in Afraka at the Khmtic Educational Centers. They learned what Black Afrakans taught them, and had known for centuries. Read Stolen Legacy, by George G.M. James and Black Athena, by Martin Bernal.

Just tell the truth of how Christianity, Judaism and Islam all come out of an Afrakan spiritual base (AfraKhmtic Theology in particular), which was manipulated and "reintroduced" to Afrakans as new religions; all claiming to be the real thing. Pope John Paul II bows down to the Black Madonna and Child in Czestochova, Poland, his birth place, and shows his

respect. Ast suckling Heru of the Khmtic (ancient Egyptian) Theosophy is the oldest Madonna and Child concept. Read Abu Simbel to Ghiza, by Dr. Yosef Ben Jochannan, Ancient Egypt, Light of the World, by Gerald Massey. See the February 2, 1982 edition of Jet Magazine and The Ancient Black Christians, by Fr. Martin de Porres Walsh, O.P. .

The Ten Commandments come from the 42 Oracles of Maat--the Declaration of Innocence. Read the Pert M Hru—Papyrus of Anui, commonly called the Egyptian Book of the Dead, translated by W.E. Budge.

The pyramids, along with colossal Afrakan heads and skeletal remains have been excavated from all three regions of this western hemisphere, proving that Afrakans came to this region first as skilled seamen and traders, not slaves. They Came before Columbus, by Ivan Van Sertima.

Just tell the truth that before, during and far after slavery Afrakans were brilliant inventors: Elijah McCoy invented the automatic lubrication for steam engines, coining the phrase, "The Real McCoy", Garret Morgan made the first traffic light and smoke inhalator mask.

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ANGST AND INJUSTICE

20 Years Since Our Retreat

By Peneil Joseph

An analysis of causes that led to the death of the Black Power movement & signified the end of a *cultural* revolution, and the start of a new one.

Consider for a moment, the plight of the dispossessed. Not simply those who exist within the borders of the United States, but those that live across the various borders that often limit our perspective, simply because *we* are here, and *they* are there. With a virulent racism still in existence at a world wide level, as well as inside of America, one would be well served to analyze this problem from a *global* perspective. In trying to decipher the many mysteries that are inherent in debates over race, state, and nation, it is imperative that a focal point be found, used as a basis for discussion, and expanded upon. The question is, where do we start?

Let's begin by looking at the year 1972. With the defeat of George McGovern, this marked the death of the liberal white establishment (with apologies to Governor Brown), and also coincided with the end of the Black Power movement. The emergence and downward spirals of both phenomena's fed off of one another, and 1972 was a signifier of the dissipation of both movements. As I am writing this in present day America, October 1992, this era is being recalled and interpreted by some, as a revolutionary period whose impetus was crushed by the white establishment. Now the purpose of this discourse is not to discount the validity and truth that is contained in this somewhat one-sided perspective, any historian who examines this turbulent era must acknowledge and understand the important, albeit sinister hand that American xenophobia had in squelching the Black Power movement. Concurrently the role that law enforcement, FBI, government, and media, had in defaming, instigating, lying, and physically harming revolutionaries in black ink, with corrupt politicians, and bullets-always bullets, can never be discounted. The ideas that I will examine are the roots that created dissension within that movement, the flaws that were inherent within the ideology of black American revolutionaries of the late 1960s and early 1970s, and how that revolutionary philosophy was tainted due to America's misplaced sense of nationalism.

To begin with, we must look back into the past, before the United States in its present state existed, and examine European ethnocentrism. As soon as Europeans (for our purposes only the British and French will serve as examples) came across new cultures amidst their voyages of *discovery*, their rabid ethnocentrism quickly came to head. When British Captain John Cook landed in Tahiti, the captain along with his crew could not

help but try and fit the native Tahitians within the discomfiting paradigm of modern day European culture. Instead of absorbing and relating to an alien culture, this group of unskilled ethnographers could not culturally identify with the Tahitians. This cultural elitism came to surface not only in respects to racial otherness, but encompassed women as well. This is why blacks and women were, and continue for the most part, to be excluded from participation in government. This fear of effeminization of government superseded all other concerns, in respects to representation for these respective groups. Occurring almost simultaneously with the happenings in Britain, France's fear of effeminacy in government was pervasive enough to have some of the leading thinkers of the Enlightenment disavow the intelligence of the *weaker* sex, although they directly profited from the advent of salons, and the pivotal role that women played in that construct, and therefore their own intellectual endeavors.

All of these examples serve the purpose of illustrating the concept of effeminacy, that blacks are *inclusive* within this concept, and the cultural ethnocentrism that was beginning to transform a hemisphere. Europeans set up an anti-human yardstick that measured and defined humanism, nativism, primitivism, and cultural identity, often defended because of its supposed rootedness in nationalism, while in reality a cleverly concocted construct for racism. Europe's lack of cultural identification for other cultures, coupled with the many *new* lands and people that were conquered, set up European culture as an example for the rest of the world, and soon all others would have to imitate, in order to be heard. Olaudah Equiano, author of the first slave narrative, did just that. Notwithstanding the fact that this man was a self-serving capitalist/mercantilist, this narrative was written to enable the British to better relate to this African born ex-slave. If as Henry Louis Gates Jr. claims black literature is only 300 years old, and was written to show whites how human slaves were, it would be easier to understand and assess Equiano's narrative. I disagree with this assumption however, black literature was written so as to allow the oppressor to identify with those who were being oppressed. Stating it as Gates does leads to thinking that blacks, not unlike pets, had and continue to possess an incessant need to please white masters/white readers, white critics, and white intellectuals. The language that black literature is written in has more to do with survival, than a wish to display African humanistic tendencies.

Although European xenophobia perceived other races as cultural threats,

the Africans skin color became a signifier, something which was impossible to overcome, unlike the rewards of assimilation that were eventually-not willingly given to immigrants, Catholics, Jews, and to an extant- white women, an amalgam who are now simply referred to as Americans. This country was founded on several precepts, fear of effeminization of government, perception of alien cultures as threats, and inherent ethnocentrism that did not enable explorers to culturally identify with aspects of otherness, a nation founded on, and rooted in, xenophobia. Under the pretext of cultural nationalism, this pervasive racism was still in existence in Great Britain centuries later when black immigrants from the former British commonwealths were discriminated against on the pretext of British based nationalism. Racial and national ideologies are concepts that are closely related, I would argue that feelings of nationalism are derived from racism against perceived cultural threats. In both Britain and the United States, nationalism has been used as a support for, and in explanation of, racist foreign and domestic policy.

All of which leads us back to where we started, America, viewing our own parameters with a more global perception of race, nation, and ethnocentrism. The concepts of effeminacy within government, and perception of racial *others* as cultural threats, is a pervasive one. Blacks are as influenced by the actions and predilections of America's forefathers as any other group within this society, arguably more so, since unlike 20th century Britain, America's cultural threats were living and existing in its borders all along. 500 years since the arrival of Christopher Columbus, and the beginning of our subsequent affliction, it would be naive of blacks, having been surrounded by foreign books, arts, and culture, not to believe that we are fully and well versed in the language of the oppressor. This is not to say that black culture has been completely ghettoized and is devoid of its roots, but to acknowledge the pervasive influences that a conquered people have encountered, and in part, succumbed to.

Black leaders within the era of protest in the late 1960s and early 1970s read the works of Mao and Marx as well as European authors. But where in these men's works is their any mention of racial otherness or of women? The leadership within this movement, like many others that have existed before and after, were affected by the fear of effeminization that American government was built on. This is not to say that these groups were guilty of the same governmental and *American* racism that had been perpetuated upon them. Racism should always be equated

with power, and these groups lacked this key ingredient. The black power movement was patterned after the same patriarchal philosophy that this country was built on, an integral part of which, equated women and blacks in government as signifiers of weakness. The problem in revolution comes in trying to prevent the ideological concepts on which that revolution is founded upon, from to closely resembling the very power structure it wishes to replace. Having lived in the United States it can be argued that no matter what level of radicalism one possesses, ideas that have shaped one due to birthplace, nationalism, and education, can never be completely shattered. At the nadir of this concept, is that new ideas found or formulated, are based on the same ones that set up racist standards for inclusion and exclusion of different cultural groups within government and society. What must be explained, then, is why are blacks an anomaly in respects to inclusion within the American dream? The answer is that blacks are not the only ones who have been excluded, but occupy the last remaining sphere of cultural separation in the form of their skin color. Of course this revelation becomes trivial, because in reality, there is no American dream. America's biggest fault lies in its advocacy of abstract democratic ideals, countered by its failure to act upon these very ideas that we hold at the very core of this supposed democracy. One of the greatest ironies of our time is the celebration of Martin Luther King's birthday as a national holiday. All except the state of Arizona are lying to themselves. Arizona is being true to natural American hegemony, by not celebrating Dr. King's birthday. King, a cultural threat while alive, has been served up as a black icon, over time becoming a dupe consistently mentioned by political prevaricators as fulfillment of the American dream, in hopes of placating black youth and stifling the birth of a *new* militancy within the ranks of young blacks in the country.

Paul Gilroy, author of *There Ain't No Black In The Union Jack*, speaks of a new racism that is concerned with mechanisms of inclusion and exclusion. From which, I will illustrate the cultural nationalism that has been inherent in this country from its outset. Nationalism with all its exclusions, not readily apparent, becomes the pretext for American exclusion of racial otherness.

America was founded by elitists who used nationalism as way of excluding those who did not fit within the homogeneous culture that they had envisioned for themselves and their country. Prospects for inclusion within

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VIEWPOINTS:

Who's Decision Is It?

By Carmen Mendez

The abortion decision will be coming up for review in November. The Supreme Court will be making a decision on whether a bortion should be kept legal or be make illegal. There have been a lot of demonstrations on the controversy of abortion. Most of us have seen, heard, or read about the strong feelings demonstred by Pro-lifers and Pro-choicers. Abortion is a sensitive issue in itself; it is a personal and serious decision. But who's decision is it?

Pro-lifers believe abortion should be made illegal, with the exception of felonious pregnancy (rape) or the endangerment of the physical or mental health of the mother or child. They feel that human beings, from the time they are conceived, have a right to life. That right should be stronger than the woman's decision to abort. It is immoral to stop the developing process of life. To Pro-lifers, this is to kill someone, a person, a human being, an unborn child. Where can you

anesthesia being applied. After it's legalization some women began using this procedure as a form of birth control. They would have as many abortions as they wanted. There were no restrictions on the number of abortions a woman should have. Nor was it an issue whether or not the woman was eligible to have one. This system has not changed much, a woman can have a legal abortion without giving reasons for her doing so.

We have to be aware of the fact

that the abortion decision is going to be made for us. It may no longer be a question of who feels they need to get an abortion, but a question of who is eligible for one. Who's right is it? Will the Supreme Court actually make abortion illegal? Are we as individuals going to continue to make our own decision on the matter? These questions will finally be answered for us next month by the Supreme Court.

AN EDUCATED CHOICE

By Valerie Lochar

After attending the pro-choice rally in the Fireside lounge in Monday November 2nd, I was moved. I was moved because of the warmth and compassion generated by the speakers as well as the other participants. I did not get the feeling that these were people looking down at me, telling me what I had to do with the wrath of God behind them. I have always been pro-choice and I am so because I have been offered the opportunity to make an educated choice.

I happened to stop by the pro-life table in the Union last month and I was appalled. I believe in the right to free speech and I believe that everybody is

entitled to their own opinion, but I do not believe in the right to coerce people into seeing things your way through distortion of facts and misrepresentation. In addition to showing a graphic movie whose origin is unknown, they hand out pamphlets and flyers with pictures of fetuses (supposedly at 2 or 3 months old). The only problem with this is that when these pictures of fetuses (at 2 and 3 months old) are compared with those in medical books also 2 or 3 months old there are major discrepancies. There are some pictures that show fetuses as old as 6 or 7 months being portrayed as 2 or 3 months to give the perception that fully grown babies are

being slaughtered. This is just not the case. Legalized abortion was implemented just to stop this kind of thing from happening.

The public is not stupid and should not be treated like it is. We have the right to be informed of the facts, not the fallacies or somebody's manipulated version of them. Only then can we make an educated choice.

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ON THIS DAY IN AFRIKAN HISTORY...

N O V E M B E R 1 9 9 2

<p>9</p> <p>Benjamin Banneker, inventor, architect and mathematician was born in 1731.</p>	<p>10</p> <p>In 1951, Hosea Richardson became the first Black jockey to ride in Florida.</p>	<p>11</p> <p>Angola Political Independence Day, 1975.</p> <p>Nat Turner, African Freedom Fighter, was hanged in 1831.</p>	<p>12</p> <p>Reactionary government of Mauritania yielded to worker/student strike in 1967.</p>	<p>13</p> <p>In 1839 the first anti-slavery political party (Liberty Party) was organized.</p>	<p>14</p> <p>Booker T. Washington dies in 1915.</p>	<p>15</p> <p>1884 Berlin Conference of European countries and U.S. balkanized Africa.</p> <p>Granville Woods patented system for sending messages between moving trains in 1887.</p>
<p>16</p> <p>W.C. Handy, "Father of the Blues," was born in 1873.</p> <p>Racist police killed two students at Southern University in 1972.</p>	<p>17</p> <p>Afrikan General Henrique Diaz won major battle in Brazil against the Dutch in 1636.</p>	<p>18</p> <p>Forty striking Coal Miners were killed by violent British colonial police in Nigeria in 1949.</p>	<p>19</p> <p>Progressive leader Modibo Keita was overthrown in Mali in 1968.</p>	<p>20</p> <p>Afrikans in New York organize an anti-kidnapping defense committee in 1873.</p>	<p>21</p> <p>Chinua Achebe, Afrikan novelist, born in 1930.</p>	<p>22</p> <p>Guinean masses repulsed imperialist aggression in 1970.</p> <p>ZANU launched guerrilla war in 1972.</p> <p>J. Love invented the pencil sharpener in 1897.</p>

Voices Of Our People

BY: CONRAD M. GARDNER

mulatto is my name

*i am just another destruction
for the black community.
i cause confusion, hatred,
and sometimes envy.*

i often wonder myself where do i belong.

*i am pale in the winter;
and yellow in the summer.
yet my soul is more African than these
bourgeois, middle class, uppity Negros.
my nose may not be as wide;
and my hair may not be as brittle;
yet my soul has so much rhythm,
that every time my heart beats,
you can hear the sounds of the bongos,
and the blues of Billie Holiday.*

*my soul is so hip to the ghetto;
that park avenue is but a place of fantasy.
how dare you challenge me to my identity!
where do you come off calling me,
red bone, wanna-be, or nigga lova?
do you really believe you can understand me?
i believe it is because you don't understand,
is why you despise me.*

i often wonder myself where do i belong.

*are you jealous?
or is it that you are afraid?
it is often said we fear what we don't know.
do I threaten you?
or maybe I just intimidate you?
See you have been told that because
I pass for the enemy I have it easy;
Easier than you could ever have it
even if you had one on your arms.
But always remember who taught you
to believe this in the first place...
It was the enemy, my brother.*

CRYSTAL

TO THE AFRIKAN WOMAN...WITH LOVE!

by
YAKINI SANIFU

Oh! Afrikan woman, how you're always on my mind...
Whenever I have been down, you treated me oh, so kind!
Your BEAUTY is like a precious gem...
And your figurative body like a Rose with a stem!
Your INTELLIGENT mind is not like any other...
But rather is is SUPREME, AUDACIOUS, and BOLDER!
The Mother of Civilization...That is who YOU are...
Always shinning bright light like a diamond or a star!
Afrikan woman when I think of you my heart skips a beat...
Just like walking barefooted in a dessert compressed with heat!
Afrikan woman Always stay in my life...
Because the CREATOR has BLESSED US to be husband and wife!
UNITY between us is the key to success...
Stay with me and you will never be distressed!
Remember to always love YOURSELF and YOUR PEOPLE...
For the Creator has blessed us to be nothing but EQUAL!
Afrikan woman...STAY AFRIKAN!

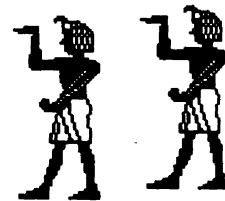
In a world of wolves one should go armed, and one of the most powerful defensive weapons within the reach of Negroes is the practice of race first in all parts of the world.

-Marcus Garvey
(reprinted from Toni Martin's Race First)

GOOD HAIR

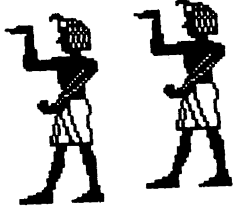
What is good hair?
Long, straight, like a horses ass? What?
All of my life i've been trying to figure out
What is good hair?
I was five years old when I was first
"enlightened" by the straightening comb
Don't blame my mother, for she is the same as we are today.
Except she has an excuse- IGNORANCE!
Ouch Ma, that hurts!!!
The constant burns behind the ears
The headaches that lasted from Saturday night
to Sunday mornings
Only to have curly twists in church
To be beautiful like all the other girls,
that's all I wanted.
Mother always knew how they would tease me
about the kinks
As if their hair were truly any different
I guess she was just looking out for my best interest
Now as i'm older, I look back at the beginning with many
regrets
I know the beauty of kinky hair
I know the strength that is held within naps
As well as every other feature of Afrikans.
Yet this cycle still isn't broken
The continuous cycle of straighteners
The continuous cycle of knowing how to style someone else's
hair better than my own
The continuous wanting to please everyone else but self
"Society bullshit"
Straightening one's hair to get jobs that pay
More than minimum wage
Straightening one hair to get a man,
not a man with straight hair
But a Black man
A man that has naps like me
But he too is caught up
in the "European Myth" of beauty
Straightening one's hair to be accepted
by society as normal
But there is nothing normal about my hair
There is nothing normal about trying to
fulfill standards of beauty
That do not apply to you
Yes it may be beauty
But that beauty is not mine
Yet I continue to constantly try to take on her beauty
WHEN I HAVE MY OWN!!!
My own beautiful kinks that stand strong and vibrant
ONE DAY THE KINKS WILL RETURN!!!!

BY:Lepora J. Flournoy



TRUE LOVE By: Peneil Joseph

If for a moment
You were to realize that each
smile
wave
"hi"
"bye"
hug
kiss
you bestow upon these lips
could be better served upon another
would that
beautiful
noble
eloquent
happy
perfect
visage fade from the face of the earth?
you wonder
"what's up with that brother?"
you yell
scream
curse
cry
caress
and are ignored
yet continually persist
insisting upon offering renewed pleasures
for love lost long ago
Nights spent with you
I laugh



Black Man... Am I losing you

As a black woman, it pains me so, for them to refer to my man, my brother, as an endangered species. When I look at you, I know why they want to destroy you. You are the power of all human powers. They are jealous of that. The darkness of your soul holds possible, all spectrums of life to exist. Your strength must have been blessed by God, because only you can survive the dispossession of your religion, language and culture. Only you can survive SLAVERY, DEHUMANIZATION, THE TUSKEEGEE EXPERIMENT (Bad Blood), POLICE BRUTALITY, FRAUD IMPRISONMENT, CRACK GENOCIDE, AIDS GENOCIDE, other genocides created to destroy you-And yet you still remain the strongest of them all. They tried to erase your manhood by taking away your children, and yet you still produce life. Black man, I will always dance to the rhythms of your soul. Your music must be the best, since it definitely was the first. Black Man, I am sorry for wanting you so. I am sorry, that it hurts so bad when you rub against the pale flesh of another. Jealousy is a terrible thing. I guess I just fear that I am losing you, to the closed bondages of the devils in hell and his female counterparts. I do not blame them for wanting you. You are everything that they think you are and more-the father of the earth, and the ultimate being beyond. Black man, I don't ever want to lose you.

By Lappa J. Flourry

Before it all Gets wasted

If your love ain't right
Tell her truly
Don't abuse and misuse her
Don't let her waste all
her
"hi's" and "bye's"
Lord knows there are many other
Brothers out here who are
Barren and are awaiting
her
one hug
one kiss
one smile

Don't let her waste all that
Sweet black black love
Man.... gimme some!
I ain't never had none a that good
screaming
cursing
crying
caressing
love yet
What if that perfect visage did
Fade from the face of the earth
Would you love her then?!

What's up with you brother?
If you can't love love her
Let her know
honestly
tastefully
Don't scar
If you can't love love her
Let her know
honestly
tastefully
Don't scar her and deny her
The will to one day love me
her and deny her the will to one
day love me
That blackest of black deluge
chocolate cake with all that
African filling ain't nothing to laugh at
let alone ignore
Hell
One day you might find your
life void of any pleasures offered
or renewed
Don't seal that shit fate for me too
I beg you
If you can't love her
Let her know
On the strength
serious
The nights she spend with you
Are those same nights I spend
Praying that a black angel would
bestow wet kisses upon my lips too

Conrad M. Gardner

Voices Of Our People

IF YOU WOULD LIKE TO SEE YOUR WORK IN BLACKWORLD PLEASE STOP BY THE BLACKWORLD OFFICE LOCATED IN RM. 071 OF THE STUDENT UNION WITH YOUR MACINTOSH DISK. YOUR WORK WILL BE IMMEDIATELY TRANSFERRED TO THE OFFICE COMPUTER. Poems should be no longer than 50 lines single spaced.

(TYPED COPIES ALSO ACCEPTED)

American Presidential Election Diary

Joe T. Wilson

The American presidential election process is a very intricate procedure if you are a foreign resident here and if politics do not intrigue you. This etiquette by which the American people elect presidents is worth noting.

The firsts and foremost hurdles that an aspiring presidential hopeful encounters en route to the presidency is the presidential primaries. The goal here is to seek the party's nomination. This requires the candidate to announce his candidacy in the late Winter, campaign vigorously in key primary contests, particularly in New Hampshire (the first primary) and in pivotal states, to win several delegates for his party's nomination. During this process, the media, the unofficial mouthpiece of the public, vigorously streamlines the candidate.

I consider the nomination process very insidious because it is quite possible for a presidential hopeful to meet the criterion for nomination and still be denied his party's nomination. The delegates that are elected to support the designated candidate of the voter choice are under no obligation to do so. In 1952, for example, Estes Kefauver met the criterion for his party's nomination but was not selected for the presidential nomination at the Democratic National Convention (DNC); Adlai Stevenson, conversely, did not enter the presidential primaries, yet he won the Democratic nomination.

The national election, the second barrier to the presidency, is not as insidious as the presidential primaries. First, though, the presidential nominee must resume his campaign with increasing tempo and a broader focus to attract votes from independents and rival party members as

in the late Fall when the presidential nominee must defeat his nemesis in a popular election which is held on the first Tuesday after the second Monday in November. In actuality, the voters elect members of the Electoral College who then meet in their respective state capitals in December and cast their ballot for the nominee receiving a plurality of the popular votes in each state.

Again, it is feasible for a presidential nominee to win a plurality of the popular votes and still not become president at the discretion of the presidential electors. Unlike the delegates-nomination process, the presidential electors usually pledge themselves to support the choice of the voters by voting for their party's candidate for president and vice president. However, they are not obliged, by law, to do so. The constitution only permits them to use their discretion.

Comprehending many of these hurdles, and realizing that there may be lots of pain and no gain, why would anyone take the risk of wanting to

**FREE
YOUR
MIND!**

Continued from Front page

TRANS (american) Formations

announcing a straight forward "goodbye" to her "favorite explorer". The highlight of the display is a sculpture by Anna Ferra also labelled Untitled. The piece covers a five by five foot area on the floor made with three coffins, tree branches and sand. On the three coffins is a total of nine wooden plaques listing some of the countries in Latin America. A melancholy tombstone represents these countries; Haiti, Guam and Columbia are among the listed.

Overall, the exhibition is outstanding because it allows one to see the world from another perspective. This hybridization of cultures was an intriguing and unique standpoint.

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20 Years Since Our Retreat

this supposed homogeneous culture have grown considerably over time, with some exceptions. Americans did not want immigrants *invading* its shores before the Civil War, going to such lengths as forming political parties, to prevent the inclusion of these cultural threats. Various groups were included within this culture, only when it was of gain to the elites, and then under the advocacy of a melting pot and the banner of nationalism. Blacks, cultural threats, already *inside* the country, though excluded, could not be extinguished. Europe, and subsequently America has sought to become the sole arbiters in

deciding who can culturally fit into nationalist origins. The anti-human yardstick in which Americans have adopted to practice racism against blacks, along with the creation of separate spheres of inclusion and exclusion based on perceived cultural worth, is based on an ethnocentrism that sees rootedness only in the Neolithic origins of the primogenitors of the country, and will extend the parameters of this inclusion up to the point that skin color makes this *reprieve* an impossibility. Only by examining these occurrences from a cultural perspective, can black Americans in America begin to acknowledge and accept the past, while learning from, and understanding about, loss.

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AFRAKANS AND RACISM

Dr. George Carruthers invented the Ultraviolet Camera/Spectrograph for the Apollo 16 space mission. Read Blacks in Science, by Ivan Van Sertima.

The truth of human history is stunning to most people. We have been lied to and misled to believe the worst about Afrakan people. The curriculum writers have been engaging in "Ethnic Cheer leading" by propping European up as "civilizers", when, if examined closely, they have been "culture bandits" since their entrance on the stage of world history. How Europe Underdeveloped Africa, by Walter Rodney; African, Mother of Western Civilization, by Dr. Yosef Ben Jochannan.

The question of the day is, how do we, as Afrakans, recover from 6232 years of consistent battle, with the past 500 years of abduction and domination under the Caucasians? There have been

times when "Maat" was restored as the order of the day. Maat meaning "...the foundation of both natural and social order" with her attributes being: "reciprocity, truth, justice and righteousness". Read Kemet and the African World View, edited by Maulana Karenga and Jacob Cruthers--from the 1st and 2nd ASCAC Conference, 1984-1985.

Understand that Afrakans have had thousands of years Maat. The Nile Valley, Mali, Songhay, and Ghana have been centers for Afrakan Empires. Understand, also, that every spoke on a wheel has its day on top. Empires rise and fall. We are in the mist of a Caucasian Empire in trouble. Like Rome, it shall fall from internal disorder. Racism, materialism, descending morals and values, along with economic crisis is destroying this empire.

Afrakans must go back to the ways of the ancestors. When this "thing" goes, we must be prepared to take our rightful place in the universe. **Spirituality, high morals and values, have been the foundation for every Afrakan Empire.**

The age of Aquarius is upon us. The planet will be bombarded with more photon energy, which will have a profound effect on melanin dominate people. We are toxic from consuming an alien diet and value system. Our ancestors were vegetarians and used food and herbs as medicine. We must return to those practices in order to receive and process this energy.

Melanin is a divine gift that we have been neglecting for the past 500 years. Melanin allows us to convert sunlight into energy, **just like plants!!** If our melanin is toxic, this conversion becomes dangerous to the toxic individuals and everyone around. Read Vitamins and Minerals from A-Z With Ethno-consciousness, by Dr. Jewel Pookrum, M.D. and read her references as well.

Read Heal Thyself for Health and Longevity, by Queen Afua.

Education on both the spiritual and intellectual level is essential for melanin dominate people. Truth, restoring our ancient values and steadfast discipline to "our" diet will weaken this empire's control over us, and ultimately its downfall. Be very clear, their control over us can only work if we buy into their values and world view!!!!

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EDUCATED CHOICE

case. Legalized abortion was implemented just to stop this kind of thing from happening.

The public is not stupid and should not be treated like it is. We have the right to be informed of the facts, not the fallacies or somebody's manipulated version of them. Only then can we make an educated choice.

Continued from 6

KYM'S KORNER

you diss me and all my Nubian sisters for someone 25 shades lighter? WHY, do you try to play us that way? WHY has it got to be all about that? My answer, is because men are dogs, and that these things are inherent in their nature, (but sisters be patient)! Brothers, I won't give up on you and cross over. You all might stink, but you're all that we have and I love you. Women, men can only treat you badly or deceive you if you give them the opportunity. Stop gassing them so much! And, remember if you're stupid and run into things blindly you have absolutely no one to blame but yourself.

Once again, there is a moral to this story. Treat 'em like you want to be treated. What goes around comes around, and most importantly R-E-S-P-E-C-T.

A SECOND CHANCE

BY CRAIG BLENMAN

Picture this scenario. You are about eleven-years-old and in junior high school. There is a party being thrown in your school gymnasium on Friday. The girl or boy that you have a crush on, but have been too scared to talk to, will be there. So you make a deal with your parents, (who haven't yet given you permission to attend the party). The deal is if you do all of your chores, come straight home from school, clean your room and get at least a B on your test coming up this Thursday, they will allow you to go. Friday comes and you've been the perfect child all week and made an A on your test. You are given permission to go to the party, but have to be at home by 10 p.m. from a party that starts at 8. Arguing the point is futile, so you go hoping to meet, talk to and dance with your dream girl/guy.

By the time 10 o'clock rolls around, you're not only dancing with your sweetheart, but you've also asked them to go steady and your proposition was answered with a big hug. You've just had the time of your life, but don't make it home until 11:30 p.m.. Your punishment is that you aren't allowed to leave the house at all except to go to school. Now, I don't mean a regular grounding, I mean you're a virtual prisoner in your own home for years. No visitors, no phone calls, limited mail, which can be opened and read at any time, and of course you can't leave the house. This lasts from the time of your infraction until you are 18 years old and not legally obligated to stay. But you are socially illiterate. You have no social skills, no friends, can't get a job

and are unusually dependent on your parents. Your life is ruined.

Now this is obviously an exaggerated example, but examine the basic concept. You made one mistake and were penalized for the rest of your life. Any reasonable person would look at this situation and conclude that your parents were being irrational, unforgiving... damn cruel. So why is it that people who make "mistakes", or if you don't like that word try "bad judgements" in life, are penalized, tortured and branded by our "injustice system" for the rest of their lives?

There are, I am sure, some of you reading this who are unforgiving, unwavering in your moral beliefs and downright naive to the plight of a released inmate in today's society. Before you pass judgement, though, I ask you to remove the log from your own eyes before you criticize someone else's speck, and try to empathize with that person instead of condemn them.

According to the sociology of crime professor at SUNY Stony Brook, laws are inherently designed to protect the general interests of those in society that have money, power and resources. It doesn't take a criminology professor to tell you that neither Blacks nor Latinos are represented in that upper class. Therefore our protection and interests are not considered under the law. This is shown time and time again by the felony conviction rate of young "minorities" and through the obstacles that they face upon release into society.

Here's an example of where I'm coming from. A young man, "Ed", who

was convicted on felony charges is released from a prison. Upon his release, he vows to "go straight" and take care of his responsibilities. Well, his mother is the only parent in the house supporting two of his sisters as well as his girlfriend and three-year-old son. The first Monday morning after Ed's release, he goes to look for a job and discovers that his civil rights have been taken away from him due to his felony conviction. He cannot accurately fill out a job application because of questions like "Have you ever been convicted of a felony?" He can't go to college because the loan application asks if he is registered for selective service. Anyone not registered without good reason, usually age, can not receive a loan. Felony convicts aren't allowed to register for selective service (according to a Newsday staff writer).

His mother is overworked; his child is underfed and poorly clothed; and his family is sliding dangerously close to that bureaucratic black hole called welfare. To avoid this, he returns to the streets to make enough money to support his family, is caught and rearrested. When he gets out again, he'll be trapped in that seemingly endless cycle.

The purpose of this piece is not to get you to condone Ed's actions, but to try to make you understand his actions. There are Ed's in every city in America. Welfare is not an option because it penalizes you from wanting to be independent of it and seek employment. Therefore, he believed in what I believe in, "By any means necessary". Not in political terms, but in basic terms of

survival.

According to Legal Rights of the Convicted by Hazel and Kerper, other rights lost to convicted offenders are:

- 1) Right to vote -although many states have changed this law.
- 2) Right to hold public office
- 3) Right to occupational license (ex. teacher's license)
- 4) Right to serve on a jury
- 5) Right to be a witness
- 6) Right to life and automobile insurance

7) Right to adopt children
Many other civil rights are taken away depending on the particular state's law.

Again, I ask you to empathize with the struggles that a person has to endure after making a bad judgement in life. Considering the socio-economic, political, mental and physical obstacles young America has to overcome, it is frequently difficult not to stray from the path of righteousness. They should not be excused, but should they be branded in this modern form of "judicial slavery" for the rest of their lives? I don't think so, and for those of you who do, maybe you are no better than the parents of the eleven-year-old.

By the way, for all you 4.0 wannabee's sitting around pontificating on the misfortunes of my brothers and sisters, think about this: education is only the key if you know exactly where the door is. As always, you better wash your own ass before you tell someone else that they smell! See ya!!!

KWANZAA is coming...Soon!

THE FIRST BLACK PARTY

By Nelson Flores

In recent times most politicians have recognized the potential in obtaining support from Black and Latino voters. Could the reason for this be the projections of the Black and Latino population growth? Are politicians looking at the wave of the future, where the Black and Latino populations will constitute a large portion of electoral votes? The answer to these questions are obvious. What is not so obvious is that Blacks and Latinos can use this leverage to their advantage.

The reason both Blacks and Latinos feel the need to organize a new party is also obvious. Let's look at the two recent choices (or lack of choices) in the New York senatorial race. The first option was Bob Abrams (D) who obviously felt he did not need to embrace the support of the Black and Latino community. We can see, in retrospect, where he made his mistake, especially since there is such a large Black and Latino population in New York. Al D'amato was the other option, but we can also see, in retrospect, that

most of his support came from areas like: Rockland County, Suffolk County and Nassau County (where he currently resides). Many in the Black and Latino community believe their needs in the political arena are not being satisfied. This can also explain why some people feel the need, not to vote in protest of the candidates that have to choose from. This is a dangerous choice to make, abstinence is not the answer. The answer, that has been mentioned by several concerned citizens is to formulate their own party.

Some feel this is not a realistic goal. People who look at this prospect from that point of view do not understand what is necessary to accomplish this goal. The first and foremost element in achieving this goal is unity. Unity of the Black and Latino communities to recognize the need to begin a new party that adhere to the needs of its people. If you're not satisfied with the selection of candidates each year, you need to organize and devise a solution; such as the invention

of a new party.

Others believe this is not possible again, due to financial reasons. This is not a reference to organizing a party for a city or state, this needs to be done on a national level. There are numerous Black and Latino owned businesses and corporations that would be willing to invest in such an opportunity. Certain criteria would need to be met first. There would have to be some type of national committee or organization with some very influential people (perhaps Jesse Jackson) that would devise a proposal to these businesses and organizations. There would also need to be candidates that are well respected in their communities and candidates that can be taken seriously.

We need to take this prospect seriously. It can be realistic if we all unite to have our needs fulfilled for a change. Only then will politicians take issues that relate to our communities serious.

ORGANIZE YOUR MIND!

"THE
CITY
OF
HAPPINESS
IS IN
THE
STATE OF
MIND"

WHO'S WHO IN OUR COMMUNITY

CAROL M. BRAUN TAKING THE LEAD IN COOK COUNTY

According to the October 1992 issue of Essence Magazine, she was elected Recorder of Deeds in 1988 as a member of Washington's "dream ticket" becoming the first African-American and first woman to hold elective office on Cook County government. As a Recorder of Deeds she managed an \$8 million budget and 300 employers. She is presently running for a seat in the Senate. If she wins she will become the first Black woman, and only the fourth Black American to serve in the Senate.

Carol Mosley Braun, who is the eldest child of a police officer and medical technician, attended public school in Chicago, Illinois. She also attended the University of Illinois at Chicago and was a 1972 graduate of the University's Law School. While in law school, she met and married her white ex-husband, Michael Braun. She has a younger brother, Joseph, who's a homicide detective in Chicago, and a sister, Mavin, who is a Cable-TV executive.

According to Essence, after law school, Ms. Braun worked for four years as an assistant attorney in the U.S. Attorney's office where she earned the U.S. Department of Justice Special Achievement Award. In 1978 she was elected to the Illinois House of Representatives. She served for ten years and become the first African-American and first woman to serve as Assistant Majority Leader.

Last March Ms. Braun ran for the Democratic Primary. Her opponents were three-term Senator, Alan J. Dixon and the wealthy attorney, Al Holfeld. She claims that one of the reasons she was prompted to run was the scandal that occurred concerning Clarence Thomas and Anita Hill. She believed the whole dilemma was poorly handled.

Carol Mosley Braun has not lead an easy life. Because of her struggles, she has opened the door for many women who share her interests. Although Carol Mosley Braun has experienced many personal tragedies in her life, but due to her tremendous strength of spirit, she was able to persevere. She divorced in 1986, her mother was committed to a wheel chair due to an amputated leg and her brother, Johnny, who was 22 months younger and a manic depressive, died as a result of drug and alcohol abuse. Her dedication, moral values, strength and prowess are what we need in the African-

PATRICE LUMUMBA PAN-AFRIKAN REVOLUTIONARY

"We are Afrikans and wish to remain so. We have our philosophy, our customs, our traditions, which are as noble as those of other nations. To abandon them to embrace those of other peoples would be to depersonalize ourselves.

On the cultural plane, the new Afrikan States must make a serious effort to further Afrikan culture. We have a culture of our own, unparalleled moral and artistic values, an art of living and patterns of life that are ours alone. All of these Afrikan splendors must be jealousy preserved and developed. We will borrow from Western Civilization what is good and beautiful and reject what is not suitable for us.

We have no intention of letting ourselves be guided by just any ideology. We have our own ideology a strong ideology, a noble ideology, the affirmation of the Afrikan personality... Thus, allying ourselves with this block or that, with this ideology or that, means that we would be giving up our Afrikan personality. Never. The imperialists must be told that even though they may have made a success of a policy of assimilation, of a policy of depersonalization of Afrika elsewhere, in the other former English...Portuguese or

French colonies, they will not succeed in the Congo.

As for American Blacks, we will receive them in our country with great pleasure and fellow feeling. You know that even the uneducated people in our country think of their American brothers all the time and keep saying: some day or other our brothers in America will come to Afrika. And if there are technicians among Black Americans, they can write us personally, and they will be welcomed with open arms in our country."

Patrice Lumumba was born on July 2, 1925 in Katako-Kombe in the Congo (now Zaire). He became the first Prime Minister of Zaire in 1960 and was assassinated by Mobutu (the current President) under the guidance of the CIA.

Lumumba Speaks: The Speeches and Writings of Patrice Lumumba, 1958-1961. Boston: Little, Brown, 1972.

This information was taken from the PanAfrican Revolutionary Socialist Party's 1991 Calendar.

BLACK TRIVIAL PURSUIT

Questions:

- | | | | |
|---|--|--|---|
| 1. Name the Black woman who disguised herself as a man and fought in the Revolutionary War? | Washington D.C.? | 9. Who was the legendary Black cowboy who was given the title "Deadwood Dick" for his bronco-busting, calf-roping and riding techniques displayed at Deadwood, South Dakota in 1786? | 12. Rising from a brutalizing background, this singer became the leading jazz vocalist of the 1940s. One of her biggest hits is "Lover Man". She was known as "Lady Day". Who is she? |
| 2. What was the favorite expression Black people preferred to call themselves before 1831? | 5. Who is the former president of Planned Parenthood of America? | 10. Jean Baptiste du Sable was the Black man who established this major city in 1772. Name it. | 13. Who is the National Assistant to the Minister Louis Farrakhan? |
| 3. Who were the owners and editors of the first Black newspaper, "Freedom's Journal"? | 6. Who are the chosen people? | 11. Name the ancient Egyptian scholar and physician who has been called the "real father of medicine." He is acknowledged to have described the circulation of blood 4000 years before Europe discovered this important body function? | 14. In 1966, Huey Newton and Bobby Seale founded what Black organization which proposed a ten-point program? |
| 4. What famous Black mathematician, astronomer and essayist published an Almanac in Maryland in 1771, invented the first clock in the U.S., and helped layout the plans for the City of | 7. Who is the medical scientist responsible for discovering a reliable way to detect syphilis? | | 15. What is responsible for Black Inferiority? |
| | 8. Jesus was one of the several crucified saviors to live during ancient time. The first was the wife of the ancient Afrikan goddess Aset. Who was he? | | |

ANSWERS

- | | | | | |
|-------------------------------|--------------------|-------------------------------|-----------------------------|---------------------|
| 1. Deborah Gannet | 2. Afrikan | 3. Samuel Cornish & | 4. Benjamin Banneker | 5. Faye Wattleton |
| 6. The Original man and woman | 7. William Hinton | 8. Horus | 9. Nat Love | 10. Chicago |
| 11. Imhotep | 12. Billie Holiday | 13. Dr. Khalid Abdul Muhammad | 14. The Black Panther Party | 15. White Supremacy |

PERSONAL PAGE

<p>To D'Nice, Wayne and Don, Happy Belated Birthdays!!! Love Ann</p>	<p>To my Cutie, I love you no matter how mad you make me. Smile somebody on this side of town loves you ... and that's no lie. Me</p>	<p>To the Baby R&B, I love To love you baby. The Dark Prince</p>	<p>To the lovely ladies of A.K.A, Sweetness all the time! My royal pains!! Headley</p>
<p>To the Coolie Frontier, What's the 411 hon! Remember this... I'll be there for Fresh Prince! Don't make any more promises if you can't stick to them. Almost Unavailable</p>	<p>To Errol, I appreciate you and I am thankful for the time you spent on the paper. Love Tasha</p>	<p>To Kym, Congratulations on becoming Editor-in-Chief of BlackWorld. Just remember you do have a life and it's name is not Blackworld. Your Real Friends</p>	<p>Nuff respect to Mamma and the lovely ladies of DO 112. Weh Life Respect DO 215 To G'Nip</p>
<p>To my new staff at Blackworld, This is the year of the woman!! Let's get busy girls!! Love Kym P.S. Thanks Conrad and Charles</p>	<p>To the Piper, When are we going to get paid!!</p>	<p>To Ms. Rude, You are one of the rudest people I know. But don't change anything. Luv you like fresh vegetable. C-Rad!</p>	<p>Time to pay the Piper-2x. Lovie</p>
<p>To Steve, Hope your new suitemates are better than the old ones. From your Sanger neighbors</p>	<p>To Stony Brook Men: I've been searching for so long</p>	<p>Hi Love, When are you going to come over so we can do some cabin-stabbing. Yours Always, SexyM.</p>	<p>To Dave, Don't hate us because we're beautiful. Love, Luca</p>
<p>To Jennifer, What did they do to you in Haiti? Nasty Girls</p>	<p>To Black World: I'm flabbergasted the paper came out on time this issue. Keep up the good work. Remember uniti is key and organization is policy. E.C.N</p>	<p>To the Brothers of Phi Beta Sigma, What's up?</p>	<p>C.S.O Massive, Big up yuh chest all the time!! DO 215</p>
<p>To Tasha, Is it because you're an only child? Nasty Girls</p>	<p>To my Chocolate Man, My love for you knows no bounds. Love Jennifer</p>	<p>To Kym, Congrats... Do a good job. Big Brother is watching. B.B. Mayhem</p>	<p>To Julianne, Are you trying to clone the whole world with auburn hair and thin eyebrows.</p>
<p>Dear M.G. Are you still my roommate? Sometimes I forget. Love E.C.N.</p>	<p>To Fred, There is a black woman by your side. Seek and you shall find.</p>	<p>Big up the TLC (Tek Life Crew) massive, see'n!! DO 215 all fruits ripe!! Love, Big SISIA Mumsie</p>	<p>Dear Errol, U are loved and appreciated. The Staff</p>
<p>To Amber, I just love your diplomacy. Too bad you're leaving. Love Chanda</p>	<p>Dear Dinah, Don't hate me, because I'm beautiful. Love, The Baby in the Crew</p>	<p>Jodi, True ruff neck!! Scandalous Scorpio. Love Colette</p>	<p>To Luca, G'Nip And What?What? We need to go back to the tumbleweed!! Love, Lovie</p>
	<p>To Laura, You're not funny so stop trying!</p>	<p>To Errol, Muchas gracias. Laura</p>	

WITHOUT STRUGGLE THERE IS NO PROGRESS

**BLACKWORLD IS SPONSORING OUR FIRST ANNUAL
RECOGNITION DAY CEREMONY**

We Invite Individuals and Organizations to Submit Nominations in Recognition of Persons of African or Latino Decent who have made significant contributions to our Community here at STONYBROOK
BLACKWORLD is committed to recognizing those who have enriched our Community here at STONYBROOK, therefore your help in Highlighting the Achievements of our Leaders

In making nominations, *BLACKWORLD* asks that you consider people who have exemplified the SEVEN PRINCIPLES OF KWANZAA in their daily Lives

Nominations may include Students, Staff and Faculty in our Community

NOMINATIONS ARE DUE NO LATER THAN NOVEMBER 27

NOMINEE _____

ORGANIZATION _____

QUALIFICATIONS _____

NOMINATOR _____

**GET INVOLVED
JOIN BLACKWORLD
AND LEARN TO RUN
A NEWSPAPER**

**BLACKWORLD MEETS EVERY TUESDAY AT
9:00 PM IN THE STUDENT UNION ROOM 071
ALL ARE WELCOME.**



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AND LEAVE A MESSAGE
STATING YOUR INTEREST**