

BLACK WORLD

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ONE NATION

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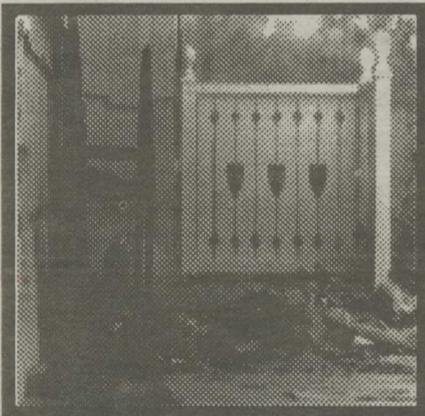
The Fire This Time

By: Curtis Morris

1997 is literally a new beginning for Mr. Abraham "Abe" Turpin and his family.

At the end of last year the home of Mr. Turpin, an eighteen year employee here at USB, was firebombed and left in ruins by an unknown criminal. During the time of the incident, Mr. Turpin was the only person inside the home. He was watching television in the living room and only recalls "hearing a loud crash come through the living room window" and the immediate combustion of flames throughout the room. Everything happened so fast that the brother barely had time to escape unharmed. However, the Turpin home, along with almost all of their possessions was destroyed.

The Turpin family had been living in this particular neighborhood since 1992 and were the only Black family in the area. While the police believe that the device used to ignite the fire was a molotov cocktail, they still do not have any leads at this writing concerning those who are responsible. Although Mr. Turpin will not "rule it out as a possibility," he is very



cautious about labeling the fire as a racially motivated attack. When directly asked about any possible motivation behind such an act of violence, Turpin says, "We've been living here for four years and never had any problems...frankly, I just don't know?" But considering the sick, national epidemic of Black church burnings, the Shane Daniels beating (while an off-duty policeman held the crowd at bay with his revolver) right here on Long Island last summer, the "revelations" concerning racial attitudes in the Texaco lawsuit and the general increase in racially motivated attacks across the country in 1996, the probability of this act of cowardice being committed by another person of color is extremely minute.

After spending the holiday season in a local hotel, the Turpin family is very happy to be in their new home now. The process of "starting over from scratch" is will be tedious and expensive for them; however, considering the destruction that the firebomb caused to their home, the family feels fortunate that everyone is alive and still together.

If you would like to send the Turpin's a donation during their time of need, do so by sending them to :

Abe Turpin
P.O. Box 624
Brookhaven, N.Y. 11719

BLACKWORLD

"KNOW THYSELF"

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WE ARE ONE NATION!

Editorial

My Grandmother would have been 79 this August. She passed away, or as she would say, "went to meet her maker" in 1991. She died of Cancer. It was an extremely painful mental and physical process for her - knowing that you're dying that is.

At first, chemotherapy treatments would really help her and make her feel better. People complemented her as her hugs began to lose some of the soft, affectionate pounds which all grandmothers seem to have. But as she continued to give away dresses and blouses and pants that were too big, compliments turned into concerns. My Grandmother's plump, healthy and almost-always smiling brown face had become ghostly-thin and melancholy with an unhealthy looking complexion. The Disease was winning. She was in constant pain. Once a relief, Chemotherapy now devastated her and rendered her absolutely devoid of any strength or energy. In her final weeks, against her wishes, she had to be hospitalized. The Poison had won. It could no longer be contained or controlled and it savagely devoured her insides until there was nothing left... and she was gone.

It's been almost five years now since her death. I often think of her. More specifically, I think about all the things she tried to teach me. Although she had very little in terms of formal education, my Grandmother surely had a Ph.D. in Life. Growing up in the South during Jim Crow, suffering through "separate-but-equal" and then surviving the Civil Rights Movement of the 60's, my Grandmother knew many invaluable lessons in race relations. One of the many important lessons that

she passed on to me was, "Serious things are often said in a laughing way." She also pointed out "that people will often hide behind a smile when they want to do you the most harm." As I look at these "Nigger Jokes," I think of my Grandmother and how, as usual, she was right.

I received these "jokes" a few of weeks ago from a faculty member here at Stony Brook. When this faculty member handed me a copy, she said that she "almost wanted to cry" when she first read this material. The material originated in 1994 at the University of Michigan from a "sender" named Vincent Allen Kraus. I simply call him a racist.

The decision to print these "Nigger Jokes" was difficult. I'm hurt by their very existence. And when I think of the thousands of people who have been exposed to this type of ignorance through the Internet since '94, I feel frustrated enough to strangle someone! But when I divorce myself from my feelings, I realize that it's my duty and responsibility to reprint this Byron de la Beckwith type of rhetoric. Mr. Beckwith is the Mississippi redneck who shot Medgar Evers in the back outside his home in 1963. Just as my Grandmother was overcome by the devastating Poison of Cancer, the insidious Poison of Racism is attempting to devour each and every one of us in 1997.

As college students of color, these "Nigger Jokes" should shake us out of our Wu-Wear, Sony Playstation, Hot-97, Bankhead-bounce sleep walk. When we read this kind of raw and ignorant thinking, it's only natural to feel angry, hurt, frustrated, confused...we should! Many of us (me included) have

forgotten that this is a racist society. No, we don't have to suffer through the inhuman indignities of white folks spitting on you or calling you "nigger" to your face like it was your given name as they did during my Grandmother's childhood. But these jokes show just what some of these self-proclaimed liberal, smiling faces are laughing at behind closed doors. Texaco was not an isolated case Brothers and Sisters. This type of attitude has been the dominant one in this society for decades. The "shocking material" contained within the Texaco lawsuit is nothing new to the Black community. We know this type of behavior to be the rule, rather than the exception.

Even though it's a phenomenal source of information, there are Klan-based groups like the Organization for the Execution of Minorities, who are competing for time and space on the World Wide Web in order to suit their own agendas - the spreading of racist messages and ideologies that encourage people to violence. These insecure little white boys, in their camouflage fatigues, weekend survival exercises, neo-Nazi and anti-Semitic beliefs, hide behind the First Amendment to spread their propaganda on the Internet.

Only through education will we ever have a chance to battle and thereby defeat the type of ignorance that "Nigger Jokes" represents. We owe it to ourselves and to the memory of our parents and grandparents - its because of their struggle and sacrifice that we are even at a State university in 1997. But we can't just be here taking up space. The racist Poison contained within these "jokes" condition

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This Way for Black Empowerment

What Will the New Year Bring?

BY: Dr. Lenora Fulani

Since the presidential election, analysts have written millions of words about the search for the "center." Bill Clinton is searching for the center — that's why he's putting both Democrats and Republicans in his Cabinet.

Congress is searching for the center, too. Congressional leaders say they are revamping their legislative agendas to find the middle ground of compromise between both sides of the aisle. These, according to the analysts, are the signs that a "center" is being constructed — or reconstructed — in American life.

There are several things to observe here, that most analysts seem to miss. If everyone is *searching for, constructing or reconstructing* a "center" — then, logically, something must have happened to it. Something did. It disappeared, along with most traditional political categories and labels. Things have become much less about "left," "center," and "right" and much more about top and bottom, the haves and have nots.

Still, the politicians are looking for a "center." But they're looking for it, not because they believe it is the source of a rejuvenation of American economic, moral and political life. They're all busy looking for it, because that's where you win elections. At the so-called "center."

Where is the center? According to the Democrats, it's a speck to the "left" of the Republicans. According to the Republicans, it's a speck to the "right" of the Democrats. It's all poll-driven, focus group-based, cunningly crafted positioning based on what the pollsters say the American people want.

But where are the American people and what do we want? Fifty-five percent of Americans didn't vote in the last election, the lowest turnout since 1924. What's going on?

Sixty-five years ago the people of this country, having become so dissatisfied with the insensitivity of government to the social and economic situation of millions of Americans during the Great Depression, demanded

a much greater role for government in ameliorating society's problems. Decades later, with government and the welfare state bloated beyond recognition and social and economic ills pervading all strata of society, we have come to profoundly distrust the government. Many want it downsized and disengaged from its expensive, intrusive and largely ineffectual intervention into our lives, including many in the Black community who have supposedly been the beneficiaries of Big Government, but who more and more have become its victims. The experiment known as the New Deal has failed. And today we search, not for a nonexistent "center," but for new ways of responding to the social crisis that are neither left, center nor right, neither burdensome nor punitive, but are effective, inclusive, and developmental to the society as a whole.

In the final weeks of the election, the American people were insisting that political corruption be made the number one priority for 1997.

When the election ended, the politicians of both parties said they would work for a de-politicized bipartisan consensus to move the country forward. Yet Congress opened with a blazing display of partisanship, with the Democrats attacking the discredited Newt Gingrich and the Republicans electing him to be Speaker of the House. Meanwhile, there was barely a word about the critical issue of political reform.

Now Congress settles in for a year of work on the budget. They'll be cutting and recutting in a manner that most enhances the reelection possibilities for each party and each congressman, not on the basis of what's best for moving the country forward as a whole. When this year ends, they'll start actively campaigning for their own reelection. A famous Louisiana politician, Huey Long, was once asked, "What do you stand for?" "I stand for reelection," he said. And so does the whole of our government. No wonder America is in such dire straits.

ROOTS AND CULTURE

By: Stefaine Joshua

Studying abroad can be one of the most rewarding and fascinating opportunities of a lifetime. The experiences and knowledge one can gain are invaluable. Bearing this in mind, why do so few minority students take advantage of these opportunities?

This summer I have decided to stop being a spectator and take the plunge. I am going to study Spanish in Guatemala. For two weeks I will live with a host family in Antigua. My schedule will include four hours of daily Spanish instruction and in the afternoons I will participate in various activities such as tours, dances, and movies. I most look forward to exploring the untouched beauty of Guatemala - the volcanoes, rivers,

jungles and the Mayan culture.

You may be asking yourself, Why would someone want to do this? Well, although I have been studying Spanish for almost fifteen years, this will be a chance for me to strengthen my command of the Spanish language. Studying abroad allows me to see another part of the world, not to mention, a chance to interact with a different culture. It is also important for people outside of the United States to see a woman of color pursuing education in alternative aspects. Opportunities such as these should especially be utilized by minority students in the United States. For many, the natives of South America and the Caribbean are their ancestors and

relatives. People of color should not go to these countries as tourists, only staying in the "tourist" part of town. They should interact with the indigenous people and learn about who they really are.

I realize that there are many reasons why minority students do not study abroad. One misconception is that it is necessary to study for one or two complete semesters, however, this is not true. There are programs that will allow you to study at your convenience. The program I am involved in, allows you to study for as little as two weeks. A second reason that hinders students is the costs of studying abroad. One would be surprised to find that the

prices are quite reasonable.

Many say they're aware about what is happening around the world to all people of color, but talking and experiencing are two totally different things. The next time anyone is thinking about traveling, look into the study abroad program that will allow you to experience the true culture of a country. The program I am studying with, Amerispan, offers Spanish immersion programs, which allow a student to study with a Spanish family during their stay in the country. For further information call (800) 879-6640.

Editorial (continued from previous page)

the weak into believing that the plight and ultimately the lives of Black people are a laughing matter. But it's not so funny when I think about Shane Daniels being beaten or young Anthony Baez being murdered by those sworn "to protect and serve." It's not funny when I think about Mumia Abu Jammal sitting on Death Row in Pennsylvania or Geromino Pratt wasting away in a California prison for a crime he didn't commit. And it's

certainly not funny when I think of last year and the uprising in South Florida after yet another white cop "got off" for the "justifiable murder" of yet another Black person. No, it's not funny at all!

The following material is from the Internet article entitled "Nigger Jokes." While this is only a brief excerpt from the 5 printed pages of material, I think we all understand. By the way, welcome back to the struggle and

the Spring Semester.

Nig-ger (nig'er) n. An African jungle anthropoid ape of the primate family. Imported to the United States as slave labor in the late 1700's-1800's, these wild creatures now roam freely - while destroying the economic and social infrastructures of the nation.

1) What's the difference between a pothole and a nigger? You'd swerve to avoid a pothole, wouldn't you?

2) What do you call three blacks at a Klan barbecue? Charcoal.

3) What do you call 5,000 niggers at the bottom of the sea? A good start.

4) Why do niggers call white people "Honkey?" Because that's the last sound they hear before we run them over.

5) How do you get niggers to commit suicide? Toss a bucket of KFC into traffic.
Curtis Morris - Editor-in-Chief

FACULTY VOICE

BLACK WOMEN AND REPRODUCTIVE RIGHTS

by: Joy Mahabir

In the chapter, "Racism, Birth Control and Reproductive Rights," from the text Women, Race, and Class, Angela Davis discusses the specific position of Black women in the history of the fight for reproductive rights for women.

Angela Davis takes as her starting point the indisputable FACT that all women should have free birth control and the right to have abortions. Unfortunately, because of the racism within the early organizations that fought for these rights, racially oppressed women were not taken into consideration. This became even more pronounced when the early abolitionists, including Margaret Sanger, severed ties with the Socialist party and other left-leaning organizations. As a result of this break with the only ideologies that worked against racism and capitalism, anti-Black and anti-immigrant propaganda increased birth control organizations.

The movement for birth control, nevertheless, owes a tremendous debt to black women. In the first place, as we know from slavery and as Davis points out, Black women have always practiced abortions. During slavery, women used fertility control as a form of resistance against the system of slavery. Throughout the Americas, women applied their knowledge of herbs and medicine, remembered from Africa, to perform abortions. For instance, women in the Caribbean used the juice of green mangoes, limes, pawpaw and frangipani flowers to induce early labor. In Haiti, particularly, slave mid-wives performed a complex operation that locked the jaws of the child's mouth after birth, leading to malnutrition and death. It is absolutely important for us to recognize that these women did these acts out of love for their children and refusal to bring them into an cruel and inhumane world,

where they would be the property of the slave-owner. Davis cites the example of Margaret Garner, a fugitive slave who killed her daughter. The historical report states that when captured by slave-hunters,

"She (Garner) rejoiced that the girl was dead-"now she would never know what a women suffers as a slave}"-and pleaded to be tried for murder. "I will go singing to the gallows rather than be returned to slavery!" (cited in Davis, 205).

Given the historical practice of birth control and abortion among Black women, these women, paradoxically, have always been suspicious of the women's movement's fight for these rights. The reasons for this are quite obvious.

The first is the insulting race and class biases which the women's movement upheld- actually telling Black women and working-class women that it was their "moral duty" to have less children. We know today that while there is a lot of nonsense in the media about "welfare queens," the white population is being encouraged to multiply. This can be seen in the amount of money being spent on reproductive technologies that only upper-class people can afford.

Secondly, the US government used the rhetoric of the women's movement to enforce population-control among the non-white populations of the world. In Puerto Rico (a US colony), for instance, economic problems were attributed to over-population," not to its colonial status. Hence, the US government began a massive sterilization campaign in Puerto Rico in the 1930's. By 1970 a large percentage of young women on this island were sterilized. Also, this same ferterilization campaign was actually conducted in clinics for Native-American women. By 1976, one

clinic in Oklahoma was sterilizing one out of every four Native-American women. The same holds true for African-American women. If anyone thinks that the holocaust against our people ended after colonization and slavery, you're wrong. It has never stopped. The methods of the white ruling class have just become more subtle.

This brings us to the key word: genocide. This is one of the methods the US government is using to deal with its economic problems- i.e.- they decided, in Swiftian fashion, to kill off all the unemployed Black and immigrant and even white working-class people. So on the one hand they cry all over the news media about "family values"; on the other hand they try everything to break up Black families (which always had strong, exemplary family values) through female sterilization.

Black women: African-American, Asian, Latina, Chicana and Native-American women, have been leading the struggle against the abuse of female sterilization for years. The struggle has now been extended to include the fight against those "farms" in Brazil and Sri Lanka where native women are artificially inseminated to produce babies for large adoption markets in the US and in Europe. For some reason(s) which I do not wish to speculate upon, the white population still cannot, despite all medical innovations, reproduce itself as fast as the black populations of the world.

The expression of our sexuality, for love and pleasure, is one of the most beautiful aspects of being human. Black women have always had to struggle to enjoy this right because of our physical exploitation throughout history. This is why we have always been the unacknowledged leaders in the fight for reproductive rights.

Auntie Bodie

Words to Live By

The truth is like gold: Keep it locked up and you will find it exactly as you first put it away.

-Senegal

The words of the night are coated with butter; as soon as the sun shines they melt away.

-Egypt

Those killed for lack of wisdom are numerous: Those killed by wisdom do not amount to anything.

-Nigeria/ Benin / Toga

Seeking Love

knowing that in living you must experience the good as well as the bad you live in retrospect.

you find one experience pleasurable

when it is

compared to another

life offers us sorrows so that the joys are looked upon more favorably

romantic love is journey

offering numerous destinations

relationships grow and change. as do

the persons in them

this is precisely why we are terrified to enter one

what happens if you fall in love and the object of your desire doesn't feel the same

or even worse she/he loved you once

but is not loving you now.

you surround yourself with friends and family

get on the "approach with caution" path

to romantic involvement

hold yourselves back from caring too much,

from feeling too much,

not trying to be weakened by the

emotional,

tryin hard not to be "played"

so you go through a period of wanting

love, without it's heartache

finally you get the courage, (because

this action could go by no other name)

to attend to the matter of your lonely

heart

and slowly,

and slowly,

you allow yourself to act on emotion...

-Auntie Bodie

In Celebration of
Black History Month

The Black History Month
Committee presents
Opening Ceremonies
January 29 @12:00 PM
Student Union
Fireside Lounge
Reception to Follow

"Without struggle,
there is no progress."

Spare Change

By: Ella Turenne

A certain aura can be felt when walking through the lobby of Spare Change, fall semester's dance Extravaganza. The lobby is decorated with elegant drapery and giant gesture drawings of dancers. In Theater I, right next door, are several installation pieces that give the viewer a preview to the amount of creative work they are about to experience. At first glance, Spare Change's motto, 'Something different is happening at Stony Brook!', definitely rings true.

The first piece the artists perform is "Heartbeat Breaks". Its elaborate scenery and contemporary costuming catch your attention right away. In this piece, the dancers explore many different themes of being alone and of following the crowd. One dancer in the group resists a change that all the others have given in to. He challenges all of the group's efforts to join them, but, he is not able to successfully fight it off. The piece, as does many of the others, does not only constrict itself to the medium of dance. It encompasses theater and art to stimulate all of the viewers senses. The dancers movements are honest and keep the attention of the viewer with every leap and twirl.

The second piece, "Memories of a Woman About to Take a Rest", is quite different from "Heartbeat Breaks". It involves only one dancer, who is sitting on a swing upon the opening of the piece. The set of this piece is very simple, consisting of a raised flat and a swing. The dancer's movements are so graceful, and the

viewer can't help but follow each step. At one point in the piece, she goes to the swing. As she begins to go back and forth, a pattern of lights cascades down on her. In this piece, it seems that the dancer is dealing with taking care of precious things. An giant egg is rolled out to her which she begins to play with. Later, she find a real egg, and while she is playing with that, it cracks. She finally reveals another egg, which she makes sure to take special care

The third piece, "Victory: Already/But Not Yet", deals with the hardships of war. This dance also has a very simple set which consists of a scrim flooded with a spectacular orange light. The dancers are dressed in army garb and their movements were stylized to that of army rigidity. Many of the movements were synchronized and the performers executed them with exactness and excellence. The dancers explored many themes having to do with army life. The threat of war, the prospect of death, homesickness, and many other issues were looked at in such a way that makes the viewer take a hard look at the value of war all together.

The final two pieces The Gossips, and Emigrant/Immigrant are two pieces which are not strangers to the Stony Brook stage. They were done last year as experimental pieces. The Gossips explores language and the expression of ideas body language and through speech. It is amazing to see what happens when a group of women get together and gossip. It brings you in because you realize that gossip is an

aspect of life that is alien to no one.

Emigrant/Immigrant explores the aspect of migrating from home to a different place. There are a whole range of emotions that this piece brings out-fear, excitement, expectation, and wonder. Towards the end of the piece, dancers dressed in clothing from different countries come together for an ensemble dance. The diversity of those on stage, the beauty of the costumes, and the impressive movement gave the piece a life of its own and gives the viewer insight as to the hardships of immigrants.

Spare Change is a project that takes dance to a different level by experimenting with different themes in a laboratory setting. Thus it is an effort for students to research, explore, and test their creative potential. The result of this exploration was truly indicative of the hard work these students put into it.

The gala opening for the show was held on November 22. At this event, world renowned choreographer and dancer Bill T. Jones was recognized with the 'Visionary in the Arts' Award. Also honored were Sara Pearson and Patrik Widrig as emerging visionaries. With the caliber of artists present at the opening one could see that Spare Change, directed by Amy Yopp Sullivan, was trying to change the way Dance Ensemble was presented at Stony Brook. The effort to present a sophisticated and innovative night of creative collaboration has certainly been achieved.

STONY BROOK

COMING SOON TO THE PAGES OF CREATIVE ARTS:

-Best of the Net

-*Negative*

-Book, movie, and music
reviews

-*Could it be...?*

POESY

I was talking about culture
before the DJ
Vibing to George Clinton
and P-funk while watching
dunks by the basketball physician
And my everyday mission was
to learn
Turning and filling the pages of
knowledge as I went through
my stages of growth
Both of my parents weren't there
but moms wasn't into allowing her
children's care to be fostered by anyone
else
And each night I bowed my head and
said vows and prayed to the Lord

Knew and heard Maya Angelou
before Teena Marie
You see, I'm not talking in circles
but telling the business like
four sided equilaterals
Recall when you had collateral and
debt was nothing more than losing a
penny bet

Ready set go
racing down the block
Without fear of a glock ending the race
When saying grace wasn't trace
And it was never your place to come
out your face and give lip to momma
cause she might flip
and not let you go on your school trip
Oh dip!
Skipping class would surely get you an ass
whipping

Mama

The one I fear as a child I remember
You became an idol
As an infant, left with the blood line you gave me
With that I survived and today I can see

Mama I felt your pain as you struggled alone
I sometimes cried your tears for you to stay strong

You sacrificed needs your body desired
Only to meet the standards your children required
With blood, tears, pain, and sorrow
You beared these things with preparations for tomorrow
Many mistakes you've made, for your not perfect
But excellence was your goal, and that I respect
One day I'll posses the title you've kept
That one day I'll walk in the paths you've stepped

Mama I felt your pain as you struggled alone
I sometimes cried your tears for you to stay strong

--- Fiona Bailey

And you'd do that stupid dance
Hopping around before it was hip

And by any chance would you remem-
ber
V.I.M, September school shopping,
jellies,
now and later, super Grover, and
scraping your
knuckles on metal cheese graters
Colecovision, bazooka Joe
Josie before you knew what pussy was
all about
and smurfy things like that
Cats being courageous and that
outrageous hoe Jem
How about Booker and them Evans
with
Ms. Jackson when the multi-million
dollar diva
was only a penny

Anyway, hot days playing kick the can
as the melodic song of the ice cream
man
flooded the air
And the dare was to kiss my feet
with genitals in our pants and never
the twain shall meet

9-5 --- females greet me with short
skirts
with no hesitation to flirt
I'm the traditional court the girl
with only her on mind
not rubbing other behinds

on the side
she's my world
Forget about sex, who knew
way back when it was all taboo
oooooh, she was going to tell
when your pee-pee swelled

Never pondered that sex
resulted from necking
and thought it lasted for about
36,000 seconds
And figured the heavy breathing
came from smoking cancer sticks
in post coital bliss

Come to find out
A kiss don't mean a thang
Unless a thigh is close by
I can peck my girl who'll check the
next man
who'll stick another
who'll lick one of
her girlfriends
And madness
like memory
never seems to end
but is cyclic
like the perpetual motion of
time

--- d l hartley

FAMILY TREE

*What can make a tree uproot from the soil?
Trials, tribulations, tantrums, and toil
What makes a tree grounded, with roots remaining strong?
An environment with care given all year long*

*How can you relate when you can't understand?
How can you pretend when you don't have a plan?*

*A family is made, a family is not born
A family is weak when you are not strong*

*It will uproot if you can't comprehend your past
And it will remain grounded as long as faith lasts*

*How can you be grateful when you can't appreciate?
You'll learn at the burial, when it's too damn late!*

--- Joyal Miasia McNeil

DEEP, DARK MYSTERY: A LOOK AT THE VODOO RELIGION

By: Margaret Seide

Voodoo...the word conjures up images of deep, dark rituals and unspeakable evils. However, these "dark images and rituals" concerning voodoo should be taken like every other stereotype surrounding people of color...just consider the source. No one is quite sure of the exact root, or original meaning of the word Voodoo, but there are many theories. It is literally thought that the original, literal meaning of the word voodoo is the West African word for Creator of the Universe. Europeans may have contributed to the permanence of the word because many of them saw it as a corruption of "Vaudois," the name of a religious sect founded in the twelfth century by Father Valdesius. This also helps to explain how the word came to be associated with heretics and sorcerers. In Dahomey and Togo, tribes belonging to the Fon language, a "voodoo" can be a spirit or a sacred object. This root is most probable since other words in the Fon language are still so involved in describing the major elements of voodoo. For example, the words hunsis and hungan are used presently in the Creole language. "Hu" is the Fon word for a divinity and "si" is a spouse. Consequently, "hunsis" has come to mean, servants of the divinity. Gan is the Fon word for master. A hungan is the "master of the God" or more commonly, a voodoo priest. Object used in rituals are still known by their Dahomean names:

govi-pitchers, zin-apot, asson-sacred rattle, azein-holy emblems, and huntodrums. Another possible origin of the word voodoo is the word Voh-dong, meaning "snake worship". The slave traders were apparently fascinated by the use of the snake in many of the voodoo rituals. One thing is certain, the word has been used and misused for so long that the word voodoo no longer has one definitive meaning. Presently the word characterizes the pantheistic belief of all black and brown people.

The word Voodoo has very negative connotations. Politicians insultingly accuse each other of "voodoo economics" and "voodoo arms control". The word has also been used to discredit scientific hypotheses and the religions of native Americans, Hawaiians and Orientals. Many people think of death spells and devil worship when they think of Voodoo. These negative opinions of voodoo come mainly stem from the fact that the first outsiders to witness voodoo practices and record their observations were Europeans who came to the Mother Continent looking to enslave Africans. They felt that any non-Christian or non-monotheistic religion was evil and satanic. Of course, seeing how the Europeans regarded Africans as animals, it stands to reason that they would not see the African religions, or religious practices as legitimate.

During the long and dangerous voyage through the Middle Passage, the

Christian captain of the slave ship would often round up the slaves and bring them on deck and perform a mass baptism ceremony to his "heathen" cargo. A ladle of water would be poured on the head of each of the African, thereby converting him to Christianity, regardless of the slaves former beliefs or religion. This is a poignant example of how Whites pressed Christianity onto the African. Through this European attempt to convert the slaves from what they felt were barbaric religions, practiced by barbarians, the "good" enslaver had a total disregard for the Africans already established faith(s).

First and foremost, Voodoo is definitely not a "barbarous religion that is practiced by barbarians." But rather, the religions followers describe it as "a path toward awareness of the inner self." For this reason, Voodoo is often practiced by individuals alone in a meditative trance. Present-day psychologists call this creative visualization. If the writings of Sigmund Freud had been correctly translated, Americans might not find it so difficult to grasp voodoo concepts after all. Freud used the word psyche to describe what it has always meant since its Greek origins: soul. "Soul-analysis" was not considered scientific enough for America, so the translation was altered and now most westerners find it difficult to believe in any of the "invisible qualities" that the voodoo

religions rely so heavily upon.

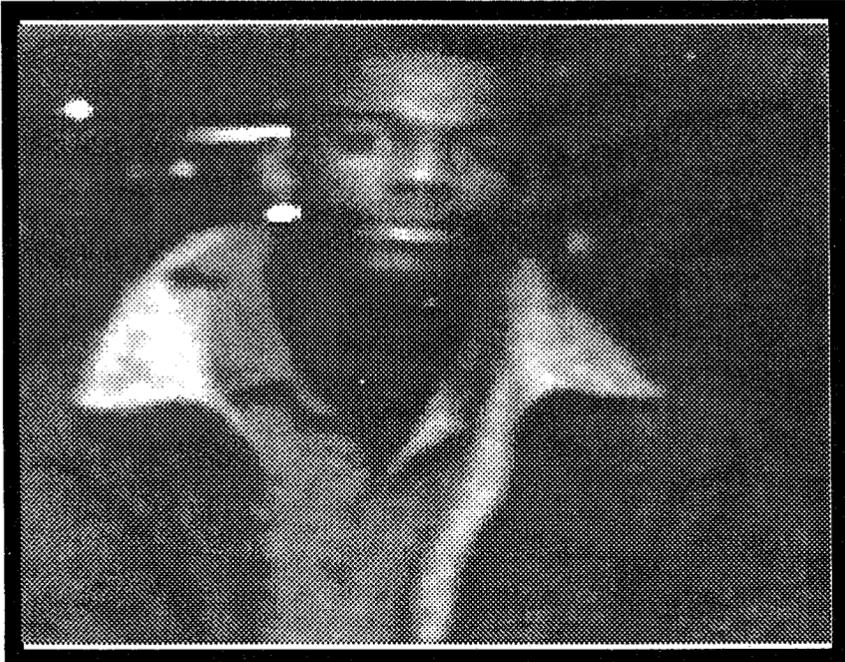
Westerners also tend to believe that the remedy to their ailments lie in certain chemicals. The Voodoo worshiper believes that something can be cured by obtaining the right combination of plants and animals. It is worth noting at this point, that 80% of all modern medicines are derived from plants. While an American scientist will undoubtedly argue that the required chemicals are quite naturally found in plants, the voodoo worshiper would highly contest this. Instead, they believe that it is the actual "life force and life energy" found in all plants and animals which brings about the healing process. Case in point: While interviewing Solange Seide, a Haitian woman, I learned that while in Haiti, each time she became pregnant, she was given a certain tea that contained three drops of blood from a decapitated turtle. This was said to be protection from evil spirits and quite necessary for the health of the unborn child.

Voodoo is an intricate religion with a rich history. It involves a complex interplay of man and nature and contains some fascinating philosophies. It is definitely not just a religion of barbarians committing the senseless murder of animals. Instead, it is a harmonic balance between all of the Creators living things - mankind, animals and plants.

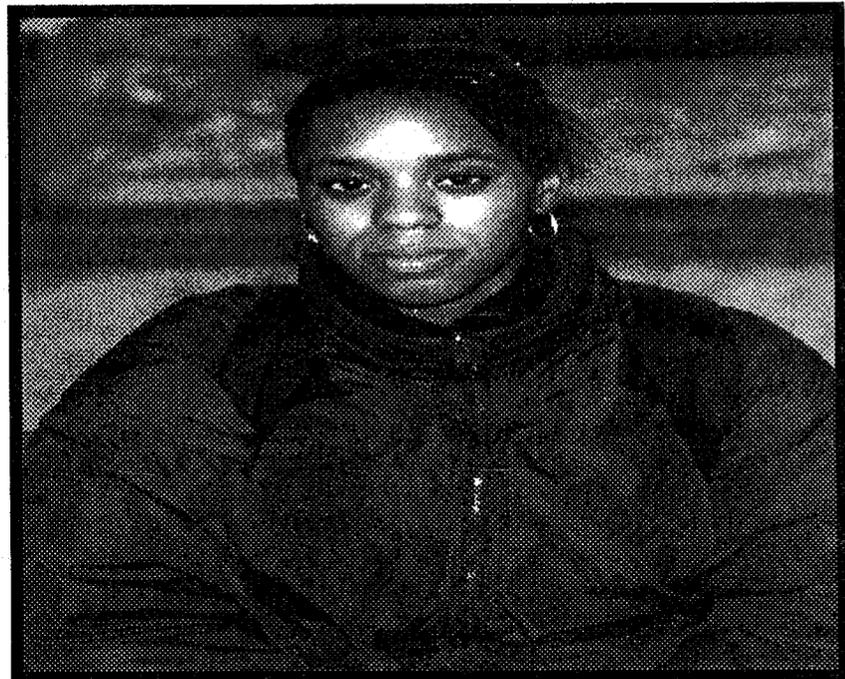
Welcome Back!
Best wishes for a
successful semester!

Your Voice, Our Voices

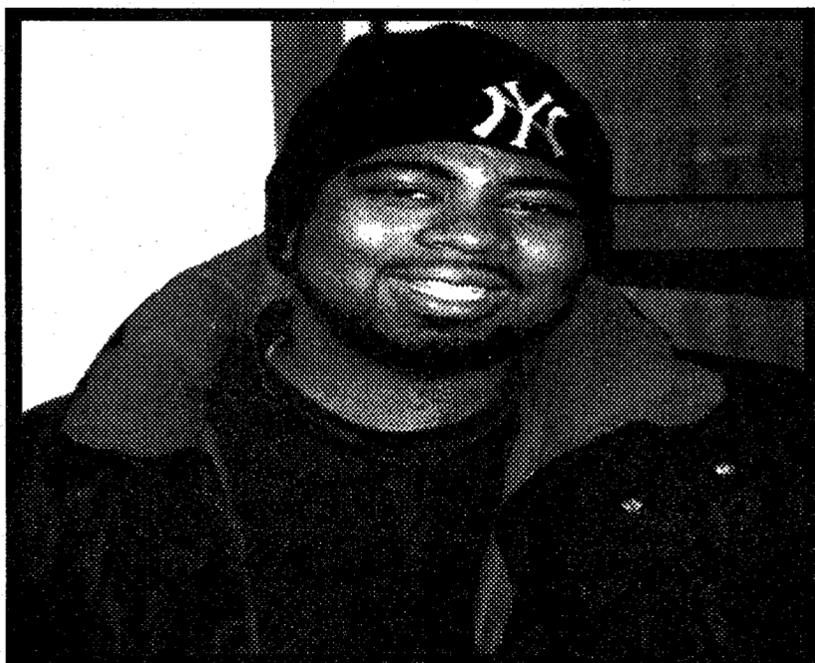
Do you think that President Clinton will address the needs of the Black community during his second term in office?



Abraham Millem: Junior, AMS major. I don't think Clinton will support the needs of Black America, although that is what he was trying to push. Overall, I really don't think Black people get any kind of support.



Patrice White: Freshman, Physical Therapy major. No, he won't because he didn't address us the first time, so why should he address us this time?



Jermaine Hartfield: Junior, Anthropology major. You really can't tell, but I'm optimistic [because] I just like to look on the "Bright side."



Latisha Coombs: Freshman, Biology. No, I think things are going to stay the same. He may try a little, but it's not going to really make a difference.

Colorblind

By: Tischelle George

Whenever I'm walking down the street or riding the train and I see a Black man kissing or being intimate with a White woman, I try to tell myself that love is blind, but I end up shaking my head in disbelief. Disbelief at the words I use to convince myself and disbelief of how that brother could actually think that he is color blind.

I personally disagree with interracial relationships, particularly Black men with White women, because as a Black woman I find it to be insulting. When I see a Black man dating a White woman, that signifies to me that for whatever reason, that man does not like nor chooses to be with Black women.

Whenever I think of Black and White relationships, my thoughts automatically go to the White slave master raping thousands of African slave women and siring as many unclaimed children. I also think of the African male slave sometimes being used and seduced by the master's daughter or wife, to spite the master or to humiliate the slave. Often times this went far beyond humiliation, leading to the lynching and castration of the male slave.

Because of the introduction of White genes to our Black race, division due to varying shades of Blackness has infiltrated our ranks. History shows us that there was animosity between the house slaves— who were usually light

in complexion, and the field slaves— who usually had darker complexions from working under the sun all day. The field slaves perceived that the house slaves were being treated better by the master. As a result they found that the house slaves were beginning to believe that they were better than the field slaves.

This ideology that one shade of the same race is better or worse than the other didn't end with slavery. Black people have been conditioned over time to think that "White is Right," and "if you're Black— get back." The conditioning of the Black woman can be seen through the altering of her appearance and traditional African features. In the early 1900's some Black women, especially dark skin women, swore by Palmers Skin Bleaching Cream, to bleach the dark pigmentation out of their skin. Hair Salons, for those that could afford it and kitchens, for those that couldn't, were filled with the smoke and the smells of hot straightening combs on natural, tightly curled African hair. Women weren't the only victims of this manipulation of the mind. Men also altered their appearance to become as "handsome" as the White man. Chemical solutions were applied to the heads of men to straighten their hair. Some men bleached their skin also to obtain a lighter complexion. As we all know, before he found the Muslim faith, even Malcolm X, then Malcolm Little, fell

prey to this conditioning.

Parents who have been conditioned end up continuing the vicious cycle with their own children. My aunt, who I thought was a pretty modern thinker, made a reference to me once about not marrying any dark-skinned, bull-nosed men with peasy, snap-back hair. She also said that I should be thankful that I can attribute my features to my European ancestors! I couldn't believe that my aunt actually thought like this, but I realize now that many other women think the same way. Some Black women will intentionally plan to only have their children with a man of another race; their reasons being that they want their children to have so called, "good hair," "pretty eyes," and "good color." Some Black men think the same way and only date White women.

Advertisements, models and the fashion industry contribute to the mind set of Black people, who think that White features are more appealing than their own. Men develop their sense of beauty from the models that they see on runways and in advertisements. When a Black man, who has been conditioned, looks at a Black woman, her features and proportions don't match that of the mostly White models that he's been programmed by. When Black men look to White women to find their image of beauty, the average White woman comes closer to the image of the model than the

average Black woman. White women have pressure on them from White men as well as some Black men to look like the models in advertisements. This pressure leads to chronic dieting, smoking, and even conditions of anorexia and bulimia, not to mention, reconstructive and plastic surgery to achieve the perfect figure. Some designers have been known to only make their clothing for a White consumer of a particular weight and height. Black women struggle to fit into these clothes and go through stress when they can't. They think their hips are too wide or their behinds are too big, but their stress is unwarranted and wasted, because the clothes weren't even designed with their bodies in mind.

I don't think one can truly be color blind. To be color blind one must ignore the color of an individual, but the individual wouldn't be who they are if it weren't for their color. The experiences and ideologies one would have, would be completely different if he/she were of another color. One can't look past one's color and claim to know someone as an individual. Not including someone's color in trying to learn about and accept that person, is really not learning about that person at all.

Brothers stay true to your sisters. Sisters never give up on your brothers. Brothers and Sisters resist conditioning.

**ALL LETTERS TO THE EDITOR SHOULD
BE ADDRESSED AS SUCH. LETTERS
MAY BE EDITED TO PRESERVE CLARITY.
SUBMIT ANY AND ALL LETTERS TO:
BLACKWORLD NEWSPAPER
ROOM 072
STUDENT UNION BASEMENT**

Meeting with the Minds: Reintroducing Dr. Frances L. Brisbane and Dr. Ernest McNealey

Dr. Frances L. Brisbane is the living personification of Maya Angelo's poem, "Phenomenal Woman." Mother, Program Director, Friend and Confidant, Sorority Sister, Dean - Dr. Brisbane is a woman who wears many hats.

For the past six years Dr. Brisbane has been Dean of the school of Social Welfare here at Stony Brook. The school helps prepare undergraduates (Juniors & Seniors) and graduate students to work in the field of social work. Many of Dean Brisbane's students are placed in over 200 agencies throughout Nassau and Suffolk counties, New York City and as far away as New Jersey. The prestigious School of Social Welfare also places some of its students in the State Legislature in Albany. While in Albany, they help elected officials develop policies that will better meet the needs of their constituents. Aside from their work with agencies and political candidates, Dr. Brisbane's school does counseling, therapy and advocacy on behalf of those who are in need of various kinds of services. In addition to all of their other functioning capacities, one of the main services at the school is uniting foster children with parents who are willing to adopt. Typical of her tremendous spirit and

giving nature, Dean Brisbane has an adopted daughter of her own.

Since taking over as Dean of the School of Social Welfare, Dr. Brisbane has made a steady endeavor to connect with the global community. For her, "people of color share the same basic problems world-wide, with the key to solving these problems being communication of our shared knowledge and experiences." Nothing is more indicative of her global outreach effort than her hard work and dedication with the "Counseling & Treating People of Color" annual conference. The annual event promotes itself as "a holistic learning experience with culture as a mediator." Last December, the conference celebrated its tenth year by returning to Honolulu, Hawaii for five days of what Dean Brisbane describes as "time spent appreciating each others differences and similarities." The topics of discussion were: health, mental health, substance abuse, AIDS, and violence.

While many of her concerns are global in scope and nature, Dr. Brisbane is also concerned with many problems right here in the U.S. When asked about what single issue is affecting today's 1990's Black family the most, without hesitation, Dr. Brisbane states that "racism is very,

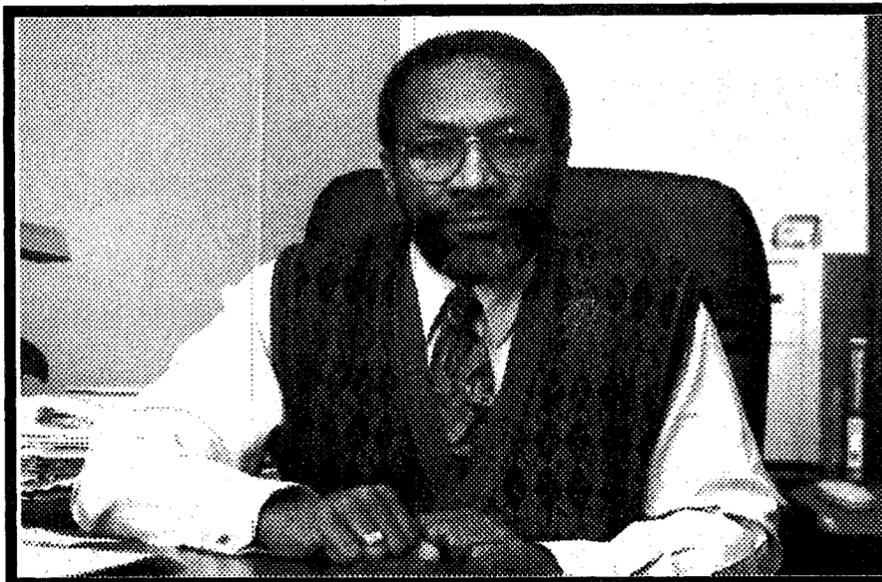


very paramount." She goes on to say "that a lot of what took place in the 60's has certainly been dissipated [now] because so many people thought that we had 'achieved' back then and stopped 'pushing.'"

Dr. Brisbane obtained her undergraduate degree from New York University and her Masters in Social Work from Columbia University. She also has another Masters Degree in Education from Teachers College,

while her Doctorate in Organizational Development is from Union Graduate School. Dr. Brisbane is a member of Delta Sigma Theta Sorority Inc. In all things, Dean Brisbane "is a Christian first and everything else second." The manner in which she conducts her life at home is the same manner that she tries to operate by here at school - a Christian who happens to be a professional.

Dr. Ernest McNealey views his undergraduate life at Alabama State University as the defining experience of his life. "I went off to college from a 'Colored Waiting Room' in a Greyhound bus station and by the time I graduated, we had the Fair Housing Act, Voter Rights Legislation, and an overall change in the entire country." Since Alabama State is located in Montgomery, Alabama, the heart & soul of the Civil Rights Movement during the 60's, it is no wonder that Dr. McNealey says, "some of my college experiences were quite an adventure." Marches, rallies, protests, demonstrations - Dean McNealey was involved in them all. Aside from his Bachelors Degree in Art, Alabama State provided Dean McNealey with an education that can not be taught in any class. "I never had any confusion about 'who I am' and where racism does and does not manifest itself in our society. There was never any 'self-loathing' in any fashion and I saw the need early on to be prepared and willing to work within the System, or outside of the System to point out inequities where they exist." As an undergraduate, Dr.



McNealey pledged Kappa Alpha Psi. He feels that joining a fraternity was also a "defining moment" in his early life. "These organizations are not as well understood as they might be in our community today, but they are still extremely important. They help young people understand how to work with other young people in producing common goals." He also states that there are many facets of the fraternity

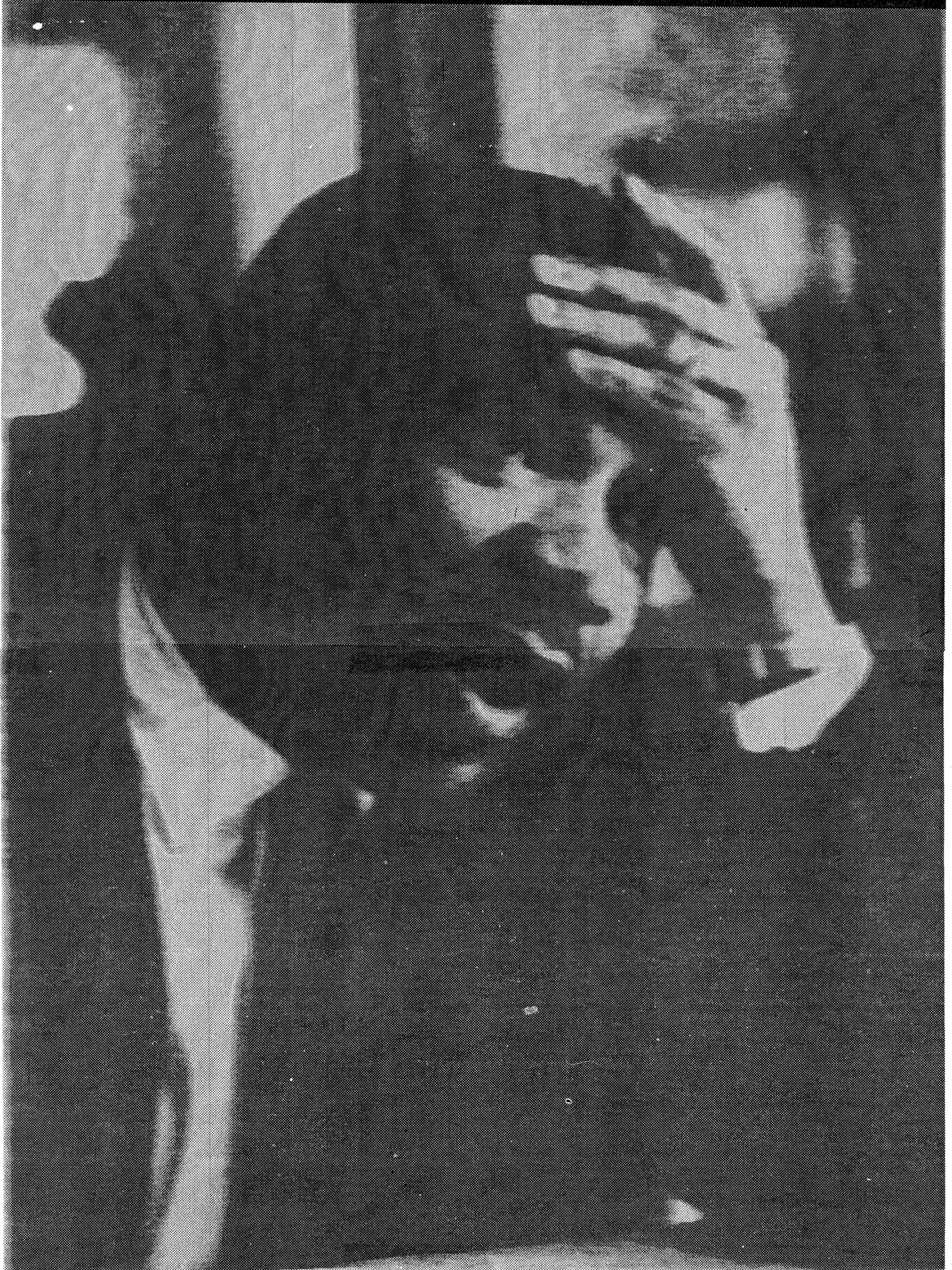
or sorority which go "unseen" by the public eye and that it is "the adult population that drives the organization."

After completing his studies at Alabama State, Dean McNealey went to Indiana University where he obtained his Masters Degree. His Doctorate is from Ohio state University.

Dr. McNealey has been here at

S.U.N.Y. Stony Brook for the past six years. He is the Associate Provost here at the university and the Dean for Undergraduate Academic Affairs. As part of his dual responsibilities, Dean McNealey's duties directly impact programs and curriculum activities that may have a more immediate impact on students.

Working directly with the chief academic officer at the university, it is no surprise that Dean McNealey firmly believes in higher education. He says that "it is very important for students to think about and plan their lives because people will tend to 'do' what they plan." He stresses this point when it comes to African American students. "If African American students really care about African Americans, then they should realize that they have an obligation to do well, so that they may actually help other people. Anyone can 'wax poetic' about this and that, but actually doing something is the key. Pursue excellence in your own right and then make it possible for other people to do the same."



Quotable:

"We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountain top.

And I don't mind. Like anybody, I would like to live a long life; longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up on the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you to know tonight that we as a people will get to the promised land."

- Dr. Martin Luther King Jr.
An excerpt from the speech
"I've Been to the Mountain Top"

LEAPS AND BOUNDS

BLACKWORLD SPORTS

On Monday, January 20 the men and women's basketball teams traveled to Southern Connecticut for a double header against the Owls. The women proved to be victorious with their 74-56 win. The men, however, weren't quite as successful, losing their match, 82-61.

In the women's game they came out on an 11 and 4 run with three baskets scored by Ysa Bogle. Eight minutes into the game Donna Fennessy came off the bench and scored ten points. Stony Brook led at the half, 31-27.

Lauren Ruane came out strong early in the second half with two three-pointers. The Owls could only manage

to stay within 12 points.

In the men's match, Southern Connecticut dominated from the beginning. The Owls had a 15 and 2 run on the Seawolves. Brian Hennessy scored ten points, but the 'Wolves were still trailing at the half with a score of 44-18. They managed to get their act together in the second half, but it wasn't enough to win.

01/16/97

Both Stony Brook basketball teams lost their New England Collegiate Conference games last Thursday night at the USB Sports Complex.

It was the first home game of the semester. Their opponents were the

Sacred Heart Pioneers.

The men's game stretched into double overtime. Stony Brook's Rob Hartman had a steal, made the layup and was fouled with 0:28.4 left in regulation. His free-throw gave the Seawolves a 47-45 lead, but Roderick Toppin, a forward for the Pioneers, converted an offensive rebound with 0:10 left to tie the score at 47-47.

In the first overtime with the Seawolves leading 53-50, Joseph Doyle, a guard for Sacred Heart, hit a three-pointer with 0:28.2 left to tie the score at 53-53.

Sacred Heart made 11 free-throws and one field goal in the second overtime in claiming a 66-61 win.

In the women's match both teams played strongly. At the half Stony Brook trailed by one with a score of 26-25. In the second half Ysa Bogle dominated. She scored a total of 14 points and took the lead for the 'Wolves several times. Beth Huber, a guard for Sacred Heart posed a threat throughout the game with her left handed hook-shots, but that all ended when she sprained her ankle with seven minutes left to play. Stony Brook played a good game, but were unable to secure the lead. They lost 55-67.

Senior Profile



She loves to record "kills" and her favorite weapon of choice is the "spike." But don't mistake this beautiful young lady for a Femme Fatale. Or worse yet, don't mistake her for an "all beauty and no brains" pretty face. Instead, USB volleyball standout, Melissa Wray is just another senior who is looking forward to May and Graduation 97. Melissa is a Social Science Interdisciplinary major who plans on getting her teachers certification after graduation and teaching social studies. In order to receive her certification, Melissa has to attend Grad. School. She transferred from Dowling College as a Junior and is originally straight out of North Babylon. At the moment, she is undecided about where to attend Graduate school. In the future, Melissa wants to pursue her Doctor-

ate in History.

After losing a close match in the Conference Volleyball Championship this past season, Melissa's collegiate athletic career came to a disappointing close. However, Melissa stated that "she was physically and mentally tired at the end of the year and that it was rather calming for it to all be over."

For a source of athletic inspiration, Melissa looks to Jackie Joyner-Kearsey and Florence Griffith-Joyner. She admires how these two women compete and dedicate their energy toward the pursuit of athletic excellence, yet still manage to have time for family and "being feminine." Melissa also credits part of her athletic success to having a woman coach who supported and encouraged her in every aspect.

1996-97 Stony Brook Basketball Schedule

Womens Home Games
Location: Sports Complex

| Day / | Date | Opponent | Time |
|-----------|-------------|------------------------|-----------|
| Tuesday | December 3 | Queens | 6:00 p.m. |
| Thursday | December 5 | Adelphi | 6:00 p.m. |
| Sunday | December 8 | Franklin Pierce* | 2:00 p.m. |
| Monday | December 30 | Dowling | 6:00 p.m. |
| Friday | January 3 | West Chester | 7:00 p.m. |
| Monday | January 6 | New Haven* | 5:30 p.m. |
| Saturday | January 11 | New Hampshire College* | 2:00 p.m. |
| Thursday | January 16 | Sacred Heart* | 5:30 p.m. |
| Saturday | January 25 | Keene State* | 2:00 p.m. |
| Tuesday | February 4 | Bridgeport* | 5:30 p.m. |
| Wednesday | February 12 | Southern Connecticut* | 5:30 p.m. |
| Saturday | February 15 | UMass-Lowell* | 2:00 p.m. |
| Tuesday | February 18 | Albany* | 5:30 p.m. |

*- indicates NECC Conference Games

Mens Home Games
Location: Sports Complex

| | | | |
|-----------|-------------|--|-----------|
| Tuesday | November 26 | Adelphi | 7:30 p.m. |
| Sunday | December 8 | Franklin Pierce | 4:00 p.m. |
| Saturday | December 28 | Seawolves/Holiday Inn Express Invitational | |
| | | Teikyo Post | 4:00 p.m. |
| Sunday | December 29 | Seawolves/Holiday Inn Express Invitational | |
| | | Consolation | 2:00 p.m. |
| | | Championship | 4:00 p.m. |
| Monday | January 6 | New Haven | 7:30 p.m. |
| Saturday | January 11 | New Hampshire College | 4:00 p.m. |
| Thursday | January 16 | Sacred Heart | 7:30 p.m. |
| Saturday | January 25 | Keene State | 4:00 p.m. |
| Tuesday | February 4 | Bridgeport | 7:30 p.m. |
| Wednesday | February 12 | Southern Connecticut | 7:30 p.m. |
| Saturday | February 15 | UMass-Lowell | 4:00 p.m. |
| Tuesday | February 18 | Albany | 7:30 p.m. |

HELP SUPPORT YOUR
COLLEGIATE TEAMS

MONTREVIL GOES THE LONG DISTANCE

USB TRACK RUNNER PUTS EDUCATION FIRST

By: Tischelle George

Black Athletes have traditionally been known to dominate the sport of track and field. From the days of Jesse Owens and Wilma Rudolph, to contemporary Olympic gold-medal winners, Michael Johnson and Gail Deavers. Traditionally, they have also taken on the positions of sprinters, but Merlin Montrevil, a cross country runner at Stony Brook is about to change all of that.

Merlin, a sophomore at Stony Brook began running track with the Seawolves last year. He's a distance runner and runs anything from the mile up to 5,000 meters. He's the only Black cross country runner on his team. He said, "For the first time I was a minority." He felt intimidated by being the only Black and by competing for the first time in his life on a Division II level. He thought to himself, "I'm really going to have to work for my position." He also felt that he would have to prove himself, because Black track runners are perceived as being sprinters. He would have to prove that Blacks could also be distance runners. In the time that he has been running with USB, he has won two medals: a third place team medal for cross country and a third place individual medal for indoor.

Merlin is a transfer student

from Bronx Community College, where he also ran track. He's an engineering science major and says, "My dream is to go to NASA and design space shuttles." He chose engineering science as his major because he says, "I like to have knowledge of everything."

His career as a distance runner began quite ironically during his freshman year at South Shore High School in Brooklyn. During one "freshman Friday," a day in high school when the upper class men choose various freshmen to harass, Merlin became the victim of a few boys who were older than him. The boys stole his bus pass and chased him to beat him up. To save his life, Merlin ran home from Kings Plaza to Church Avenue, via Flatbush Avenue. For those unfamiliar with these areas in Brooklyn, this is roughly eight miles. Ironically one of the bullies that was chasing him was a member of the track team and was impressed with Merlin's speed. The bully invited him to join the track team and, thus his long distance running career began. He continued to run home and would even race the B41 bus, which runs along Flatbush Avenue from Kings Plaza. His coach gave him the nickname of, "Roadrunner." Merlin says in all the times he raced the bus home, only twice did the bus beat him!

It takes skill for student-athletes to successfully balance their time between their sport and education. One of those skills includes knowing when to put one on hold for the sake of the other. Merlin stopped running track this semester, because his grade point average was suffering. He says he feels pressure from being a track runner, because, "you have to watch yourself on and off the track." He has to watch his fat intake and his body fat percentage. He can't drink soda, because it dehydrates the body. He also needs to get a sufficient amount of sleep, which he says he wasn't getting because he would stay up late trying to study. He was too tired to retain the information, so his grades plummeted. This semester he has been taking a lot of classes to boost his g. p. a. and to lighten his course load next semester, when he rejoins the cross country team in January. Although he's not running with the team now, he still attends practice and he trains independently at seven in the morning before his classes, to stay in shape.

Merlin who says, "I like being busy. When I have a lot of time on my hands I tend not to do stuff," makes sure that he always has plenty of stuff to do. For the past two years he has been an assistant coach to the Island

Striders, a coed track team of students ranging in ages from nine to 16. He trains them in his spare time. He is very proud of the fact that two of the students from the team qualified for the Junior Olympics in the first year of the team's existence. Merlin has also been a volunteer at various New York marathons for the past four years. He used to hold out cups of water and Gatorade to the passing marathon runners. He has now moved up to the position of supervising the beverage supplies and he oversees those that hold out the cups.

When asked what is his motivation for running track, Merlin said that he just loves it. "It feels good achieving something beyond school grades." Running track and bringing home a trophy to his mother made her proud and balanced out his mediocre grades in high school. Merlin admires Olympic gold medal winner and track star Michael Johnson, because of how seriously he regards training. This is a characteristic that Merlin tries to emulate.

Merlin Montrevil built his long distance running career on fear for his life, but he turned that fear into love. He is a student-athlete that truly does believe that he is a student first and an athlete second.

Black Athletes of the Past

Marshall W. Taylor (1878 - 1932)

Marshall W. "Major" Taylor became America's first Black U.S. National Cycling Champion in 1899. Born in Indianapolis, the son of a coachman, he worked at a bicycle store part-time as a teen. After attending his first race, his boss suggested that Major enter a couple of races. To their surprise, he won a 10 mile race - his first, and proceeded to compete as an amateur afterwards.

By the time he was 16, he went to work in a factory owned by a former cycling champion and with his new boss' encouragement, competed in and won races in Canada, Europe, Australia and New Zealand.

During nearly 16 years of competition, he won numerous championships and set several records. Years after he retired, Major Taylor met President Roosevelt, who told him that he had followed his career with admiration. Marshall "Major" Taylor is a member of the Bicycle Hall of Fame.

EACH ONE TEACH ONE

by: Tischelle George

It is important for people to learn from their mistakes and it is beneficial to prevent others from making the same mistakes by teaching them what not to do. This is the premise behind the "Brothers For Brothers" organization at SUNY Stony Brook.

"Brothers For Brothers" originated in the 1995 fall semester. Andre Allan of Alpha Phi Alpha Inc. came up with the idea to have a group that addressed the educational and social needs of Black and Latino men on campus. Allan along with other men of color were concerned about the low percentage of incoming Black and Latino male freshman and the high drop-out rate amongst that group as well.

"Brothers For Brothers" wasn't very successful in the beginning. Participation was low until eventually the organization faded away. Determined not to give up, the four gentlemen who started the group, gave it a second try in the 1996 fall semester. One major change that the founding members made was to broaden their target audience. The organization was

primarily designed for Black and Latino male students. Now, "Brothers For Brothers" welcomes "sisters" and anyone of any nationality.

The Mission Statement in the organizations constitution specified that they saw "a need to nurture community conscious college men." Under the Membership category it states that, "Membership is open to all undergraduates who have paid a S. A. F. [Student Activity Fee]." The requirements for a mentor in the organization must be "Black men," mentees must be "Black and Latino men." This stipulation in their constitution resulted in the group being denied funding by PSC, Programs and Services Council. "The PSC board made a unanimous decision in September [1995] not to recognize this organization based on the following: The statement of purpose of the club constitution specifically states that this organization is for black and latino men. The statement of purpose was in direct conflict with the non-discrimination and membership clauses."

The board of "Brothers For Brothers" tried to appeal PSC's decision, but was still denied.

When they began the organization again this past fall they decided not to reapply for Polity funding. "Brothers For Brothers" wants to show Polity that they are a legitimate group that does not discriminate and is a beneficial resource for all students on this campus.

Programs that "Brothers For Brothers" offers includes a mentoring program, that pairs up juniors with seniors and freshman with sophomores. The goals of the mentoring program are to help the freshman and juniors make it to the next educational level and to not make the same mistakes that the sophomore and juniors already made. "Brothers For Brothers" holds study hours in the UNITI Cultural Center located in the Roth Food Court, on Sundays and Mondays from 10:00 p. m. 12:00 a. m. Their goal is to build a study environment based on community service. Tutorial services, which are also offered during study hours, include tutoring by students, for students in chemistry, math, psychology, and Spanish. The tutors are students who excelled in these course subjects. In the future "Brothers For Brothers" aims to

have teaching assistance to provide tutoring. They also plan to hold workshops on time management, study skills, and test taking skills.

One accomplishment this organization already has under its belt is the high school outreach program they are involved with. Last semester "Brothers For Brothers" hosted high school students from schools on Long Island and in the City, who were in danger of failing or dropping out of high school. Working with Stony Brooks Administration Department, the students were given a tour of the campus, information on how and when to apply to the university, and straight answers to all of their questions by the "Brothers For Brothers" members.

The long term goals of "Brothers For Brothers" include keeping it active and successful long after the founders graduate. They also have ambitions to develop similar organizations at Farmingdale, Hofstra, St. John's, and NYC Technical.

The group meets every other Tuesday in the UNITI Cultural Center from 8:00 to 9:30 p. m.

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BLACKWORLD *nostalgia*

Marcus Garvey once said "a people without knowledge of their past, history or culture is like a tree without its roots- it can not grow." So, as BLACKWORLD begins 1997, the following pages represent a glance at where we've been.

Terms For The New World Order

The following are terms, organizations, or words involved with the New World Order.

Mark Of The Beast - The mark talked about in the book of Revelations 13: 15-18. It is a mark to be received on the hand or the forehead. Some say this mark is the new microchip implants that they already implant into pets.

Freemasonry - The largest fraternal organization in the world. Almost all of the conspirators behind the New World Order belong to this organization in some way or another. It is called a society within a society, meaning that not all masons know the evils that the organization perpetrates. Only a few Masons really know what masonry is all about.

Illuminati - Group founded in 1776 by Adam Weishaupt. Thought to have been disposed of hundreds of years ago, it is still in existence, and is one of the most dangerous and evil of the secret societies. Their sole purpose is to unite the world under a one world government, with them at its head.

Rosicrucians - Another secret society that is a society within a society. They also contribute to the development of the New World Order.

P2 Masonry - Probably the most notorious masonry lodge. There out of Italy. They have been implicated in everything from bribery to assassination. P2 is directly connected to the Vatican, The Knights of Malta, and to the C.I.A. It is powerful and dangerous.

Olympians - Otherwise known as The Committee Of 300. This is the main group behind the New World Order. It's leader is Queen Elizabeth II. There out of England. They control large amounts of the world's wealth, and most of what goes on in this country, and the world. All the other secret societies serve the

Olympians.

Knights Of Malta - They are a world organization with its threads weaving through business, banking, politics, the C.I.A., other intelligence agencies, P2 masonry, religion, education, law, military, think tanks, foundations, the US Information Agency, the U.N., and numerous other organizations. They are one of the oldest branches of the Order Of The Quest in existence. The world head is elected for a life term, with the approval of the Pope. They are sworn to work for the New World Order with the Pope at its head.

Knights Templar - They survive today as a branch of the Illuminati and guard the relics (Holy Grail, Robe of Jesus, the remains of the Cross Of Crucifixion, and whether Jesus actually died or survived and produced a child). They are hidden in a location known only to them. They were founded in the 11th century by Piierre de Sion for the express purpose of guarding the remaining relics of Jesus and to provide military protection for the religious travelers during their pilgrimage to the Holy City.

Skull and Bones and Scroll And Key - The people who assume power in this country are always recruited from these secret societies of Harvard and Yale. Both societies are secret branches of the Illuminati. They are connected to parent organizations in England and Germany. Members are chosen on an ongoing basis by invitation based upon merit post college and are not confined to only Harvard and Yale attendees. George Bush is a member of the Skull and Bones.

Club Of Rome - Highly organized conspiratorial body operating under the cover of the North Atlantic Treaty Organization (NATO). It is one of the most important foreign policy arms of the Committee of 300. It was put together in 1968 to speed

up the plans of the One World Government, called The New World Order.

Royal Institute For International Affairs - Foreign policy Executive arm of the British Crown, therefore their important to the Committee Of 300. They run this country from top to bottom through their secret upper parallel government which is tightly meshed with the Olympians. Founded in 1919, with the sole purpose of controlling all facets of the US

Trilateral Commission - It is an elite group of some 300 very prominent business, political, and intellectual decision makers of Western Europe, North America, and Japan. It's grand design is a New World Order. It was founded by David Rockefeller. The reason for its creation was the decline of the power of the Council on Foreign Relations.

Council On Foreign Relation (CFR) - It is a private organization of business executives, scholars, and political leaders that studies global problems, and plays a key role in developing US foreign policy. It is controlled by an elect group of men recruited from the Skull and Bones and Scroll and Key societies who make up the Executive Committee. It is an offshoot of The Royal Institute For International Affairs. Their goal is a New World Order.

Bildbergers - Organized in 1952 and named after the hotel where the first meeting was held in 1954. The core of the organization is 3 committees of 13 members each. Thus the heart of the organization consists of 39 total members of the Illuminati. The committee works year round in Switzerland. every proposal or plan that has ever been discussed at an annual meeting of the group has come to pass usually within one to two years following the meeting. Meetings are closed and private. They are a cre-

ation of M16 and are under the control of the Royal Institute For International Affairs.

Global 2000 - Plan to eliminate 3 billion people from the Earth's population by the year 2000. This will be done through wars, famine, and the implementation of diseases.

Federal Emergency Management Agency (FEMA) - They have nothing to do with natural disasters like they say. Their job is to run the concentration camps and implement the new government once the President Declares a National Emergency. This will immediately suspend the constitution and give FEMA power through Executive Orders. The main one is Executive Order 11490. The US will become a virtual police state.

Protocols of The Elders Of Zion - This was a plan by Jewish Zionists that surfaced in a book in the early 1800's. Every aspect of this plan is to subjugate the world has since become reality, validating the authenticity of the conspiracy

Multi - Jurisdictional Task Force (MJTF POLICE) - Their mission is to encompass and collect all local law enforcement and bring it under one umbrella. It has been publicly announced in Maryland, Louisiana, Washington State, and Chicago. They are regionally coordinated.

FINSEN - They are composed of Foreign Military and Secret Police. It was admitted to be in existence in 1992. It is interlocked with Interpol, the U.N., and other international organizations.

Directorate Of Central Law Enforcement - They will encompass the FBI, DEA, Marshall's, ATF, Customs, and the Treasury. They are the National Secret Police force. by ACE

JOIN THE WAR AGAINST

IGNORANCE.

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The Mark Of The Beast

Revelation 13:16-18- Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, so that no one can buy or sell unless he has the mark, that is, the name of the beast, or the number of his name. This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six.

Is the Mark of the Beast Prophecy in the book of Revelations real? It is clear that the technology to make it happen is. So let us analyze what that technology is, and how technology advanced to get us to this point.

1. The Invention of the computer enabled us to store large amounts of information, and transfer it quickly and efficiently anywhere in the world.

2. The Credit Card is probably the most important financial innovation since paper money. It was invented by Melvin Salvenson who started Mastercard. Mr. Salvenson has now invented something called the Onecard. The Onecard will enable you to access your visa, mastercard, checking account, savings account, or anything else having to do with your personnel finances. This will enable us to move directly into a cash less society, which is necessary for the Mark of The Beast prophecy to come true. In a cash less society the only way you can buy or sell would be with the mark.

3. The Bar Code was started about 15 years ago. It is now a 6 billion dollar a year industry. Bar Codes are a group of lines or bars in secession, that when scanned, give a read out of the information contained within the code. Every Bar Code has 3 longer lines called Guard Bars. One of these is on each end of the code, and the third one is located in the middle. These three longer lines are made up of two bars each, and have no number underneath them. If you look

at the actual bars with numbers underneath, you will find that the number 6 is the only number on the code which is represented by double bars, like the three guard bars. Therefore, on all your products that have Bar Codes you have the Number 666 on them. A lot of information can be stored within the Bar Codes. In California, 19 million motorists were the first to carry the countries first digitized and bar coded drivers license, which features Photo, Thumb Print, and Data Print showing any violations, or as in the movie Tales From The Hood, it shows other information such as political and religious affiliations etc. I Had one of these license and I just got a New York license that also has a Bar Code on the back.

4. The Destron IDI Company from Colorado took Bar Codes one step further. They started researching Radio Frequency Identification. The IDI technology line was centered around two basic components. 1) Transponders and microchips. These Transponders contain a miniaturized integrated circuit, that has a unique 10 digit coded number embedded into it. It has an antenna which receives radio frequency energy from a scanner, and transmits its encoded ID number. 2) Readers can send a signal to the Transponders, energizing the information chip, and receiving the 10 digit coded number in return. The information is then translated into a readable language and passed to a printer or any other database for recording. There most exciting product is an implantable chip, which is so small it can barely be seen on the fingertip. The chip is encased in glass and is implanted under the skin through a standard needle. It is safe, long lasting, painless, and non-migratory(meaning it doesn't move from place injected)

5. InfoPet is a company that claims to have the full proof way to keep pets safe. No longer will people have to anguish over their lost pets(or children).

Their system works through the reading of the radio frequencies of a chip, that is implanted into the animal. The implantation technique is no different than a ROUTINE IMMUNIZATION SHOT (One should note that it was through routine immunization shot for hepatitis B in 1979-80 and 1980-81, that the AIDS Virus was unleashed upon the American Citizens). An encapsulated microchip comes inside a needle which has already been sterilized. A 10 digit code or registration is burned into the chip. Registration is designed to contain enough information about you to readily aid in the recovery of the lost or stolen animal. In January 1987, in Los Angeles, California, Mayor Tom Bradley, a member of the Tri Lateral Commission, approved Field testing of Infopet on animals in Los Angeles. Over the course of four years they implanted thousands of animals, and they have concluded that the microchip implant is safe and effective for all species and animals(remember humans are just a species of animal). Infopet claims that "It will replace and render obsolete all other forms of Identification."

In a program Beyond 2000, they were saying that they wanted to move this chip into New York City street kids, and give a chip to every prisoner. With this chip they propose, that no prisoner will be able to escape, because through satellite surveillance, within five minutes, they will be able to locate you anywhere in the world within 10 feet of your exact location. In fact the satellites are so strong, they can take a picture of a stamp on a tennis court, or read the changes in ones body temperature. There is a lot more that could be discussed about this Mark Of The Beast technology, like the fact that Singapore has become a completely cash less society, and that each of it's 2.7 million citizens is forced to carry a national ID Card that is very similar to Clinton's proposed Health Care Card (This card forces every citizen to have one. It breaks the country into 10 regions, and each citizen has to register in the re-

gion they fall under. If they get caught out of there region they can be questioned, and if they move regions they have thirty days to reregister in the new region. Sounds like an elaborate tracking system), or the fact that 15 states are already engaged in prisoner electronic surveillance, or the fact that new computers in police cars link right into C.I.A ,and F.B.I computers. However we do not have the time to discuss it all right now, but if you want more info, and are interested in finding out more all of this information and more can be obtained by contacting a member of the Black Caucus, and informing them you want it.

In conclusion, it is my belief that the microchip is not the only mark. As the Bible says, the Mark will be received in the hand or the forehead. Thus, if the microchip is meant to be implanted into the hand, what is the mark on the forehead? I firmly believe that since America is Egypt, Babylon, and Sodom and Gomorrah all rolled into one, the mark on the forehead involves excepting American and Western Ideals. Therefore if you do not receive the mark on your hand, make sure you don't receive the mental mark on your minds. I would like to say that I'm not Christian, Muslim, nor am I Jewish, I am just trying to become a righteous man and a child of the creator. In making this attempt, I have just recently begun to pick up the Holy books and started to read. However, through my research most of the prophecies within the Bible have come true, and the prophecy of the Mark of The Beast is one of the indicators that we are in the last days and the creator is returning soon. So even if you do not believe that this microchip is the Mark of The Beast, there is no debating the fact that we are the first generation in history to have the technology to make this prophecy come true. Thus, it is imperative that we understand that are generation at the very least, marks the beginning of the Last Days. **PREPARE YOURSELVES**

by ACE

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THE HIP-HOP DEMOCRACY: GIVE THE PEOPLE WHAT THEY WANT

By: Joyal Miasia McNeil

Who determines the form and content of those rap songs we like, love, or hate? Is it the artist, the record label, the censors, the audience, or a collection of the four? I would like to believe that the creation of the art is simply a collaboration between the listener and the artist. Unfortunately, it isn't that simple. It has become necessary for those of a non-lyrical nature to intervene (for capital purposes of course). As a result of this intervention those who shell out the cash are being short changed. "We the people" should still have some say in the matter.

The phrase "We the people" embodies a collection of people. It contains rap fans, occasional rap fans, non-rap fans, the poor, the middle class, the rich, the conventional, the liberal...the list goes on. Society has a definite effect on the form and content of the songs we love or hate. The problem with this lies in the fact that those most influential in the record releasing process as a whole do not represent a "hip hop nation".

Societal norms and demands greatly influence what we hear (on mass radio that is). In order to hear raw (not boiled, fried, sauteed, or marinated by the censors) rap one would have to resort to underground radio stations.

For example if a societal condition calls for peace by the majority an artist's best choice would be to follow guidelines according to the need which becomes the demand. If the artist chooses to take a next route he or she faces the risk of having no mass air play. Rap as a whole is still seeking acceptance and not conforming to the demands of society would only hamper efforts of progression.

So what are we left with a pass or fail system? Not exactly. Times and people change simultaneously. Because of this so will demands. There is a distinctive mood to accompany form and content and the mood is versatile. A particular song may not fit the demand in July 1984 but it may make a comeback in January 1997. This aspect of the music industry has helped to create a variety of subjects for the content of rap songs. Some examples of these subjects would be political /social /economic awareness (the need for a revolution) and the let's talk about ho's, pimps, gangsters, sex, love, the old school, and Italian designers period.

The hip hop culture is calling for a musical revolution. A culture is defined by its art but it seems as if artists are being sold instead of the art. One extremely marketable tool for

doing this is the music video. Sometimes in order to have a popular music video the original form and content is dismantled and a new commercialized one comes into place. What does all of this mean? Well, it would seem that rap music is straying away from its citizens in a state of regression as opposed to progression. The truth of the matter is that the real hip hop audience will not let it happen. Their voice even though it may only be a part of a greater whole is loud and obnoxious. This audience is there to let them know that the last track was not worth the time it took to listen to it. Usually deep down the artist knows this too. In most cases the form and content of that song was determined by the type of people who like those McDonald's commercials. On a realistic note the presence of hip hop culture whether it be artist, song, or dance in commercials, sitcom themes, and mass media help to build up the industry. But at the same time this helps to break down the culture. A medium needs to be reached where hip hop as a whole flourished while maintaining its true form and content.

Rap itself has gone through a course of transition. Just like most other art forms rap music has had its unveiling, rise, peak, and fall. As an

underground culture rap has been going through the "let's put the blame on the new rave" stage. Censors, the media and influential black leaders have done their share in contributing to the Anti-rap party. Dj's, Vj's, and truly music minded people are a few that represent the pro-rap party.

Rap artists, as expected, also went through a course of transition. KRS-ONE's form has basically remained the same. The raggamuffin style can usually be identified. The content on the other hand has not. The lyrics went from gun toting criminal mindedness to that of philosophies and the need to learn. Mc Lyte went from a hardcore female, rapping about the streets to a lipstick wearing songstress rapping about sex.

The mere change of style is not enough to label an artist by but it adds to the theory that style, people, times, and demand change simultaneously. The form and content of rap music should be elected via a hip hop democracy. Censors and those who contribute to the Anti-rap party initiated the anarchy we face today, not artists like Snoop Doggy Dog and 2PAC. The gangster has been an icon in American society long before Snoop Doggy Dog and 2PAC released their first single.

Did Tupac Shakur Deserve to Die?

By Michael A. Pinnock

Sophomore year in high school, I remember my high school track team 4x400 track team shaving our heads and screaming "attack of the bald heads," at the Penn Relays in Philadelphia, PA. I remember screaming "throw your guns in the air," until I was hoarse at parties. I was imitating the rap group, Onyx. When Method Man released "METHOD Man," I remember 10 to 15 high school brothers buying weed, Phillies Blunts, and forty ounce beers to "get lifted at a friends house. We thought that we were keeping it real, I admit now that I wasn't even high. One blunt and two 40's can't get ten people high enough to act the way that we did.

In Plato's Republic, he outlines the importance of music in the development of individuals. I proved this notion sophomore year in high

school. Hip-Hop plays an important role in the lives of African-American youths. Because of this artists have a responsibility to them as growing kings and queens. Tupac Shakur is a brother whose death shows our community something very important. Thug life kills!

I understand that Tupac did make some positive songs such as "Keep Your Head Up;" however, he was more of a detriment to our community because music is such a strong medium. Youths do copy what our artists say. Music that sends negative implications to immature young black children who cannot decipher symbolism and metaphors from the actual state of the world. It causes the problem that we now face in all our communities.

My next statement will offend

many, but I ask you to let me fully develop this thought. Tupac Shakur received the death that he deserved (keep in mind that he predicted his death). He finally spoke the truth of "Thug Life:" it leads to death. Unfortunately he was removed from this world in doing so. This is not to say that the brother that committed this cruel act was in the right. He will have to come to terms with his creator in times to come. It seems however, that he served as an instrument to bring Tupac to terms with his maker, and also to wake us up as a community.

Why is it that we showed so much power and unity in coming together to confront The Stony Brook Press? Their actions were tasteless and insensitive; however, we should have come together this way to confront Tupac, when he was with us, for

treason against our young kings and queens. He was leading them in the wrong direction.

Don't let it happen again! Confront Junior Mafia for promoting crime and violence. Confront Akinele for disrespecting our queens. Confront Mobb Deep for telling our youths to stay in the projects when they moved to Long Island. They should be teaching youths to get out and to help others out.

Tupac's death hurts me because I realize that I, as an educated and successful black man, am an endangered species. Tupac, however, was more of a detriment to the black community than a positive role model. His death served the good purpose of waking me up as a positive black man, and it should have done the same for everyone.

A Call To Arms: From The Professor's Mouths Into The Students Minds

The English Department's Racially Biased 'Special Treatment' of Professor Cornelius Eady

by Ivan Lee

As soon as I heard he was going to be reading his poetry at Southampton College I was on the next bus out there. The person whom I went to such dramatic lengths to see was one of the most brilliant and expressive American poets of today. His name is Cornelius Eady and, unbeknownst to many members of the Stony Brook community, he is a professor and director of the Poetry Center located in the Humanities Building here on campus. Cornelius Eady is the author of five different books of poetry. His book *Victims of the Latest Dance Craze* was the winner of the Lamont Prize from the Academy of American Poets in 1985, *The Gathering of My Name* was nominated for the Pulitzer Prize in Poetry in 1992, and his latest book in entitled *You Don't Miss Your Water*. It is inspiring to think

that an author of such caliber is teaching here at Stony Brook University.

Unfortunately, if you were to head over to the Poetry Center right now you would not find him there. Professor Eady is on leave doing research at George Washington University. As I sat on the bus heading toward Southampton College I posed some questions to myself. Why did Cornelius Eady decide to take a leave of absence from Stony Brook? I was also pondering the validity of the rumors I had heard about professor Eady threatening to sue the school. What is the connection, if any, between these two events?

Later that night I found myself mesmerized by Eady's dynamic and moving presentation of his poetry. As I watched him, reciting his poetry in front of a large elaborately carved fireplace, I

began to feel increasingly more upset over the fact that this awe inspiring artist was absent from the University which I attend. In hopes of finding out why he was on leave from Stony Brook, I went up to him after his performance and asked to interview him. It is commonly thought that artists of his caliber think themselves above reproach, he, however, was happy to grant my request and we both sat down and started to talk.

The first question I asked him dealt with how he supposedly threatened to sue the school and whether if had to do with his getting tenure or not. He said that it had nothing to do with tenure because he already was a tenured professor. Instead, he said the incident had to do with his salary. When he was granted tenure he was considered an associate professor but was only paid a graduate

professor's salary, which is substantially lower. The administration finally relented, but they still insulted him by paying him as little as they could get away with. As professor Eady stated: "I am at the lower end of the associate professor's [salary] scale and have better credentials than many people in the English Department." Once again a Black professional is getting paid less than white professional for doing the same or more amount of work as them.

Cornelius Eady went on to talk about the Poetry Center and how the administration seemed to conspire to snuff it out of existence. The Poetry Center was started by a Black woman by the name of June Jordan. Jordan is a famous writer and activist who has a multitude of books

CONTINUED ON NEXT PAGE

Insanity

By : Louis Woods

Black people in America are insane. How does one become insane? Are we born this way and, if not, what causes this mental breakdown? Blacks are not born insane, rather they are driven insane. Let me first define insanity. To me insanity means first losing a sense of ones self (values), followed by assuming the values of another. These are foreign values, so they naturally cause an internal conflict. This internal conflict causes the afflicted to second guess themselves and question their self worth. This inner battle becomes a process of second-guessing ourselves and questioning our own self-worth. When we judge our selves based on false European values, we aspire to be like something we are not, perceiving our differences as defects. This infectious internalization begins with self-contempt and results in devaluing our own heritage and culture. We begin to dress differently, to even think differently. Mentally -ill people will go so far as to value beauty in a different way. Utilizing a foreign measure, they no longer consider themselves to be beautiful. Those afflicted feel, that the only way to be truly beautiful is to alter their naturally ugly appearance. That's sick! In fact, if a white man or woman felt that they had to grow dread-locks or dye their skin another color in order to be beautiful, you would laugh at them. Yet we do it all the time. So, brothers and sisters, what do you think they're doing to you behind your backs?

As I stated earlier, it is not the fault of blacks that they are insane. We are all insane to a degree. Racism is

crazy, it makes no sense. But even the most liberal black is crazy to an extent. This is because we are all products of a racist society. To deny this, would not be realistic. Every day, when you pick up a paper, watch TV, go to the movies, listen to the radio, interact with other Americans, you are being bombarded by racist propaganda. Most of us don't even realize that it's all around us because we have become numb to it. An example of racist propaganda would be the images of black men that are shown on the news. Nine out of ten times that we see a brother on the news, he is either in handcuffs or in a mugshot. You don't have to be a rocket scientist to see the negative effects that these programs have on the psyche of all Americans. Although, I would be inclined to believe that the negative effect on blacks is worse than that of other Americans. Simply because we are being trained to hate ourselves.

Men are by no means the only blacks who are targets. Black women are always under attack. They attack the beauty of our women. In every magazine you look at you can see it. It's in all the commercials, and advertisements. When you do see a sister in advertisements she almost always has light skin and long hair. These pictures alienate about 98% of our beautiful women. Another stereotype which I think should be addressed is the infamous "welfare mother". This bit of racist propaganda projects the image that welfare is a black thing. It specifically attacks our women. As a result of these negative images whenever someone hears the word welfare, they immediately associate the term with an

image. That image is of a heavy set, dark skinned, black women with no less than five children running around, and all of them are out of control. It is these images which on a day to day basis destroy the sanity of our people.

Now that the problem has been addressed, and we know where it comes from, what can we do about? We must first understand that the illness that afflicts our people can be dealt with the same way a doctor deals with a virus. A doctor can't always stop the transmission of a virus, but she/he can treat those who have become ill as a result of it's transmission. A virus is parasitic, it will completely overwhelm it's host without treatment. Racism is the virus which causes our people to become mentally ill. Books are the medicine required to make us healthy again. We must read people! When I say read I don't mean Shakespeare, or the autobiography of Colon Powell. I mean read books which pertain to African history, and black contributions to civilizations. Good examples of such books are *Introduction to African Civilization* by John G. Jackson, *Stolen Legacy* by George G.M. James, *Before the Mayflower* by Lerrone Bennett, *Isis Paper* by Francis Cress Welsing, *Nile Valley Civilizations* by Anthony Browder, to name a few. Such books help to cure the people by rehabilitating their minds. Without treatment an undetected virus will destroy the host from the inside out. Before the host can even realize that it is sick, the virus will have infected the mind. When this happens it's too late for treatment, and the patient mentally dies. Before this

illness reaches it's late stages the infected one has symptoms. The symptoms of this virus can only be detected by the expertise of a physician. I am not a doctor, nor do I claim to have the expertise of such an individual. However I do recognize there is a problem, which effects the majority of my people.

The only way to assure the mental survival of all black people is to vaccinate their minds. Until we do this, countless brothers and sisters will become "brain dead". The beauty of this process is, one can receive the vaccine without having Medicare any health insurance for that matter. I think the ratio of insane blacks in this country would be much lower if we collected books, the vaccine necessary to cure the minds of our people, instead of Tommy Hilfiger outfits. The knowledge within these books supplies our people with the medicine necessary to overcome our sickness. Without this medicine the minds of our people will be no match for this deadly virus (racism). So to be assured that we do not become as sick as those people who spread this virus, we make sure that all of our people have enough medicine to last a lifetime.

P.S. I don't want anyone to get the wrong idea. I (the Author) am as sick as anyone, but I am trying to overdose on medicine, if that's at all possible.

A Call To Arms

CONTINUED FROM PREVIOUS PAGE

published. She used to be a teacher here at Stony Brook until she left to teach at Berkeley. Eady took over the poetry center a short time before her departure. It was at this point that the administration started their attack on the Poetry Center. The English Department did not cut the poetry center out of the school altogether but, according to Cornelius Eady, "what they did instead was these half-measures that slowly suffocated the center and stymied any real attempt to try to keep it running."

I asked him straight forwardly whether he felt this attack upon the poetry center had anything to do with the fact the he, the director of the center, was Black. The response I got was an affirmative detailed description of the administration's attack on both him and the Poetry Center and one of the major reasons why June Jordan left Stony Brook.

Cornelius Eady began his personal testimony by stating for the record that: "We have a really lousy record of hiring and retaining minority faculty in Stony Brook in general, and the English department in particular." Prof. Eady elaborated on this statement by narrating the incidents that led to June Jordan's departure: "Every one swears they loved her [June Jordan] to death, but I really got this feeling that there was this moment when people started to think *Hmmm... She is a Black woman and she's got all this national attention, this wonderful program [The Poetry Center], and she's getting all this money and funding.* And it was at the time when the Poetry Center was about to branch off into the Community. They were setting up a summer program for writers and teachers so they could learn [how to better teach creative writing] and then take it back to the community. June had the budget, but suddenly something went wrong and the money [for the project] was gone. First, there was support, money and every one is really excited about the project and almost like the next beat [he snaps his fingers] it was wasn't there any more... the program is totally gone. I was reading memos from June that basically said [to the administration] *I thought you promised me money* and the next thing you know she is gone."

It seems as if the University had its own ideas about how valuable it is for professors to support the growth of the marginalized community. It seems they would rather spend their money on something else. As Prof. Eady stated: "The death of the Poetry Center is basically linked to the birth of the Humanities Institute. The Humanities Institute was set up in such a way in its charter that there was going to be gradual withdrawal of University support. So, at some point, maybe two or three years down the line they would be totally self sufficient. It never happened and they were never called on that. The money that started the

Humanities institute came from the Poetry Center. The Humanities Institute starts up about the same time the Poetry Center gets all these big cuts, and the deterioration starts, and it is also the time that June goes."

Why didn't June Jordan stay and fight for the Poetry Center? Cornelius Eady explains: "The impression I got was that June went to Stony Brook and said *look Berkeley's offering me this* and she did not get a counter offer or she got a counter offer that was so small she was forced to leave." Eady continues his explanation by saying: "The fact that they [Stony Brook University] did not fight to keep her was telling. Telling not only about how African Americans are treated in

Jordan was perceived as amassing to much personal power."

After June Jordan left, Eady tried to keep the Poetry Center alive despite the antagonism received by both administration and faculty. By cutting the budget of the Poetry Center and not assigning any staff to the center they, the administration and the English Department, virtually succeeded in killing the Center. This attack not only originated from the administration's opposition to community outreach programs, but it also stemmed from their disapproval of the kinds of poets who Eady was bringing in to speak. Professor Eady said: "I had to figure that out by myself. No one sat me down and said *This is how it is. You're fighting a losing battle, and you haven't*

then it becomes a matter of not being able to get the budget to bring in the [poets]. Because, as everyone knows you can't simply say *come over and give me a reading.* You have to make sure that person is housed, is going to be fed, and you have to pay for the transportation both ways."

Eady went on to say that the school wanted big name poets to perform at the center, however, they never were not willing to give the Poetry Center the budget they needed in order to make that happen. He said: "If your dealing with somebody at the level they're [Stony Brook administrators] speaking of, you have to seriously say *we're going to expend the big bucks.* I did not have a budget I could depend on. I had to fight for it every year. I wasted five to six weeks every Fall trying to find out if I had a budget... Fight, fight, fight, fight for five years, every Fall, I had to do that.

"The year that I finally had enough, and I finally drew the line, was the Fall the I came back from the Guggenheim. I did literally everything for some of these readings. I brought refreshments, set up the room, locked the door, and picked up [the poet] from the airport. I was doing all of [the work] and on top of that they wanted me to be a full time teacher. One person cannot do this themselves and it is cruel and unusual to try to put me in a position where I have responsibility for [the Poetry Center], but will never get the resources to run it the way it needs to be run.

"Everybody else who was in that kind of administrative position was given release time to deal with their administrative work. I was given time only in the Spring and not in the Fall, which makes no sense whatsoever, because the Fall was when I really needed it."

Early in the interview Cornelius Eady defined his "rock bottom definition of racism" as when "the ordinary becomes extraordinary." What did he mean by that? Professor Eady went on to explain: "For example, *let's go to a restaurant, and suddenly it becomes a big deal; or Taxi, and suddenly it becomes a big deal.* It is when you try to do something absolutely *normal life* and it turns into a big deal."

The way that the administration of the English department treated Cornelius Eady fit right in with his definition of how to spot racism. For Eady stated that "every thing they did was designed not to work, it was designed to fail. No money, no budget, no staff, but 'you take care of it, and we want you to be a full time teacher as well so you better get your classes together.'" Prof. Eady went on to state that whenever he asks for assistance: "They act like I'm some demanding nut. They make me feel like I'm being outrageous... This is the idea of the ordinary becoming extraordinary. You have to stop dodging the bullet, it does feel like special treatment."

"We have a real lousy record of hiring and retaining minority faculty in Stony Brook and the English Department in particular."

- Professor Cornelius Eady

the English department, but also telling about how the poetry center was perceived from then on."

After June Jordan had left, and Cornelius Eady took over the Poetry Center, the major attacks on the center began. First off, the administration gave the Poetry Center a budget that was ridiculously small and they also did not supply any staff to help run the center. Looking upset over the incident professor Eady stated: "We have a board that meets occasionally; these are people who ran different departments on campus. When we met and they found out how much we get for a budget a year, they laughed. They could not believe that we are starting off with less than \$3,000 a year." This problem stems from the English Departments narrow minded policy in their money making decisions. This can be seen in, as Eady states: "The choices that the department makes and that the administration makes in terms of who gets allotted the funds." Elaborating, Cornelius Eady went on to say: "Every time they come to me and wring their hands saying *choices have to be made, choices have to be made* I find it harder and harder to believe there is no money. Money has been allotted to other things [for example a \$12,000 reading series not even here, but rather at Brookhaven], and that kind of makes me feel that there is some baggage left over...definitely because June

got a friend [June Jordan] in the administration any more."

"Everything that I had done, in terms of trying to do community outreach or trying to bring in writers who are from another point of view, has not been met with a lot of success. I was told I was *real good at getting poets of lesser status.* I wanted to change the mix. I wanted to make sure that we get these writers with different experiences, that is what I'm interested in. The issue is if there is going to be a Poetry Center, who are you representing? The Poetry Center has to represent all points of view, all ideas of what American Poetry is. I think that's what got me into trouble because people started realizing I was bringing in gay writers, Vietnam vets, Black people, and brown people." Then, Cornelius Eady intently declared "I don't want to be yet another exclusive writing series in America. You need to stop thinking of this as hyphenated poetry [for example dividing poetry into gay-poetry, Black-poetry, latino-poetry, or asian-poetry]. This is all our poetic voices."

The attack on the Poetry Center by the administration relied on doing every thing that they could possibly do to destroy the Poetry Center without directly amputating it from the English department. Professor Eady stated that "first it becomes a matter of loosing student staff,

Barbara Jordan:

A Woman Before Her Time

We the people - It is a very eloquent beginning. But when the Constitution of the United States was completed on the seventeenth of September in 1787, I was not indicated in that "We the people". I felt for many years that somehow George Washington and Alexander Hamilton just left me out by mistake. But through the process of amendments, interpretation and court decision, I have finally been included in the "We the people".

Today I am an inquisitor. I believe hyperbole would not be fictional and would not overstate the solemnness that I feel right now. My faith in the Constitution is whole. It is complete. It is total. I am not going to sit here and be an idle spectator in the diminution, the subversion, the destruction of the Constitution."

-Barbara Jordan
July 25, 1974

Often portrayed "with a voice like God", Barbara Jordan delivered this unforgettable speech to the Senate in favor of the impeachment of President Richard Nixon. She used all of her skills as a lawyer and as an orator to defend the constitutional issues she so firmly believed in. This nationally televised speech catapulted her into the public eye as nothing she had ever done before.

Barbara Charline Jordan was born on February 21, 1936 in Houston, Texas. She was the youngest of three daughters of Benjamin Jordan, a Black minister and Arlyne Jordan, a domestic worker. She attended Roberson Elementary and later Phylliss Wheatley High School. "I always wanted to be something unusual", Jordan told one reporter. "I never wanted to be run-of-the mill. For a while I thought about becoming a Pharmacist, but then I thought whoever heard of an outstanding pharmacist?" After hearing an address by Edith Sampson, a Black lawyer from Chicago at the high schools "Career Day" assembly, Jordan decided to become a lawyer.

Jordan graduated from Phylliss Wheatley High School ranking in the top 5% of her class. Later that same year she

attended Texas Southern University. A double major in Political Science and History, she accomplished her B.A degree and graduated magna cum laude in 1956. Barbara Jordan earned her J.D. from Boston University in 1959. She was

one of only two Black women in a graduating class of 128. Shortly after graduation she passed both the Texas, and the Massachusetts bar exams.

The following year Jordan had her first hands on experience in politics working to organize the Black vote for the Kenny-Johnson presidential election. She successfully developed a highly organized Black worker program for the forty predominantly Black precincts of Harris county, and managed to get an eighty percent voter turn out. It was the most successful get-out -the vote campaign in Harres County that anyone could recall.

Jordan initially ran for a seat in the Texas House of Representatives in 1962, and again in 1964. Though she was defeated at both attempts she gained a significant amount of votes. She then turned her attention to the Texas Senate where in 1966 she defeated former state representative J.C. Whitefield, a White liberal, to become the first Black woman elected to the Senate since 1883. Jordan's six years in the Senate have been viewed as "somewhat of a phenomenon". On

March 21, 1967, she became the first Black elected official to preside over that body; she also was the first Black state senator to chair a major committee, the Labor and Management Committee, among others. She sponsored bills that

championed the cause of poor, Black and disadvantaged people. Jordan was also the first freshman senator ever named to the Texas Legislative Council, and was also chosen Senate president pro tempore in March 1972. On June 10, 1972 as the states traditional elected "governor for a day", she became the first Black chief executive in the country. But Barbara Jordan did not stop there. She decided to run for Congress and was elected in November 1972 to become the first African-American to be elected to Congress from Texas since the Reconstruction.

As in the Texas Senate, Jordan consistently sponsored legislation to raise the standard of living of impoverished Americans and protect their rights. She maintained a liberal voting record and cosponsored a bill to extend Social Security to homemakers. Jordan sponsored legislation to broaden the Voting Rights Act of 1965 to cover Mexican-Americans in Texas and other southwestern states to extend its authority to those states where minorities had been denied the right to vote or had had their rights restricted by unfair registration practices, such as lit-

eracy tests. Among these Jordan also supported bills to combat disease, increased federal aid to cities, increased aid to elementary and secondary schools and fought for environmental preservation.

In 1978, Jordan retired from public office and went on to become a visiting professor at the Lyndon B. Johnson School of Public Affairs at the University of Texas at Austin. In 1982 she was appointed to Lyndon B. Johnson Centennial Chair in National Policy where she served as a faculty advisor, a minority recruiter and teacher.

Throughout her life Barbara Jordan has earned numerous awards. Along with and because of her political accomplishments, she has received fifteen honorary doctorate degrees. She was named the Democratic Woman of the Year by the Women's National Democratic Club. Ladies Home Journal picked her as 1975 Woman of the Year in Politics. Time magazine recognized her that same year as one of its ten Women of the Year, and a poll conducted by Redbook (1979) magazine selected Jordan as one of the top women who could be President. In 1990, she was inducted into the National Women's Hall of Fame. In 1994 she was honored with the 1994 Special Margaret Brent Woman Lawyer Achievement Award, and in August of that same year President Clinton awarded her the Presidential Medal of Freedom in honor of her long and productive career in public service.

On January 17, 1996, Barbara Charline Jordan died of pneumonia. She was 59 years old. "What makes Barbara so special? It's that along with all her superior intelligence and legislative skill she also has a certain moral authority and a ... presence, and it all comes together in a way that sort of grabs you.... What Barbara has is not something you learn and develop, its something that God gave her and it's something you can't really describe".

-Congressman Charles Wilson (1975)

by Milka A. Rodriguez and Ophelia Morris

STUDENTS RAGE AGAINST PROP 209

by: Ivan Lee

When Proposition 209 was passed in California, it was a resounding "declaration of war" by the oppressors to the oppressed. What this California Constitutional amendment did was to effectively destroy affirmative action. To paraphrase S.A.S.U., it will demolish programs which help members of marginalized groups to cope with and become productive members of a society that has abused them and it wiped out legislative gains made in the past to help combat discrimination. This amendment affects all oppressed people, including: African Americans, Latinos, Asians, Women, ect. All of the following programs have been poisoned by the passing of Proposition 209: women and ethnic studies programs in State Universities, bilingual education programs, some foreign language programs, women's rape crisis centers, programs that attempt to cut down on major contractors discriminating against minority and women owned businesses when state contracts are being bid upon, some student financial aid programs, and programs that offer financial aid to selected public school districts. The previous list is just a small example of the atrocities that are being committed via legislation that are cloaked under the guise of "a civil rights amendment."

To not recognize a declaration of war is to wake up the next day with a knife in your back. The rally, held November 13, in the Student Union's Fireside Lounge, was a call for the students of Stony Brook to wake up and rally against any attempt to try to pass an amendment, such as Proposition 209, in New York. The speakers at the rally pored potent words down the ears of the students who attended the rally using their voices as the catalyst that would hopefully spark student

action against the impending threat of an anti-affirmative action bill manifesting itself in our state.

Each speaker came with their own call for our student body to *wake up*. Amanda Angell-Whitehead, chairwoman of the People of Color Caucus, lead off the rally of speakers by effectively unmasking Proposition 209 as an anti-affirmative action piece of legislation that was manipulated by its creators to look like a civil rights amendment. She also stated that "we are sleeping" and that if an amendment such as Proposition 209 ever passes on a federal level, we are "back to being slaves." By means of an analogy, Amanda refuted the common argument that affirmative action is simply *reverse discrimination*. She stated that when we yell *Black Power*, we do so to proclaim our love for ourselves, despite our oppression or our oppressors. Ms. Angell-Whitehead also pointed out that for a white person to yell *white power* is "redundant" because it is the same as saying *power power*.

Vice President of S.A.S.U, Ann Thomas, helped to inspire us with rage when she passionately said: "Twelve other states are acting and organizing for anti-affirmative action legislation...Fuck the battle, the war is on!" Ann ended her speech by allowing us to vocalize our rage against the oppressors attack on us when they supported Proposition 209. She told us to scream with the all the anger in our hearts. She had us scream out against this draconian legislation that threatens the life and liberty of us and our families. After we let out our resounding cry, we were far from pacified, in fact we became even more energized.

Judy Chang from the World Workers Party did her part to enlighten us as to who were our true enemies: "They are trying to pull the wool over

the eyes of the working class white Americans...they are trying to pit the working class against each other. We all face a common enemy. Lets not fight each other, but fight the Wall Street billionaires...who divide and conquer all they oppress." With war declared and the enemy spotted it was now time to learn what consequences are in store for us if we do not fight.

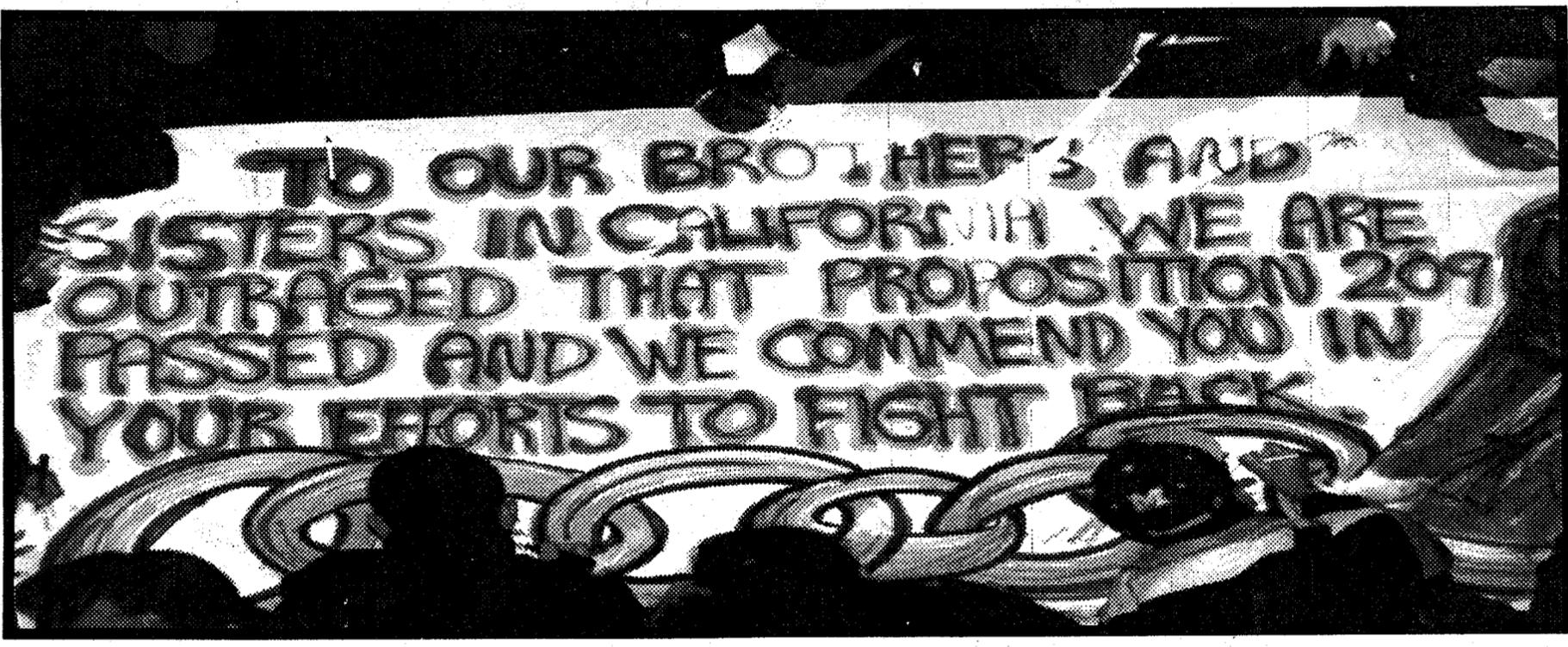
Monique Mailer, Vice President of Polity, disillusioned all of us in the audience who feel content to live lives of complacency. Mailer wore a paper chain around her neck which symbolized the oppression that has existed in America ever since its foundation and which still exists today (as is evident from the passing of Proposition 209). A clever tactician, she stated that "these are paper chains around my neck today, but tomorrow the could be iron." Monique heaped the responsibility of fighting this malicious legislation on to the shoulders of us, the students. She announced that if we do not fight against this amendment, which dismantles affirmative action, then we are disrespecting our ancestors who fought for our freedom and we are "spitting on all their graves."

Black Caucus Chairman Andre English brought together the fight against Proposition 209 with other struggles that our community has faced in the past. He classified all our struggles under the heading of *revolution*. He proclaimed the United States government as the enemy of the people and listed different attempts in the past by them to commit genocide upon African Americans. These insidious projects included: the Tuskegee Experiment, the conspiracy to destroy the African American community with the creation of AIDS, and how the C.I.A. infested African American

communities with the drug called crack (as was officially documented by the Sacramento Press). He also went on to mention that racist white supremacy is still alive and that "the KKK just changed over from white sheets to blue police uniforms." Andre proclaimed that all our struggles of the past, present, and future are part of the ongoing revolution against white supremacy.

The Revolution is not coming, the Revolution is already here. We have been endlessly brutalized by this government for over 400 years. This countries preference in dealing with us has been to enslave us, whip us, torture us, segregate us and economically cripple us. Now what small compensation we receive for the economic and psychological damage we have incurred, at the hands of our own government, is now being seen as too *preferential*. The revolution of today is mainly an economic one. With out affirmative action to help combat the bigotry of the past, and of today, our position in this revolution is significantly weakened. Although, if we are not allowed to fight for our freedom with dollar signs then we are forced to reapply the method of ancestors such as Nat Turner.

We should march in imposing numbers up to Albany, gather around the capital, and tell Pattaki to not even think about ever passing an amendment such as Proposition 209. This is our fight. If we wait until similar legislation is proposed in New York we run the risk of loosing the same battle that was lost in California (despite all our brother's and sister's valiant efforts). Now is the time for us to unite, arm our minds and raise our fists, because the combination is deadly.



Students Unite Against The Stony Brook Press

By Ivan Lee

On Tuesday September 24, 1:30 pm at the Student Union, an organized group of approximately one hundred students of color emerged from out of the apathetic chaos that typifies Stony Brook's campus most afternoons. They marched toward the administration building chanting slogans such as, "SINCE YOU WANT TO JOKE AROUND...NOW WE'RE GONNA SHUT YOU DOWN!" These students had gathered together, under the organization of The Black Caucus, in order to address their disgust over *The Stony Brook Press* "insensitive" treatment of Hip-Hop celebrity Tupac Shakur's death, in the "Tribute To Evil" edition.

On page thirteen of the latest issue of *The Stony Brook Press* they printed a fictionalized account of the "Top Ten Things 2Pac Shakur Said On His Deathbed" and on the following page was an article entitled "Now Hell is His Hood." The "Top Ten" list made statements of a slanderous nature. One statement in particular that many people found extremely offensive was, "Yo Baby, If I Had A Dick You'd Have A Sore Ass." Needless to say, many people were outraged and it was this anger which manifested itself in the rally that afternoon, and the Town Hall meeting at the Unity Cultural Center that night.

If you witnessed the march you viewed a scene that has been alien to this campus for too long: a large unified protest by the black community over something that has affected us in

a negative way. Middle-aged adults who witnessed the march might have had a flashback to a time not too long ago when our people did not surrender to complacency as easily as we do today.

With banners and voices raised the students made their way to the Administration Building evoking the ancient art of call and response created by our African Ancestors. "WHEN I SAY SHUT 'EM YOU SAY DOWN...SHUT 'EM" cried a third of the crowd, "DOWN" was the resounding response. Signs, such as one which listed the executive board members of *The Stony Brook Press* as the "Top Ten Most Insensitive People On Campus," were held high above the crowd for all to see.

The rally came to a conclusion outside of the Administration Building. Various people spoke out against *The Stony Brook Press*. These people included Polity President Keren Zolotov, Polity Vice-President Monique Maylor and The Black Caucus chairman Andre English. Rabbi Joseph Topek commented that the list and the article dealing with Tupac's death was not the first time he had been offended by what was written in *The Press*. He said, in the past *The Stony Brook Press* had printed anti-semitic material in their paper. Also, Africana Studies department chairman Dr. Macadoo made a speech in which he charged *The Press* with "yellow journalism." He compared the list and article with the criminal behavior of,

"yelling fire in a crowded theater." It seemed ironic that *The Press*' act of "yelling fire in a crowded theater" had indeed sparked a real fire in all of those who attended the rally.

People who wished to address members of *The Stony Brook Press* were given this opportunity at the Town Hall meeting, hosted by The Black Caucus. Members of *The Press* attended the meeting in order to respond to complaints and questions that people had about what they printed in the publication.

A big surprise for many people was the fact that Stony Brook University President Dr. Shirley Strum Kenny and President of Student Affairs Dr. Fred Preston both attended the meeting. President Kenny stood up at the meeting and publicly chastised *The Stony Brook Press* stating that "there is no excuse for using *The Press* in ways that are demeaning to people." She went on to add that what was printed by *The Stony Brook Press* was, "at the very least insensitive" and that journalism of this nature, "should not be and will not be tolerated by any of us." In conclusion she said that it is, "essential to this campus to honor diversity." Dr. Preston discussed how the future of this university rides on, "trying to build an environment of respect for everyone."

In response the executive editor of *The Stony Brook Press* David Ewalt admitted that, "we we're wrong". Further clarification of just how wrong they, *The Press*, were was

provided by their managing editor, John Giuffo, when he referred to his mistake, in letting the "Top Ten" list and the article on Tupac be printed, as "a big one."

Chairman of The Black Caucus Andre English rebuked *The Press*' stance that the offensive comments, made about Tupac Shakur and his death, were a mistake. As he pointed out, "At the top right hand corner above the 'Top Ten' list you printed the phrase 'In Poor Taste,' so obviously you knew what effect it would have on people when they read it."

As reparations for their actions *The Stony Brook Press* said that they would print a letter submitted by the Black Caucus on the second page of the next issue. The executive editor of *The Press* said that the third page would contain a personal apology written by him. He also alluded that those two articles would not be the only ones in the paper that dealt with this incident. In addition the staff of *The Stony Brook Press* agreed to take sensitivity training sessions in order to insure that incidents of this nature will not occur again. Many people felt that *The Press* was sincere in their apology to the community and in their attempt to redeem themselves. However, others doubted how sorry they truly were. As Chaplain Reverend Noelle Domica stated; "without truth there can be no forgiveness."

THE UNIVERSITY COUNSELING CENTER: COUNSELING FOR YOU.

Being a college student can be very stressful at times. Whether your major is biochemistry, sociology or you are undecided, classes demand a lot from you. Learning to manage your time to study for classes, maintain a social life and have involvement in clubs and organizations can be a challenging and sometimes overwhelming task. If the everyday stresses of being a college student begin to feel like too much to handle and you feel that you are losing control of your life, there is help for you.

The University Counseling Center offers a wide range of services that can help you deal with any crises that you may be facing. It is located on

the second floor of the Infirmary. Business hours are: Monday, Wednesday, Thursday and Friday from 8 am to 8 pm. All services are free for full time students and part-time students are welcome to come for advice and referrals to other clinics.

Here is a list of services available at the University Counseling Center:

1. Group Therapy (unlimited participation)
2. Support Groups
3. Psychiatric Consultation
4. Consultation and Assessment
5. Crisis Intervention
6. Time-limited psychotherapy
7. Long-term psychotherapy (one-

year limit determined by clinical need).

If you have concerns about confidentiality, don't worry, because it is stated in a brochure distributed by the Counseling Center that, "University Counseling Center policy prohibits the release of any information concerning a student to anyone without the student's explicit and informed written authorization." There are some exceptions to confidentiality such as when a life is in danger.

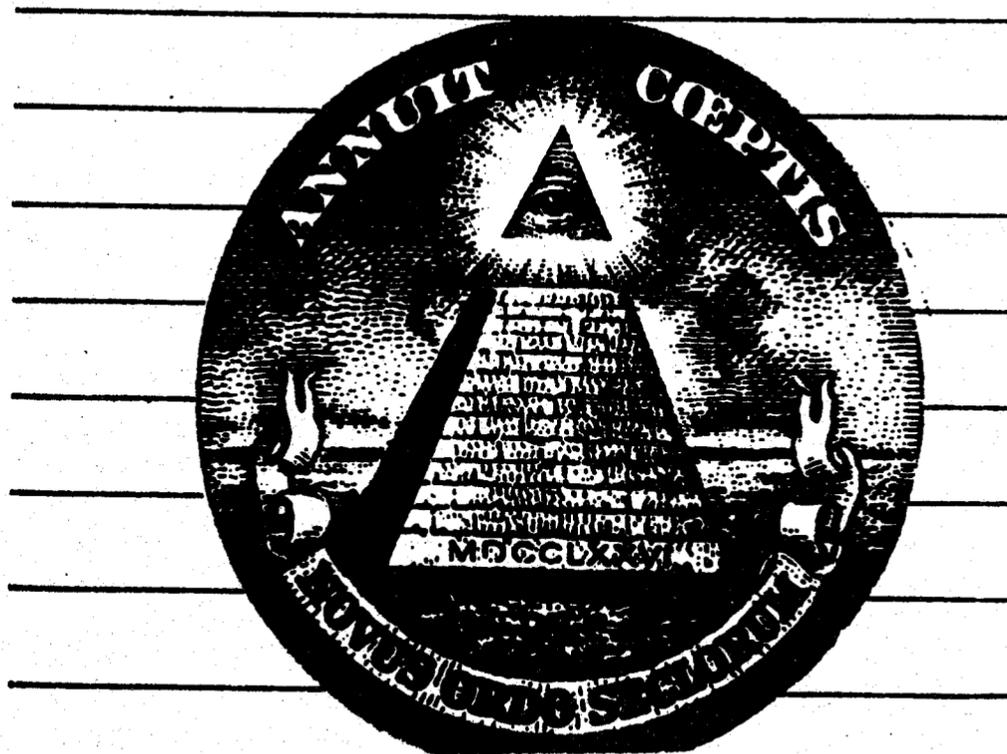
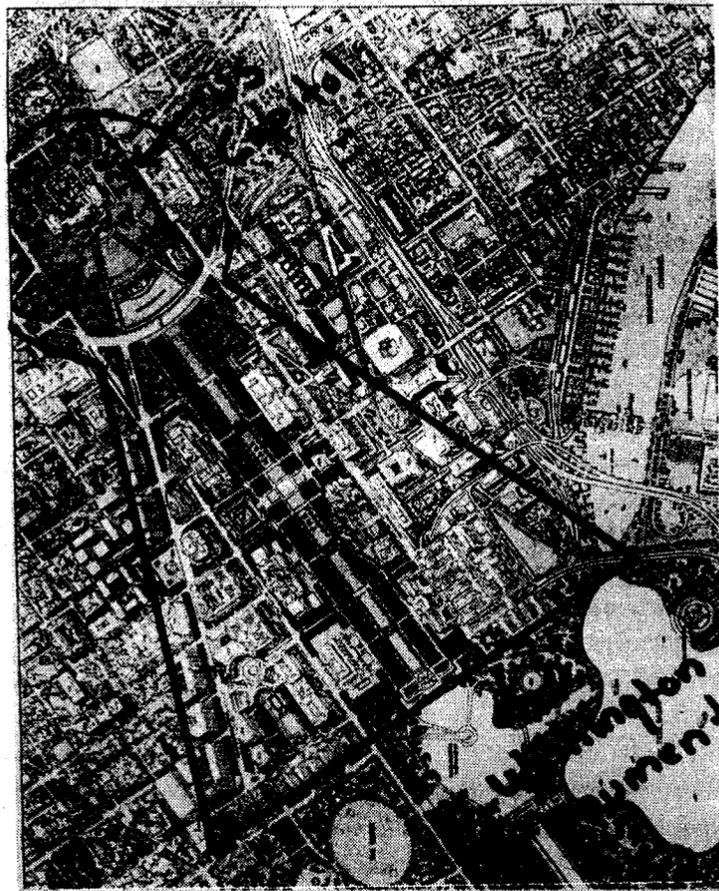
University Counseling Center staff not only assist you in coping with school related problems, they also address issues of depression, relationships, family or whatever you feel you need to talk to someone about. You

don't have to be afraid or embarrassed, because they are there to help you.

For those who are interested in psychology, the University Counseling Center is offering an internship training program in that field. The program is for doctoral students and provides clinical and counseling psychology experience, and field placement training for graduate students in social work and psychiatric nursing.

If you are interested in getting in contact with the University Counseling Center, call them at 632-6720. You can also visit the center personally during their office hours. The environment is very warm and friendly and they are more than willing to help you.

In 1791 Benjamin Banneker was appointed to a three man team of surveyors named by President George Washington to design the District of Columbia. Banneker, son of a free mulatto mother and an African father who had purchased his way out of slavery, was a mason whom aided in the layout of Washington D.C. Notice that the eye and pyramid seen on the dollar bill is also replicated in the design of the District of Columbia. Particularly the area surrounding the United States Capitol to the Washington Monument, THE SAME AREA WHERE THE MILLION MAN MARCH TOOK PLACE.



THIRTEEN AND THE DOLLAR BILL

The symbols on our currency represent the ideology of the "Founding Fathers" and the source of their ideology. Something so precious and so desired by many that it is valued with such respect, you should ask yourself, "What is the significance of incorporating a pyramid within it." If you turn to the back of the dollar and turn to the front of the seal featuring the bald eagle you will see that "It's wings are outstretched, representing dignity, freedom, strength and vision. On the eagle's breast is the shield. The bar at the top of the shield represents Congress. The 13 stripes below the bar represent the 13 original colonies supporting the Congress.

In its right claw, the eagle grasps an olive branch bearing 13 leaves representing peace. The left claw holds 13 arrows symbolizing war. If you notice, the eagle's head is turned toward the olive branch to indicate our nation's preference for peace.

On the left side of the dollar bill features a pyramid (comprised of 13 courses of stone which represent the 13 original colonies) and the eye of God encased in a pyramid. "The unfinished pyramid symbolizes strength and foundation for future growth. Above the pyramid, is an eye inside a triangle which represents the many interventions of "Provi-

dence" in favor of the American cause. At the bottom of the pyramid are the Roman numerals for 1776, the date of the Declaration of Independence.

Now having said this, it is a known fact that the "Founding Fathers" were Freemason who studied astrology and other ancient metaphysical sciences. The Masonry is an organization which follow in the teachings of Egyptian value dealing in mathematics, astrology, and other forms of science. Of the men who signed the Declaration of Independence, 51 were masons, as were all of the generals of the Revolutionary War. All of the men involved in the creation of the Great Seal were practicing masons who sought to incorporate "specific values" into the symbolism of the new nation. The links between masonry and ancient Egyptian science and metaphysics have been proudly heralded by European masons for centuries.

The front of the Great seal is also composed with the repetition of the number 13. There are 13 leaves and 13 berries on the olive branch, 13 arrows, 13 stripes on the shield, and 13 stars in the constellation above the eagle's head. Throughout the seal the number 13 is used 13 times.

What is the significance of the

number 13? The logical explanation is that 13 represents the original colonies. But why 13 colonies? Why not 10, or an even dozen? Why not 15 colonies?

We have been led to believe that the number 13 is a sign of evil. Friday the 13th is viewed as a day in which people are overcome with bad luck. This fear in the number 13 has gone so far that many buildings lack a 13th floor due to superstition. But in Masonic, and metaphysical literature, 13 is the number of transformation. The completion of a cycle is represented by 12, and 12 + 1 is the transformation of energy of that completed cycle to a higher, more spiritual level. We see this philosophy expressed in the symbolism of Christ and the 12 disciples at the last supper. The sun and the 12 signs of the zodiac, King Arthur and the 12 knights of the Round Table, and December 25 and the 12 days of Christmas, are all signs of the transformation of energy.

On the reverse of the Great Seal we find a Pyramid comprised of 13 steps, and above the pyramid we see the "Eye of Horus". History shows that the construction of pyramids Occurred in lands occupied by African people in Egypt, Ethiopia and Sudan.

The combined use of the pyra-

mid and eye of Horus, represents a clear desire to incorporate Egyptian values in the founding of this nation.

The "Founding Fathers" also planned specific dates to coincide with celestial events. The birthday of the United States, July 4, 1776, was timed to coincide with the astrological sign of Cancer and the number 13.

Africa is ruled by the sun sign Cancer. The U.S. was founded on African principals and built by African slaves. If you count back 13 days from July 4, you will notice that this date is June 21, which is the beginning of the summer solstice which in turn is the sun entering the sign of Cancer, which was a transformation of energy.

Thirteen is a number which has profound numerological significance. Courtroom proceedings include the judge and the twelve men of the jury. There were 13 original colonies, the number 13 is repeated 13 times on the Great Seal of the United States, not to mention that the 13th Amendment to the U.S. Constitution freed blacks from slavery, a transformation of energy. All of these references to the number 13, and numerous others, ARE SURELY NO COINCIDENCE.

by Bachir Dussek

The Need To Organize

Whether you believe in The New World Order, or you think we're paranoid or crazy, you must admit their is still a feeling that something isn't quite right with the world today. Whether the New World Order is real or not, the conservative shift in the people controlling our country is. The cutting of Affirmative Action, Welfare, Aid for college, and other programs designed to help people of color is very real. Black People its time for us to get organized. Look around and see what's going on. We as a people are heading for our most turbulent times since we were kidnapped and brought here. Did you forget about our holocaust (slavery), did you forget about all the people who sacrificed, fought, and died less than 30 years ago, so you could be

here at Stony Brook. Don't you know that prison production has been the largest industry over the last 5 years. Who makes up more than half of the prison population? We Do! The title of this edition is The New World Order means black peoples slaughter, well even without The New World Order, Black People we've been getting, and will continue to get slaughtered. Its time to wake up. We are far to comfortable. Have we not learned from our history. They have always thrown us a bone to appease us. What do you think integration was? See your under the illusion that were free, but you don't even have Civil Rights. That's right. You don't even have the rights your parents fought and died for. Civil Rights

was given to us in the Civil Rights Act, but an act is not a law, and can expire or be taken away. Are we just going to shit on the grave of our ancestors by not continuing the struggle in an organized fashion. We fought and organized to try and gain our freedom. They organized to derail our mission by giving us a smoke screen. We fell for it again and got complacent and apathetic. They organized and fought to put us back in a worse conition than we started off in. That is where we as a people stand today. Black people don't think all those militias and paramilitary organizations are fighting our tyrannical government for your freedom. There fighting to return the country to the way it was. My question is what

are we fighting for? Black People we have the greatest minds in the world, lets put them together and organize to gain our liberation. Lets learn from Malcolm, Martin, SNCC, Fannie Lou Hammer, The Black Panthers, and lets make the attainment of liberation and freedom for all oppressed people, our generations mark on our proud history, by bringing about an end to the system of white supremacy. We are not free. The struggle continues to this day. We need to unite, put our differences behind us and organize for our survival. I'm pleading to you Black People, don't forget, study our history and don't let it repeat. **UNITY IS POWER, BLACK UNITY, BLACK POWER.**

The Drug Problem

The drug problem in the Black community is just one part of the complex situation that African descendants are facing in the nineties. This is not new. Same problem, different time, different drugs. We have gone from refer, heroin, LSD, and cocaine, to crack and ice. As long as there has been Blacks in Ghettos, there have been drugs "placed there." Yes, PLACED there. Although many African descendants are caught with drugs, the question remains, how do the drugs get into the communities or this country for that matter? We know that African Americans don't own the planes and boats that bring the drugs to shore, but they are perceived to be the drug dealers. How is the cocaine getting from Columbia to Harlem? Yet the United States government, coast guard, drug task force, whatever, doesn't know what is coming into this country? Do you really believe that? The drug trade is much larger than the street corner, which is petty in comparison to what is really going on. You don't have to be an authoritative figure or a specialist in the field to observe and understand what is going on around you, all you need is common sense. Don't be blinded by the so called "War on Drugs," because its only propaganda. The U.S. government is making millions of dollars off of illegal drugs, and as long as 78% of the murders in the Black com-

munity are drug related, do you really think they are making a real effort to stop drugs?

It goes without saying that all the blame can't be placed on the w... you know who, because Africans in America do voluntarily use drugs, sell drugs, and kill each other over drugs. But before the blame is placed on the victim, ask yourself why?

The society we live in glorifies the use of drugs. No matter what the problem is, you can buy something that will make you feel better. There are various reasons why people take drugs, but in the Black community, many people use drugs to temporarily escape the dynamics of oppression. They do it just in order to have a sense of freedom, relaxation and peace with oneself and their environment. It is hard as hell being poor and African in a Eurocentric world, where just living is a struggle. Wanting so much, but having to accept the fact that the most desired things are unattainable. Simple things that the fortunate take for granted. By no means are these the only issues that lead to drug abuse, but based on what I have seen and experienced, most people use drugs as a vehicle to take them away from the problems they face in the real world.

Why do African Americans sell drugs? Because it makes money. We

live in a capitalistic society in which money is needed for practically everything. Money can relieve all poor people of their problems which are economically related. Drugs becomes a means of reaching that high standard of living in America. It can be extremely difficult to try deter someone from selling drugs when they are poor and have nothing to lose. Trying to get them to realize that they shouldn't because it is illegal or because they are killing their own people is almost impossible. People? who sell drugs are trying to beat the system so they don't care about what is illegal and what is the right way to make money. They just want to make money, just like everyone else.

Many people realize that drugs are contributing to the deterioration of the Black community, but many feel like 'so what'. Since people know what is good for them and what is not, but they continue to indulge in things that are detrimental to their situation (monetary neglect, alcohol and cigarette consumption, material lust, etc.). Most drug dealers feel that if you don't care about your life, they might as well take advantage of your ignorance because somebody else will. That is competition at its best. The American way. Good ole capitalism, ain't nothing like it.

Why are Africans in America

killing each other? Ignorance, self-hatred and a lack of respect for anyone who resembles an African. How did this happen? Well if you research the history of America, you will be exposed to the attempt that was made to psychologically destroy the African during the institution of slavery. This dehumanization process has caused major damage to the psyche and identity of Africans in America. Slavery effectively stripped the dignity and self worth from the minds of many of our people. These feelings have been passed down from generation to generation. Many Africans in America are still attempting to regain their humanity and will do any and everything to be respected as a human being. That includes having a Benz, BMW, or bodies on a nine.

The drug problem is definitely a real one but the first step to solving the problem is to understand the cause. We have to take some responsibilities for the actions in our communities that we cannot continue to avoid the obvious involvement of the larger society and its effect on us. For many, drugs offer the opportunity to obtain the American dream, without using "American" means. For others, it is another part of the continued oppression of Africans in America. For me, it is one more day, in millions of lives, over hundreds of years.

by Ira Jarrette

Some Facts About Aids

Does the government know the truth about Aids? Let us examine this a little closer.

1. In 1969 the United States Defense Department requested and got 10 million dollars to make the Aids Virus in labs as a political/ethnic weapon to be used mainly against Blacks.

2. The World Health Organization started to inject Aids laced smallpox vaccines into over 100 million Africans in 1977, and in over 2000 young white homosexuals in 1978 with the hepatitis B vaccine through the Center For Disease Control/New York Blood Center (As a side note did you notice that it is the Center For Disease Control, not the Center For Disease Eradication or Destruction? I wonder why).

I know what your asking, Where is the proof? Well some of it comes from the Department Of Defense Appropriations for 1970. Hearings before a subcommittee of the Committee on Appropriations. House of Representatives 91st Congress 1st Session.

In hear it says:

1. Within 5 to 10 years it will be

possible to make a new infective micro-organism which could differ in certain important aspects from any known disease causing organism. Most important of these is that it might be refractory in the IMMUNOLOGICAL AND THERAPEUTIC PROCESS UPON WHICH WE DEPEND TO MAINTAIN OUR RELATIVE FREEDOM FROM INFECTIOUS DISEASE.

2. A research program to explore the feasibility of this could be completed in approximately 5 years at a total cost of 10 million dollars.

Still don't believe the government knows the truth about Aids? It came from a green monkey right? Well sort of, the idea came from a disease called Vervet Monkey Disease. Vervet is Latin for Green. Let us look at the book A Survey Of Chemical And Biological Warfare by John Cookson and Judith Nottingham has to say about the disease. They say " Vervet Monkey Disease may well be an example of a whole new class of disease-causing organisms. Handling of blood and tissues without precaution

causes infection. It is unaffected by any antibiotic substance so far tried and is unrelated to any other organism. It causes fatality in some cases and CAN BE VENEREALLY TRANSMITTED IN MAN. IT IS PRESUMABLY OF BIOLOGICAL WARFARE INTEREST. In addition there are the possibilities of virus and bacteria being genetically manipulated to create new organisms." The Green Monkey is the only animal resistant to Aids. However, he is not the culprit who caused it. The video The Stretcher Memorandum, is a tape in which it is clearly discussed and shown how aids is manmade.

Lastly, and probably most important for our survival, if you take a Micron Particle Size Graph, which is a graph that measures viruses and particles by size. If you measure the Aids virus and the size of the holes in latex condoms and compare, you will notice what the Center For Disease Control, and The World Health Organization already know, but refuse to tell you. That is the fact that the Aids virus is 10x's smaller than

the wholes in the latex condom. The size comparison is like trying to fit a tennis ball through a basketball hoop. This means the Aids virus is not stopped by the wearing of a condom. That is why you notice that even after the governments wear condom/safe sex campaign the number of people with Aids is still growing in astonishing rates. If the Center For Disease Control, and World Health Organization know all of this, then you best believe that our government also knows the truth about Aids.

My belief is not only does the government know about aids, but they created it as part of the plan to reduce the worlds population by 3 billion people by the year 2000. This plan is more commonly known as Global 2000. The year 2000 is less than 4 years away and they haven't reached their goal of doing away with 3 billion 'useless eaters'. All I can tell you is Aids is definitely a part of the plan to bring about The New World Order. What's next I'm Not Sure, my advice is PREPARE YOURSELVES.
by ACE

BLACK INVENTORS STARVE WHILE THE WHOLE WORLD BENEFITS

BLACK INVENTOR/INVENTION

1. FOUNTAIN PEN - W. B. PURVIS - 1/7/1890
2. CLOTHES DRIER - G.T. SAMPSON - 6/7/1892
3. AIR-SHIP - J. F. PICKERING - 2/20/1900
4. TOGGLE HARPOON - LEWIS TEMPLE-1848 -REVOLUTIONIZED THE WHALING INDUSTRY
5. SAILING APPARATUS - JAMES FORTEN - 1850
6. AUTOMATIC LUBRICATION SYSTEM FOR THE RAILROADS AND HEAVY MACHINERY - ELIJAH McCOY- 1892
7. GAS MASK - GARRET A. MORGAN 1914 - SAVED MANY LIVES DURING WW1
8. AUTOMATIC TRAFFIC SIGNAL - GARRETT A. MORGAN - 1923
9. AUTOMATIC SHOE MAKING MACHINE - JAN MATZELIGER- 1883
10. REFRIGERATION FOR TRANSPORT TRUCKS (1938) AND FOR RAILROAD CARS (1945) - FREDERICK JONES - REVOLUTIONIZED THE FOOD industry
11. SMALL POX INOCULATION- ONESIMUS - 1721-HE BROUGHT HIS METHOD FROM AFRICA WHERE ADVANCED MEDICAL PRACTICES WERE IN USE LONG BEFORE THE EUROPEANS HAD ANY MEDICAL KNOWLEDGE
12. INVENTED AND ESTABLISHED BLOOD BANKS ALL OVER THE WORLD - DR. CHARLES DREW- 1940
13. FIRST OPEN HEART SURGERY - DR. DANIEL HALE WILLIAMS - 1893
14. AUTOMATIC CAR COUPLING DEVICE - ANDREW BEARD - 1897
15. MECHANICAL SEED PLANTER - HENRY BLAIR - 1834
16. MECHANICAL CORN HARVESTER- HENRY BLAIR- 1836 -
17. SUGAR REFINING SYSTEM- NORBETT RILLEUX- 12/6/1846
18. MULTIPLEX TELEGRAPH SYSTEM, ALLOWING MESSAGES TO BE SENT AND RECEIVED FROM MOVING TRAINS- GRANVILLE WOODS-
19. TYPEWRITER- L.S. BURRIDGE AND N.R. MARSHMAN- 4/7/1885
20. RAILWAY AIR BRAKES- GRANVILLE WOODS- PROVIDED THE FIRST SAFE METHOD OF STOPPING TRAINS
21. ELEVATOR-ALEXANDER MILES 10/11/1887
22. STEAM BOILER/RADIATOR-6/3/1884-GRANVILLE WOODS
23. FOLDING BED-L.C. BAILEY-7/18/1899
24. CURTAIN ROD SUPPORT-W.S. GRANT-8/4/1896
25. LAWN SPRINKLER-J.S. SMITH-5/4/1897
26. OVERSHOES-GALOSHES-A.L R/CKMAN-2/8/1898
27. LANTERN OR LAMP-M.C. HARNEY-8/19/1884
28. EGG BEATER-W. JOHNSON-2/6/1884
29. CONVERTIBLE SETTE- J.H. EVANS- 10/5/1897
30. HOT COMB-W.H. SAMMONS-12/21/1920
31. LEMON SQUEEZER-J.H. EVANS-10/5/1897
32. CAPS FOR BOTTLES AND JARS-9/13/1898
33. WINDOW CLEANER-A.L. LEWIS-9/27/1892
34. C/GARETTE ROLLER-J.A. SWEETING- 11/30/1897
35. CORN SILKER- R.P. SCOTT- 8/7/1894
36. TELEPHONE- GRANVILLE WOODS-3/7/1885 (WOODS' WAS FAR SUPERIOR TO ALEXANDER BELLS')
37. TROLLEY CAR-GRANVILLE WOODS-5/29/1888
38. STEAM TABLE-G.W. KELLEY- OCTOBER 26, 1897
39. PENCIL SHARPENER-J.L. LOVE- 11/23/1897
40. STREET SWEEPER-C.B. BROOK- 3/17/1896
41. PORTABLE X-RAY MACHINE-FREDERICK JONES
42. THIRD RAIL (SUBWAY)GRANVILLE WOODS-1893

Black Hispanics: Between 2 Worlds



By Fred Sweet—The Washington Post

Miguel A. Sandoval: "The census would count me as Hispanic."

By Judith Valente

Miguel Sandoval arrived in Harlem in 1959 from Havana, where he'd been an outspoken advocate of better civil rights for Black Cubans. Sandoval was Cuban, but he thought of himself primarily as a Black. Yet to the American Blacks in Harlem, he was a Hispanic.

Nine years later, he applied for a job as director of the manpower office where he worked because he had heard that federal officials were looking for a Black to fill the post. But, Sandoval said, he was told he could not have the job because he was Hispanic.

Sandoval convinced the federal Equal Employment Opportunity Commission that he was indeed Black and had been discriminated against, and won back pay. Still, Sandoval, like many Black Hispanics here, has found himself walking a delicate tightrope between two worlds—one Black, one Hispanic—and feeling comfortable in neither. "The U.S. classifies as

Black those people of African origin. Hispanics are classified as people of Hispanic origin or from Latin American countries," said Sandoval, who now lives in Washington. "In that category, I am Hispanic, as I am from Cuba. The census would count me as Hispanic—not Black—even though in fact I am Black. It's a dilemma."

It is a particular social dilemma in Washington, Black Hispanics say, where the population is 70% Black and Blacks and Hispanics have frequently viewed one another as competitors for pieces of the political, economic and social services pie.

Daniel Bueno, the owner of the highly successful Zodiac Records store on Columbia Road, remembers when he first came to Washington 18 years ago, and the Hispanic community was much smaller, he moved in a circle of American Blacks. Bueno looks back now and chuckles—the way people chuckle about their adolescent escapades—when he remembers

how he participated in the 1968 riots here and the Poor People's March.

Now Bueno has cast his lot with his fello Latinos, selling the music of their native countries—and his—in the heart of Washington's "barrio latino" on Columbia Road. "I feel better now. (Latinos) understand me and I understand them. When I go with Blacks, I have to pretend. With Latinos I can be myself. I do my thing," said Bueno, who could pass for a teenager at 33 and spends a lot of his time arranging music for well-known Latin singers and groups.

According to the best current estimates, there are about 75,000 Hispanics living in the Washington area. But none of many surveys done on area Hispanics enumerates the number of Black Hispanics. Perhaps that is because it is a curious, confusing question for Black Latinos to have to define themselves in an "either/or" context.

"Here in the U.S., the line of demarcation (between races) is very clear. You are either Black or white," said Roland Roebuck, a Puerto Rican who works in the D.C. Office of Latino Affairs, "whereas in Latin America, you have a lot of shades of Black and white." Roebuck, who is Black, was born in New York City but lived most of his life in Puerto Rico and the Virgin Islands.

Those Latinos who are dark-complexioned, but not Black, said Roebuck, "suffer a shock when they come here because they are placed in with Black folks and treated accordingly. Here, you are forced to put yourself in a race category. (Black Hispanics) are forced to define themselves (as Black or Hispanic) and often they don't know which way to go."

It is not that racism does not exist in Latin America, says Roebuck and other Black Hispanics. There, a person's color is almost always tied to his economic status, rather than their color, which determines the social sphere they may travel in.

The prejudice was more subtle in Cuba, says Sandoval. When he lived there under the Batista government, there were beaches and clubs where Blacks could not go. "But a white Cuban might say to a Black, 'Oh, you are my brother. I'll sign for you to join the club. But it's a \$1,000 fee.'

"Now you know and they know

the Black can't afford the \$1,000. So they kept them out that way and it looked like they weren't keeping you out because of color."

Says Dr. Norma Small, a Black from Panama and a chemistry professor at Howard University, "When I was home (in Panama), I didn't see racial prejudice so much because I was darker. It was not so much a color thing as how much money you had. We have Black people in Panama who are very rich and they can go anywhere."

The major complaint of Black Hispanics is that although they belong to both groups, they often lose out on the affirmative action programs of each group.

Small said she knows of Black Hispanics who have applied for federal job training programs for Hispanics, and despite their qualifications, were turned down. "You get the feeling that what they want when they want Latinos, are people who are easily identified as Latinos," said Small, who's lived here 14 years.

Sandoval has recently written to President Carter, who has declared this week National Hispanic Heritage Week, and congratulated him for appointing more than 100 Hispanics to policy-making positions, but complaining that the president "has forgotten that some Blacks are Hispanics, too."

Sandoval, who has worked at Manpower and the Department of Commerce, and is now active in the National Alliance of Spanish Speaking People, says that more than 250 Hispanics are working as employment program coordinators in federal agencies, but only a handful are Black.

Washington Hispanics do say, however, that in recent years, there have been some improvements in the dialogue between American Blacks and Hispanics. Sandoval points to the two-year-old National Working Consent Committee of Blacks and Hispanics, whose members include several national Latino and Black leaders. In addition, a Washington group, the Local Latino, Hispanic and Black Coalition has also been formed.

"We are beginning to understand we have to get together on issues," said Sandoval. "But it takes time. You know, there is not complete unity even within the Hispanic community."

COMING OVER

By: Jose Pena Valerio

I still remember the routine. Every morning, before school, we (Rosalba, Moreno and I) would be lined up on the bed to be fed. Our breakfast consisted of tea in baby bottles. By this time we (except Moreno who attended school in the afternoon) would be in our khakis uniforms ready to go to school. I would ask for twenty five cents to spend during recess. This was more than enough to buy me the essential ice cream and Guayaba (guava).

My name is Jose Pena Valerio. I am Dominican, born and raised there (until the age of ten). At the present moment I have two older brothers (Antonio and Ramon Jose) and two older sisters (Mercedes and Rosalba). I am also the proud recipient of a little brother Carlos Jose and a new born sister (whose name I still don't know). Until I got here, I had lived all my life in Santo Domingo. At first *en El Bolsillo del El Ensanche Quisqueña* but moved at an early age to *El Ensanche Altigracia en Herrera*. Here I met, lived with and shared most of my experiences with my best friends, Peluca (his real name is Eddy but he had blond hair) and his brother Eric. They are like my brothers and I don't treat them any different.

Classes were from eight thirty till noon, with a thirty minute recess at ten. We began the day by singing or mumbling the National Anthem. I don't remember much about actual classes but I do remember recess. We

would be let out to the courtyard. During my early years we would play games like tag and other variations of it. As we got older recess became more of a time to socialize. All you would see was a sea of khaki uniforms. Once in a while you would see a blue shirt. These were the people that would have something happen to their uniform and blue outfits were the only acceptable substitute. It was a welcomed sight and also a quick way to spot your friend in a crowd of hundreds. Noon signaled the time to go home for lunch and really the beginning of our day.

We also have the rainy season. For the most part the rain was nothing more than fun. When it rained we would race toothpicks, matches or just about anything that floated. A few times it grew out of hand. I remember one particular occasion. The wall that divided *mi barrio* (my neighborhood) from *el Barrio Nuevo* (The New Neighborhood) caved down. All the water that it was retained from the other side, came through one house. I was standing in front of my house when it happened. All I heard was a big crash. When I turned around everything looked normal for a second, then it was like an explosion. Water just gushed out the door and windows and any other opening that it might have had. Everything floated away right past me. A TV, motorcycle/beds and many other things floated from our home into the awaiting streets. People were soon in the street trying to catch

some of their belongings before it was too late. Everything that floats away ends in a huge gutter dump.

On another day, I was getting something from the store up the hill. I heard something in the background as I was getting ready to head back home. I turned around. All I saw a big shadow coming towards me. At the moment it was like nothing I had ever seen. When I realized it was rain heading my way, I began to run home. I had always welcomed rain and everything that came with it. However, this time I felt like I was being attacked. I knew that it could not hurt me but I was actually afraid. Just as I thought I was going to escape it, a few steps away from home, it got me! By the time I was inside I was soaking wet.

Sunday was always a special day. Everyone wore their best and newest outfits. No matter how poor you were, you would always have something nice to wear. This was also matinee night at *El Leti* (the local movie theater). I remember when one peso used to cover the expenses of a date. I would take my girlfriend out to the movie, buy her food and still have some money left. These were the good ol' days. Now that I look back, I realize she was using me. Heck I don't care.

I firmly believe that the greatest inventions have been made by poor people. It is just that we do not have the resources to develop them. There is a cherry tree next to my house. It belongs to my neighbor. I am sure

that they would have given us some cherries had we asked...but how much fun would that have been? Peluca, Eric, Moreno and I would go on the roof of my house. We would crouch down so we would not be seen. The cherries that were an arm distance away were never ripe. We always picked them before they matured. The good one were always far away for obvious reasons. The apprehension of these would be the purpose of "mission". Our solution to our problem consisted of a can and a broom stick. We found a can with sharp edges, then we punched a hole through the side. A hole big enough to get the broom stick through but small enough so that it would hold the stick tightly (be able to withstand resistance). We would reach as far as we possibly could. We took everything in our path. When we spotted a victim we moved in for the kill, the can would be placed under the cherry, lifted until cherry was inside, jerked back and forth until the stem would break. By the end of the night we usually had a couple of cans full of cherries. Then the feasting began.

Our life was simple but fun. We had to make the best of what we had. We lacked a lot of the material goods but we were rich in imagination. Television was a luxury, a luxury we could not afford, thus it did not play a major role in my life then. I am proud of who I am and where I'm from. These were just a few of the many things that went on in mine, and many others lives like mine.

Black to the Future

By Fred Grace

As the first week of November arrived and the two major party candidates running for president delivered their final impassioned pleas to voters, Black folks all across America bonded together to commemorate Black Solidarity Day. SUNY Stony Brook was no exception.

Black Solidarity Day was first instituted during the 60's. Traditionally, it has been held on the first Monday of November - a tactical move designed to show the candidates the power and unity of the Black community, not to mention how precious their vote really is. Black Solidarity Day is also designed as a day of observance and reflection for people of African descent on their rich and often turbulent history. During the progressive decade of the 60's, Blacks were asked to refrain from shopping, working or attending school on this day. Again, this was intended to show the country the economic strength and might of the Black community.



On the threshold of "Super Tuesday" at SUNY Stony Brook, a contingent of students of color dressed in black from-head-to-toe descended on the Student Union at precisely 12 noon. From their apparel and their closed fists thrust highly and proudly into the air, the small platoon looked like 1996 reincarnations of Elaine Brown, Huey Newton, Kathleen Cleaver, Bobby Seal, Fred Hampton and Angela Davis. Under the tactical direction of Black Caucus Chairman, Andre English, the modern-day Black storm troopers defiantly marched around campus

chanting, "Black Solidarity Day" and "Black Power." When asked why he was personally participating, Chairman Dre said, "This is an important day, much like the World Day of Atonement, for us to come together, put aside our differences and just be united." If numbers are any indication, the importance of Black Solidarity Day is growing on campus because this year's march far surpassed last year's turnout.

But this was more than just one day with Black unity at Stony Brook. The protest/awareness march was only the beginning of activities for

Black Solidarity Week. That night at 9:00 PM in the UCC, brother Eric Muhammad of the Black African Holocaust Council delivered a dynamic message concerning the need for Black college students to seek knowledge for themselves. He warned, "that just because some professor tells you about your past, that doesn't necessarily make it so." During the remainder of the week, the AFS department, Black Caucus, in conjunction with other clubs and organizations, also sponsored a computer workshop in the AFS lab, an impromptu skit and poetry reading called, "Taking it Back to the Essence" and the grand finale of Black Solidarity Week - a discussion on the role and responsibilities of the Black male in today's society during the Caucus meeting on Friday night. It was honest, emotional and definitely worthwhile!

Although the activities of Black Solidarity Week are over, we should all constantly strive toward Black unity. In the end, all we got is us and if we don't "do" for each other, then who will?

JOIN BLACKWORLD

THIS IS A CALL TO STUDENTS OF
COLOR AND ALL OTHERS INTERESTED

BLACKWORLD NEWSPAPER IS
LOOKING FOR WRITERS,
COPY EDITING ASSISTANTS,
WRITERS, TYPISTS, PRODUC-
TION ASSISTANTS, WRITERS,
DISTRIBUTION ASSISTANTS,
PHOTOGRAPHERS

AND JUST IN CASE YOU ACCIDENTALLY GLANCED OVER THE WORD

WRITERS

ATTEND OUR GENERAL BODY MEETINGS

WEDNESDAYS AT 1PM

ROOM 072 IN THE UNION BASEMENT

GET INVOLVED! JOIN BLACKWORLD!