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 suit 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
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 way.

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 pound 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 devasted 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 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 than 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 how 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 shocker was 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 its a phenomenal source of information, there are Klan-based groups like the Organization for the Execu- tion 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...
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 have and have nots.

Well, although I have been studying 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 classes, four hours of studying Spanish grammar, vocabulary, and conversation, and a chance to interact with the indigenous people of Guatemala. The program I am studying for is the Minority Students Abroad Program offered by the State Department of Education. I am going to take advantage of these opportunities.

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 battered beyond recognition and social and economic ills pervading all strata of society, we have come to profoundly mistrust the government. Many want it downsized and disengaged from its expensive, intrusive and largely ineffective 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 is 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 interested 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 blaring 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. When this year ends, they’ll still be 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.

Editorial (continued from previous page)

the weak in 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-Jamalis 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. Importuned 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 as they run there over.
5) How do you get niggers to commit suicide? Toss a bucket of KFC into traffic.

Curtis Morris - Editor-in-Chief
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 propagands 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 framipani 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 overpopulation, 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 so-called “sterilization 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 Swfitian 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.
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."
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 confine itself to the medium of dance. It encompasses theater and art to stimulate all of the viewers senses. The dancer's 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 finds 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 of. The third piece, "Victory: Already/But Not Yet", dealt 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.
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
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.

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 laters, super Grover, and
scrapping 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

Mama
The one I fear as a child I remember
You become an idol
As a 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 heared 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

--- Iona Bailey

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
--- dl hartley
Deep, Dark Mystery:
A Look at the Voodoo 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.

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 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 agree 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.
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.

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

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?

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.
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 siting 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, would alter 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 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.

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.
Dr. Frances L. Brisbane is the living personification of Maya Angelou'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 to 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 other's 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 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 Bachelor's 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 write 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 Fennissy came off the bench and scored ten points. Stony Brook took 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 Colle-giate 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 teaching 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 Doctorate 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-Kearsney 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
Women's Home Games
Location: Sports Complex

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

Mens Home Games
Location: Sports Complex

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<th>Opponent</th>
<th>Time</th>
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<tbody>
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<td>November 26</td>
<td>Adelphi</td>
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<tr>
<td>Sunday</td>
<td>December 8</td>
<td>Franklin Pierce</td>
<td>4:00 p.m.</td>
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<tr>
<td>Sunday</td>
<td>December 29</td>
<td>Seawolves/Holiday Inn Express Invitational</td>
<td>4:00 p.m.</td>
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<tr>
<td>Monday</td>
<td>January 6</td>
<td>New Haven</td>
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<tr>
<td>Saturday</td>
<td>January 11</td>
<td>New Hampshire College</td>
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<tr>
<td>Thursday</td>
<td>January 16</td>
<td>Sacred Heart</td>
<td>7:30 p.m.</td>
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<tr>
<td>Saturday</td>
<td>January 25</td>
<td>Keene State</td>
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<tr>
<td>Tuesday</td>
<td>February 4</td>
<td>Bridgeport</td>
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<tr>
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<td>February 12</td>
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<td>UMass-Lowell</td>
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<tr>
<td>Tuesday</td>
<td>February 18</td>
<td>Albany</td>
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Help Support Your Collegiate Teams
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 Devers. 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 freshman 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, 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, which runs along Flatbush Avenue.

Merlin 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 dropout 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 organization's 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 sophomores 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. to 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 excel 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 Brook 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.

ATTENTION SENIORS:
BLACKWORLD HAS INFORMATION REGARDING SCHOLARSHIPS. RUSH TO ROOM 072 FOR DETAILS.
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 what masonry is all about.

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 Pierre 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 businessmen, 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 desire to control the government of the New World Order.

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 elite 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.

Bildberger's - 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. Their are a creation 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 (MJJTF 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, Marshal’s, ATF, Customs, and the Treasury. They are the National Secret Police force.

by ACE
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 Salveson who started Mastercard. Mr. Salveson 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 succession, 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 digital 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 Colorodo 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 region 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 knew 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 we are generation at the very least, marks the beginning of the Last Days. PREPARE YOURSELVES

by ACE

JOIN BLACKWORLD!!!
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 but rather definition) 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 pais 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 political/social/economic awareness of the rich, the conventional, the same time this helps to break down the culture. A medium needs to 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 ragga muffin style can usually be identified. The content on the other hand has not. The lyrics went from gun toting criminal mindlessness 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 more 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 being attacked by a mob of 40’s who were 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 “M E T H O D MAN,” I remember 10 to 15 high school brothers buying weed, Phillips 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 (deep 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 to 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 r 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 Stony Brook College I was on the next bus out there. The person whom I went to see was LarryEady 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 Heart*, 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 in on leave doing research at George Washington University. As I sat on the bus heading toward 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. I hoped of finding out why he was on leave from Stony Brook, I went to the library after his performance and asked to interview him. It is commonly thought that artists of his caliber think themselves above reproach, however, I 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 was already a tenured professor. Instead he said the incident had to do with politics. You'd think that incident would be the result of a lifetime of working so hard and being a fighter. He said that he was trained to do work that he wanted, and 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 insisted upon having to pay 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.”

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 and her latest book is entitled *Miss Your Water*.

*CONTINUED ON NEXT PAGE*

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**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 questioning ourselves and questioning our own self worth.

When we judge our selves based on false European values, we aspirre 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. Using 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 dreadlocks 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 a thug. Either in a handcuff or in a prison shot. 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 like 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 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 woman with no less then 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 it? We must first understand that the illness that afflicts our people can be dealt with in some 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 infected 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 Colin 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 Lerone Bennett, *Jazz Paper* by Francis Cress Welsing, *Nile Valley Civilizations* by Anthony Browder, to name a few. Such books help 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 over come 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. (The Author) am as sick as anyone, but I am trying to overdose on medicine, if that's at all possible.
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 keep it running."

I asked him straight forwardly whether he felt this attack upon the poetry center was made 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 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 [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 this national attention, this wonderful program [The Poetry Center,] and she's leaving Stony Brook to go for a budget. 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 best [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 were more interested in 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 amusing 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 English and Administration and 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 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."

Professor Eady went on to explain: "I'm being outrageous...This is the idea of the ordinary becoming extraordinary. What did he meant 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 staff, and 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."
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 Kennedy-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 Harris 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 literacy 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 oppressed to the oppressor. What this Califia 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, etc. 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, and 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 by 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 out 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 heard 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. instilled 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 entice 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 Puttaki 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 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 discontent over The Stony Brook Press's "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 to 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 Inept 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 Karen Zolotov, Polity Vice-President Monique Mayor and The Black Caucus chairman Andre English. Rabbi Joseph Topek commented 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 incipients 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 Noel Domina 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 my 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, relationship, 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.
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 is 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, how 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 slammed. 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 defeat 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 condition than we started off in. 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, let’s put them together and organize to gain our liberation. Let’s learn from Malcolm, Martin, SNCC, Pannie 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 Ghet- tos, 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,” all you need is common sense. Don’t be blinded by the so called “War on Drugs,” don’t have to be/blinded by the so called “War on Drugs,” don’t have to be.

The society we live in glori- fies the use of drugs. No matter what the problem is, you can buy something that will make you feel better. There are vari- ous reasons why people take drugs, but in the Black community, many people use drugs to temporarily escape the dynam- ics 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 hav- ing to accept the fact that most de- sired 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 capitalist society in which money is needed for practically every- thing. 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 there 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 deteriora- tion 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 consum- ption, 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 hap- pen? Well if you research the history of America, you will be exposed to the at- tempt 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. Sla- very effectively stripped the dignity and self worth from the minds of many of our people. These feelings have been passed own 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 hu- man 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. We can- not continue to avoid the obvious in- volvement 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 con- tinued 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 Vi- rus in labs as a political/toxic 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 Dis- ease 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 sub- committee of the Committee on Appropria- tions. House of Representatives 91st Congress 1st Session.

In her says it:

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 dis- ease causing organism. Most important of these is that it might be refractory to the IMMUNOLOGICAL AND THERA- PEUTIC PROCESS UPON WHICH WE DEPEND TO MAINTAIN OUR RELA- TIVE FREEDOM FROM INFECTIOUS DISEASE.

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

Still don’t believe the govern- ment knows the truth about Aids? It came from a green monkey right? Well sort of, the idea came from a disease called Ververt Monkey Disease. Ververt is Latin for Green. Let us look at the book A Survey Of Chemical And Biological War- fare by John Cookson and Judith Nottingham has to say about the disease. They say “ Ververt 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 BIO- LOGICAL WARFARE INTEREST. In addition there are the possibilities of vi- ruses and bacteria being genetically manip- ulated to create new organisms.” The Green Monkey is the only animal resis- tant to Aids. However, he is not the cul- prit who caused it. The video The Stretch Monkey Monoclonal, is a tape in reality that is clearly discussed and shown how aids is made.

Lastly, and probably most im- portant for our survival, if you take a Microscopic 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 govern- ments wear condom/safe sex campaigns 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 com- monly 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 people. All I can tell you is Aids is definitely a part of the plan to bring about The New World Or- der. What’s next I’m Not Sure, my ad- vice 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
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. CIGARETTE 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 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 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. Noima 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 both. 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 in federal agencies, but 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 Blacko 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."
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 Valero. 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 Ensamble Quisqueyana but moved at an early age to El Ensamble Altagracia 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 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 years march far surpassed last years 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 importance of Black students 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. The end, all we got is us and if we don’t “do” for each other, then who will? 

COMING OVER
By: Jose'Pena Valerio

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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 Valero. 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 Ensamble Quisqueyana but moved at an early age to El Ensamble Altagracia 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 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 years march far surpassed last years 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. The end, all we got is us and if we don’t “do” for each other, then who will?
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ATTEND OUR GENERAL BODY MEETINGS WEDNESDAYS AT 1PM

ROOM 072 IN THE UNION BASEMENT

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