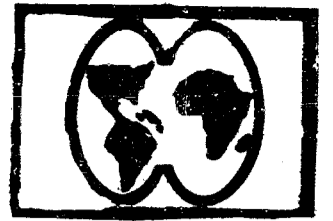


STONY BROOK BLACKWORLD



MAY 17, 1974

Vol. 1 No. 2

Toll to BSAF - 'Agree in Principle'

by LINCOLN LYNCH

The Negotiating Committee of the Black Students Assistance Fund met with President John Toll and members of the Administration on Friday, April 26th, and secured agreement to far reaching changes.

At immediate issue was the establishment of a Cultural Center for black students and an Afro-American Affairs Office which would be "responsible... for all matters affecting the black University Community."

The continuing negotiations grew out of a position paper presented to the President and his Cabinet on March 25th outlining the quality of life for all blacks on campus and calling for urgent specific changes.

In spite of initial resistance to meet and discuss the recommendations put forward by the Fund, President Toll and members of his administration met with members of the Fund's negotiating committee to begin substantive talks.

At the top of the agenda was the establishment of an Office of Afro-American Affairs and a Cultural Center for black students.

The committee stressed the need to find new and workable methods to deal with the high incidence of racism on campus. The Afro-American Affairs Office would be the agency on campus with the responsibility to represent the interest of all segments of the black community, workers, students, administrators and faculty.

There was considerable discussion on details of the functions of the office and its relationship with existing university components. One particular thorny question was how to resolve the function of accountability. The fund maintained that for such an office to have relevance and to respond to the needs of blacks, it is necessary for blacks to have a decisive voice in selecting a Director and maintaining the operation and performance of the Office through an Advisory Board. The Administration argued that any such office should be just another appendage of the University structure.

This meeting adjourned after one hour with President Toll stating that with respect to the establishment of the Afro-American Affairs Office and the Cultural Center for black students, "I agree in principle." He, however, went on to state that the language and intent of the functions needed additional clarification and agreement.

A follow-up meeting was held on Saturday, May 4th, with Executive Vice President T.A. Pond, Vice President E. Wadsworth, Vice President J. Diana representing the administration and Dr. Marc Dresden of the Faculty Senate. The position of the fund was further clarified and made available to the administration in writing. In spite of a three hour discussion no agreement was reached although some progress was made. A further meeting is scheduled to take place at 9:30 a.m., Wednesday, May 8th.

The negotiating committee of the fund is made up of Professor G. Donald Blackman, Chairman of the Black Studies Department, Debbit Britten, student, Dr. Rupert L. Evans, Director of the A.I.M. Program, Bobby Houston, student, Mary Jean Jordan, Director of Nursing Services and secretary of the fund, Lincoln Lynch, Chairman of the fund, Elsie Owens, CSEA, Irwin Quintyne, Field Representative EEO, Professor Al Burghardt Turner, History Department, Audrey Williams, Placement Assistant representing the NTP's.

Members of the committee have met with and explained the position of the fund to the Committee Against Racism (CAR), the Cimbus Chapter of the National Organization of Women, NOW, and the Executive Committee of the Faculty Senate. CAR has supported our position and is in the process of preparing a public statement. NOW has given tentative support subject to the agreement of their membership.

The fund is now in the process of taking steps to accelerate negotiations and agreement and to mobilize further on campus support, as well as to generate additional off-campus interest and participation in the black struggle at Stony Brook.

MONTEGO BAY - JAMAICA
May 6th

A light plane with an American pilot was shot down by Jamaican forces near Montego Bay, popular tourist resort on the north shore of Jamaica today. The plane was believed to be engaged in smuggling marijuana or ganga, as it is known in Jamaica. The pilot was reported shot in the chest.



I.S.C.O. Director Ann Douglas receives check from Stony Brook Students Gorgui N'Diaye, Lewis Hall and Beryl Duncan

Thanks!

The Black Students for African Disaster Relief, a committee consisting of Black undergraduates, Black graduates and African students from this campus, would like to thank our Brothers and Sisters of Stony Brook for their overwhelming support of the recent fund raising drive for drought stricken African countries.

The countries affected by the drought are Mauritania, Senegal, the Sudan, the Upper Volta, Niger and Chad. Recent reports has it that the drought has reached several other countries - Ethiopia, Kenya, Gambia, Northern Nigeria and the Cameroon. The plight of these nations is a direct result of a colonial policy that treated these areas as a plantation to export crops as a reservoir for manpower to feed the colonial armies of oppressing countries.

Due to the efforts of the Black community at Stony Brook, we were able to raise a total of \$1555.00. A check for this amount was presented to Sister Ann Douglass and Brother John Bowling of IFCO-RAINS by the B.S.A.D.R. on Friday, April 5th. IFCE (Inter-religious Foundation for Community Organization) is the parent organization of RAINS (Relief for Africans In Need in the Sahel). The organization is located at 475 Riverside Drive, Room 560, New York City, N.Y., and may be reached by calling 212/870-3151. If you are interested in contributing further please contact RAINS at the above address, or contact Brother Sal Sullivan, Black Students for African Disaster Relief, at 516/246-8004.

Drought Study Revealed; U.S. Neglect Cited

A recently published study concerning the West African drought charged the U.S. government and international agencies with gross neglect and outright failures which contributed to the deaths of more than 100,000 people.

The 66 page study entitled "Disaster in the Desert" was prepared for the Carnegie Endowment for International Peace. It charged that officials of the United States Agency for International Development and other relief organizations had known that a long-term drought was developing in the sub-Saharan region of West Africa for the last five years. Yet no contingency plans were drawn.

The Carnegie Endowment study made its strongest charges on the basis of a U.S. Public Health Service survey dated September, 1973. That survey stated that thousands of inadequately fed children faced imminent death from measles for which vaccine was lacking. The findings had made clear the acute malnutrition and rampant measles epidemics many months before relief supplies were sent, asserts the study. Yet these reports remained in the files of the American and international agencies until it was too late to save many children.

The study added that emergency food shipments often consisted of sorghum, which was fit for cattle feed but not for starving children who needed milk.

Dr. Elliot Skinner, chairman of Relief for Africans in Need in the Sahel (RAINS), a fund-raising organization for the

victims of the drought commented on the U.S. government's apparent neglect: "Black people in this country have the right to insist that their hard-earned tax dollars, which have been used to support famine, pestilence, earthquakes and even wars around the globe, be used to help our people in Africa."

In recent developments, Special Assistant to the President Stanley S. Scott, who specializes in minority affairs at the White House, is scheduled to attend a conference of U.S. ambassadors to the Sahel countries to be held in Abidjan, Ivory Coast. The conference, convened by Assistant Secretary of State for Africa Donald B. Easum, will hopefully result in increased U.S. aid for relief and recovery efforts in the drought-stricken area. So far, the U.S., who rebuilt the economies of Germany and Japan after World War II has failed to play its customary leading role in aiding West African people who are literally starving to death.



Black Revolt at U of Conn.

by TEDDY WHITE

Over 70 Connecticut state police participated in the arrests of 275 protesting students, mostly black, and four faculty members following a demonstration and take-over of the University of Connecticut's (UC) Wilbur Cross Library Building last week.

The library encampment took place to dramatize the urgent need for an immediate administration response to black students' demands for more financial aid for minorities, more minority recruitment, a black studies program and a black cultural center, according to the Organization of Afro-American Students (OAAS) on campus.

In addition to their demands, students are insisting upon the dismantling of a "racist research project" by two bio-behavioral scientists at the university into genetic influences on intelligence. Characteristic of the Nazi-type theories of William Shockley and Arthur Jensen, well-known proponents of hereditary intelligence differences based on race, the two scientists nevertheless deny any racist connotations to their research work.

On Monday night, April 22nd 210 black students barricaded themselves in the campus library building and called for an audience with University President Glenn W. Ferguson to discuss their demands. Ferguson, claiming that he would not "negotiate concessions in an atmosphere of intimidation," refused to act in good faith, and called in the state police who transported the arrested students to the Stafford Springs state police barracks to be booked. They were later released in their own custody.

The following day 56 students, mostly white, and four faculty members of a group called the Coalition were arrested while staging a sit-in at the library. According to former Student Government Chairperson Larry Lopex, the sit-in was "a white demonstration, basically — it's white students showing they support the black students' demands."

The university has 18,000 undergraduate students, of whom 600 are black and about 75 Puerto Rican.

The university's racial policies are exemplified by the Department of Health, Education and Welfare (HEW) citing the institution as "racist and sexist" in rejecting the school's third affirmative action program in two years. The university is in imminent danger of losing federal funds if an acceptable affirmative action proposal is not immediately forthcoming to HEW, informed sources report.

The demand to establish a Black Cultural Center is similar to one posed to the administration here recently by the Black Student Assistance Fund (BSAF), the representative body of black students, faculty and employees on campus. The BSAF, in a document presented to University President John S. Toll last month, included in their list of demands a Black Cultural Center which "would provide recreational facilities, sponsor performances by black artists, and provide a 'soul food canteen' for the entire black community, particularly black students."

NEW COLLEGE PLANNED FOR STONY BROOK

Plans are far advanced for the establishment of a College of Urban and Public Affairs on the campus of SUNY at Stony Brook.

It is interesting to note the plans are not widely discussed on campus and has at present, no statement of its mission. Thus neatly avoiding the necessity of recognizing the existence of the more than three million blacks and Puerto Ricans in the greater Metropolitan area and of taking them or their representatives on campus into consideration and consultation. At the risk of editorializing, it is necessary to point out that this action is patronizing, arrogant, paternalistic and insulting.

We will keep you advised of progress.

STONY BROOK GETS A "P"

According to a report made by an evaluating team of the Commission on Higher Education of the Middle States Association, which visited Stony Brook recently, the University is "an institution of national stature in the time honored and traditional terms of the outstanding private universities, such as Berkeley, Michigan and Illinois."

While praising the University in several areas, the report criticized the absence of graduate programs in the teaching professions, the "quality of life — or rather the lack of it," at Stony Brook, and the inadequacies and quality of counseling and support services to minority students among others.

MATHEMATICS AND THE STRUGGLE FOR BLACK LIBERATION

(Excerpt from an article by S.E. Anderson, Brother, Mathematician and Poet. See Black Scholar, September 1970)

To wage a successful struggle against the American racist-capitalist system, brothers and sisters need not only black people's support, we also need (among many other things) scientific analysis and scientific skills. Black people in the U.S. are not the peasants and workers of an underdeveloped tropical country. Rather, we are a people enslaved in deteriorating rural and urban regions filled with mechanized farms and industries, drugs, poverty, welfare programs and the unemployed within the world's most scientifically advanced and economically overdeveloped nation. Our scientific analysis, strategies and tactics and skills supporting our revolutionary struggle to seize, control and humanistically change America must be realized in the context of 20th and 21st century politics and technology.

The basic tool to understanding and advancing technology is mathematics. Mathematics is the keystone to advancements in chemistry, physics, biology, medicine, all phases of engineering, architecture, economics and the social sciences. Hence, without a thorough understanding of post-high school algebra, calculus, analytic geometry, and mathematical statistics, a brother can only deal with the physical and social sciences from an 18th or 19th century perspective! And this is where black America is at. But before we advance some methodological solutions for bringing black America into the technological present, we must deal briefly with two of the fundamental reasons why we are the most technologically backward people in the most super-technologically oriented country.

White racism is the first, most fundamental reason. From the crusades to the present, the white man had to continually create "scientific" myths about how much of a superior being he was and how savage and uncivilized nonwhites were. It should be clear that the second fundamental reason for a lack of black scientists, economists, architects, technicians, engineers and doctors is the capitalist system we are subjected to. Because the nature of a capitalist system calls for an identifiable group to be exploited, we are the exploited. Because we are black and because whites are racist, we become the uneducated, unskilled, underemployed, unemployed, oppressed and pillaged mass which, at one time, was the core of the plantation and industrial slavery that built America. We have become at once the cheap labor force and the expendable labor force. America's advanced form of capitalism at times needs our cheap, unskilled labor for bigger profits for the white "chosen few." But when a more efficient automated way is created to replace our labor, we become the expendable nigger labor force. Our alternatives within this highly technical, exploitive and racist system are:

- Become cannon fodder in white America's racist-imperialist wars;
- Become human pincushions (drug addicts);
- Hustle for nickels and dimes;
- Make babies and go on welfare;
- Get on the dead-end educational treadmill called "educational Upliftment."

Our alternative must be revolution. If we want to survive as human beings and if we want to see an end to the exploitations of our brothers and sisters throughout the Pan-African and Bundung (Third) World. An inseparable component to our revolutionary struggle is technology. We are presently not a technical people. We must, therefore, develop not only technical skills but a technical tradition. For our struggle is a protracted struggle.

The essence of teaching and learning mathematics correctly begins with the demystification of mathematics. It must be revealed that math is not an esoteric and difficult subject for a tiny group of white geniuses. It must be shown that mathematics played an essential role in the development of African, Arab, Indian and Chinese civilizations long before the white man roared out of his European caves.

Because of white racism's ability to bludgeon us into believing that we are inferior beings and therefore incapable of learning math and the sciences, we must spend a significant amount of our learning and teaching time unlearning and unteaching. This is to say, for example, that when a brother or sister reaches the freshman college level, he or she has already been subjected to at least 17 years of conditioning that dictates: "You are too black and too ignorant to understand such lily-white and intelligent things as math, chemistry, physics, etc."

Every brother and sister in college has the ability to learn elementary calculus and analytic geometry. As a matter of fact, it should be our goal to have every black student take at least one year of calculus and analytic geometry, especially for those going into sociology, psychology, economics, marketing analysis, architecture, education, business administration, the sciences and all phases of engineering. It is also to their advantage to have at least a course in linear algebra and a course in mathematical statistics. It should be stressed that this is necessary not because American capitalism's advanced forms of technology require this background, but because the Black Liberation Struggle against the American racist-capitalist system requires knowledge of 20th century technology. In other words, to paraphrase, Brother Frederick Douglass, we are struggling to learn so that we can learn to struggle.

STICK-UP IN FRISCO

Joint court action initiated by the NAACP Legal Defense Fund and the American Civil Liberties Union resulted in a Federal Court ruling stating that the San Francisco police acted in violation of the Federal Constitution when they stopped, searched and questioned over 600 young black men in the investigation of 12 random killings.

Federal Judge Alfonso J. Zirpoli issued a temporary injunction April 25 forbidding the police to use their so-called "profile of the Zebra killer," which generally fits the description of most every young black male, as the sole reason for stopping a man for questioning. He must be suspected for an actual crime, emphasized the judge.

"In Oakland, the Black Panther leader Bobby G. Seale called the stop-and-search program "vicious and racist." He said that the order "places every black man in the Bay area in jeopardy of losing his life," indicating the oppressive conditions of blacks perpetuated by a racist police force licensed to commit havoc in the black community.

Meanwhile, a special detachment of 30 plainclothes black officers was sent into the streets to ferret out clues in the area. "This is a special, predominantly black unit assigned with particular emphasis on getting intelligence from information sources we might not be able to contact otherwise," said San Francisco

Lt. William O'Connor.

"It's an admission of their own guilt and fear-panicking when a few white folks get a semblance of their own justice," felt a San Francisco resident about the police over-reacting to the situation, then trying to rectify the tactical error by sending black intelligence police into the black communities.

The so-called Zebra killings began last November 25, and have resulted in 12 deaths and six persons wounded, according to police. The victims, all white, were gunned down without apparent motive, police said.

The black community in San Francisco have been increasingly critical of past and present police practices. Nationwide, black people have been enraged by the Gestapo-like tactics which insult the dignity and threaten the safety of every black man subjected to them.

A group of New York clergyment have formed an ad hoc committee to protest San Francisco Mayor Joseph Alioto's "illogical and irrational stop and search tactics," according to Rev. Harold A.L. Cement, chairman of the committee.

"The San Francisco police have had a long record of brutal treatment towards blacks," said Rev. Clement, one-time pastor of a San Francisco church. "If harrassment does not stop immediately then all hell will break loose."

MALCOLM-KING CENTER OPENS IN SUMMER

The purpose of establishing the Malcolm-King Educational Center was to organize a program with the Black framework in mind. The program intends to instill identity and Black self pride to the little brothers and sisters who will be attending the center. The center will emphasize formal academic learning practices to which they are accustomed to in their homes. Values such as roles and functions of individual members of the extended family life will be exercised so that there will be no schism between school life and family life. We intend to make the pre-school experience worthwhile for the little sisters and brothers, not just a babysitting service.

The other values and goals we intend to instill are respect, Unity, Roles and Responsibility, what Blackness is, etc. We also intend to introduce the children to the Language arts, alphabets and numerals. We will attempt to give the reading according to their age levels: also an introduction to Geometric figures and the Cuisenaire Rods. All in all we intend to make this experience worthwhile, rewarding, enjoyable, and interesting for your child.

The center was slated to open during the Spring Semester of 1974; however, due to all the Redtape and bureaucracy typical of Stony Brook University, we were unable to do so. Nevertheless, the center will be opened for the summer session. The date of opening is June 1, 1974. There is a fee of \$10 per child for the summer months.

If you are interested in enrolling your child in the center you must pick up and fill out an application which is available in the Black Studies office. Please return this application to the mailbox set aside for the Center in the Black Studies office as soon as possible. It is imperative that you fill out the section concerning your child's Health Record. We need this to protect the health of all the other children in the center.

The director and assistant director would like to commend all the sisters and brothers who work as members of the staff or as counselors, for their work efforts and determination which was so important in making the center not just another dream but a reality. Special praise must be given to Michelle McKen for developing the curriculum for the center.

Thanks for saving the children.



Youth preparing for a struggle that cannot be told in words

STONY BROOK DRUG BUST

by IRWIN QUINTYNE

It is a sad indictment that some of our young adults still seem to identify with the Superfly syndrome. There may be room for some compassion for those who find themselves victims of drugs, but for those who persist in selling this disease, there can be no compassion.

Just recently arrests were made on campus which charged students with possession and sale of narcotics. In two days, Black students on campus raised \$2,500 in bail money, which caused many to say, what a notable achievement?

The week before the drug arrests, three Black students were arrested; one for allegedly having a forged driver's license, and the other two for attempted burglary. It is alleged that these two students were attempting to steal because they were hungry. No such student furor was raised over these arrests.

These two incidents seem to indicate a lost sense of values in many of our Black students. Without prejudging any of the students involved in the drug arrests, it would seem that Black students on campus ought to understand that drugs add nothing to the struggle for liberation; instead, it denudes one of the need for struggle, since people who are high on drugs presume themselves to be free. Moreover, one's values are lost as the addict rips off his own to support his habit. Drugs are a drag, and we in the Black Community need to establish the kind of atmosphere where no brother or sister would be arrested for possession or sale of drugs.

Therefore, the Black Community need to let it be known that any brother or sister with a drug problem can get help if they want it. If they don't, whether they sell or use it, the Black Community ought to run them off campus.

Finally, students on campus know who are selling as well as who are using; so they ought to be sure whom they are supporting the next time. Again, without prejudging the students that were arrested, if they are guilty, then the money raised only allows them the freedom to continue to sell and maim Black people.

Blacks Run Shockley Off U. Of Ga. Stage

A group of Black students at the University of Georgia, angry about the visit of Dr. William Shockley to the campus to debate his views on the superiority of whites over blacks, stormed into the auditorium where the discussion was to be held and broke up the discussion before it began.

Shockley was invited to the university by the Demosthenian Literary Society to debate Dr. Lyle Shoefeldt, a psychologist, but the noted Stanford University professor never got a chance to explain his intelligence theory.

Shouting Black students, estimated to be about 100 in number, charged onto the stage of an auditorium on the campus yelling ugly obscenities at the 70-year-old scientist who has gained praise and criticism for claiming he has proof that Blacks average 15 I.Q. points below whites.

SUFFOLK POLICE MUST PAY

Four years of legal battles and several trials in Southampton and Federal court have culminated into a \$22,500 judgment against Suffolk County Police for violating the civil rights of George Roach Jr. under the 1964 Civil Rights Act. The amount is believed to be the highest ever awarded under the statute in New York State according to the N.Y. Amsterdam News who reported the story.

Roache, who was attending college near Southampton at the time, had been kidnapped by Southampton police on Sept. 11, 1970, physically beaten and held for 11 days in Suffolk County Jail where his parents finally found him.

The ironic charges against Roach at that time were obstructing governmental administration and assault. He later was acquitted of all charges.

In Nov. 1973, Roach instituted civil rights action against Suffolk County Police and the Police Department of Southampton, finally settling his case in Eastern District Court before Judge Jack Weinstein.



As a follow-up to the efforts of the Black Student Fund, we the concerned Black students of Stony Brook are pleased and proud to announce the opening of the Pan African Cultural Educational Center. This center's nucleus will be what is now Tabler cafeteria. The participating groups consist of three major breakdowns in the fields of education, culture, and socio-culture. They are listed below with a representative, in hopes that the Black community will participate in all aspects of Black life at Stony Brook.

- Educational
- Malcolm-King Educational Center
- Black World
- Wider Horizons
- Political Prisoners

- Cultural
- Black Gold (dance troupe)
- Black Choir
- Black Women's Forum
- Black Theatre

- Socio-Cultural
- Soul Vibration
- Black Magic
- Eternal Essence
- Manzanita Soul

- Michelle McKen
- Ted White
- Carlton Brown
- Steven Smith

- Adzlyne English
- Leroy Johnson
- Inca Mohamed
- Linda Humes

- David Thomas
- Bryan Harris
- Deborah Britton
- Kenny Hawkins

Please contact the group or groups that interest you. Starting now, we the Black community of Stony Brook must be united. No longer will it be possible for the Black people of this campus to be unaware, or apathetic towards the events that concern us.

We are trying to start a new era at Stony Brook. Remember, it can not be done alone, or by a few. We need you now!!

For further information contact the Black Studies Department at Stony Brook, 246-6737; 6-4015.

STONY BROOK BLACKWORLD



AGUSTOS PABLO/RAGGAE JAMAICA

The music of Agustos Pablo, is the music of the HERBS, RASTAS, REBLES, CHUCKIES AND SUFFERERS of "mellow" Jamaica. For it is the SUFFERERS, who in this era of cultural pollution, have contributed soundly in the preservation of the Island's culture.

Unheard of instruments, namely the file, which is commonly used for sharpening machetes, "Dragon" stout bottles, combs, old milk cans, mugs, pipes, castanets, combined with other basic and well known instruments, all go into the heavy DUB SOUNDS of Jamaican Raggae. You have to hear "IRRE" (mellow) cuts like, JAH ROCK, ASSIGNMENT NO. 1, AFRICAN DUB (from Joe Gibbs latest L.P. of the same name) and WARICA HILL, in order to get what I mean.

The Melodica was introduced to Jamaican music by the Rastafarian brethren Peter Tosh of the Wailers (the historic cut Sun is Shinning from the L.P. SOUL REVOLUTION PART 2. Bob Marley and the Wailers, 1970). Four years later, it was Augustus Pablo's fine playing which served to stimulate the instruments high level of popularity in Jamaican music today.

The masses of Jamaica voted Pablo, as the Top Raggae Instrumentalist and Composer of 1972-3, thus establishing him as one of the finest musicians, an exponent of Jamaican music today.

His newest release entitled: "This is Augustus Pablo," represents one of his finest performances to date. The album opens up with a musical cut entitled "DUB ORGANIZER,"* which the Sufferers strongly identify with. It captures the spirit of the revolutionary Sufferers who today are looking for a change in Babylon (i.e. Jamaica).

"POINT BLANK" is an extremely heavy piece of REBEL music, which constitutes a new sound, a combined sound of piano and melodica. This is the type of music, the SUFFERERS "shank" to. The album gets better as it progresses with tunes such as "ARABIAN ROCK," PRETTY BABY and the very popular "PABLO IN DUB."

SIDE TWO:

SKATELAND ROCK is very typical of the L.P. "This is Augustus Pablo." For Jamaicans and those who are well advanced in Jamaican reggae music (i.e. those past the stage of Paul Simon and Johnny Nash), will appreciate Pablo's musical ingenuity in his rendition of the Jamaican classical tune, entitled "SOULFUL I." It's done in a very unique fashion with Pablo playing the melodica and piano simultaneously. He renamed the cut "DREAD EYE," an indication of his love for the basic sound. In his words, "I play roots music, cause I get a lot of feeling from it."

He keeps the listener steadily immersed with-in the roots of reggae, as he glides into the basic reggae of the REBEL society with tunes such as ASSIGNMENT NO. 1, JAH ROCK, highlighted by the use of unusual instruments such as "DRAGON" stout bottles and files and "LOVER'S MOOD," my favorite.

"This is Augustus Pablo" demonstrates that Pablo has steadily matured into an "IRRE" reggae instrumentalist. I spoke to him last January 1 in Kingston, Jamaica, and he told me that he was looking forward to cutting a more personal and better L.P. He plans to partake in various jam sessions with prominent as well as talented Jamaican reggae artists including among the top Rastafarian drummer Count Ossie, of Mystic Revelation of Rastafari.

If your head is into Third World Rhythms, I recommend with strong fervor, the classic album.

This is Augustus Pablo

* Studio eng: Errol Thomson.

Personnel:

Agustus Pablo - Clarinet, Organ Piano, Melodica

Aston 'Family Man' Barret - Bass guitar (from Bob Marley and the Wailers)

Loyd Adams - Drums (from Third World Band)

Clive Chin - Percussion

Carl Smith - Rhythm guitar (from Soul Syndicate Band).

* "DUB ORGANIZER" written and composed by Lee Perry who used to back up the Wailers.

* Horace Swaby is Pablo's real name.

Article by Lister Hewan-Lowe, Producer, (Reggae) D.J. at WUSB Radio, Stony Brook, New York, (c) Rights, 1974

N.B. Anyone interested in getting (pure Jamaican) Reggae L.P.'s should write to:

Lister Hewan-Lowe
c/o WUSB
SUNY at Stony Brook

Stevie Wonder Plans To Move To Africa



Stevie Wonder

Rock music star Stevie Wonder announced at a Los Angeles news conference that he plans to take up residence in Ghana and work with charities helping underprivileged children, particularly the blind.

The singer-composer, 23, who recently won four Grammy Awards, said that although he is concerned about some of the political problems in the U. S., that is not what motivated his decision to leave.

"This is not to say that I don't have a great love here that will be with me always," he said. "But I want to go to work helping the children over there."

Wonder, who is blind himself, said he is planning a nation-wide concert tour to raise money to help the Minisink Townhouse, a private, non-profit organization offering summer recreational opportunities to disadvantaged children, and various organizations in Africa.

"I believe that you have to give unselfishly. You can sing about things and talk about things, but if your actions don't speak louder than your words, you're nothing," he said.

When asked when he had made his decision, Wonder said, "I've been thinking about it for a long time . . . for the most part, I've heard about the great needs of my people in the African countries, needs that are not taken care of by some of the countries . . . and, unfortunately, I must say this is one of the countries (that does not) give the necessary monies for, say, a drought or different needs."

The move is not expected for at least a year or more, during which time Wonder said he will continue to record here.

Professor Mary Jean Jordan recently addressed the 53rd Annual Conference of the American College Health Association in Dallas, Texas on "Counselling Minority Students in a University Center."

An Assistant Professor in the School of Nursing, Ms. Jordan is also Director of Nursing Services in the University Health Service.

On a volunteer basis she has taught with the American Red Cross, coordinated health services for Head Start Programs in California, served as chairperson for the Suffolk County Sickle Cell Organization and is the SUNY representative to the statewide EOC.

Besides serving on numerous other school and national committees, Professor Jordan is secretary of the Black Student's Assistance Fund and a member of its negotiating council with the administration.



WINTER IN AMERICA

By KIM WATSON

Those that know Gil Scott-Heron's music have heard many messages come across in the songs he writes and sings. The music is heavily influenced by jazz, and many of his songs could get over without words. But the real message is in the lyrics.

Heron sings of every aspect of blackness. His songs convey messages of revolution, freedom, unity and love. His words are powerful and meaningful such as "The Revolution Will Not Be Televised," but he can change a mood quickly. His albums are like a book you read about the government, the ghetto, politics, love and hate put to music, while your brain reads every line he puts before it.

His new album, "Winter in America," like his past recordings, "Pieces of a Man" and "Free Will," make you think. Every song puts a question in your mind and makes you take a deeper look at yourself and your brother's situation. Heron says many things that we have thought about briefly but somehow gives one the desire to find the real answers. The brother was his eyes and mind open and has been gifted with the ability to convey what he sees through his music.

"The Bottle" is the single that has made people aware of the new album and the album is full of songs that leave profound images in your mind.

Brian Jackson, who helped write many of the tunes, and Gil Scott-Heron have put together a truly meaningful album. Check it out.

HELPING OTHERS TO LEARN

By G. G. GREENHOUSE

"Children are the future and the basis of struggle." photography, drama and wrestling. Such a beautiful way for children to spend a Saturday, learning and playing.

Wider Horizons is a Black Studies program where students help prepare children for the struggles of tomorrow. The purpose of the course is to educate black children and "widen their horizons." This course gives them the chance to learn in a college atmosphere and, for the older children, experience a little of what college life is like. Every Saturday during the school year Stony Brook students tutor and care for children from 5 to 14 years old. The children live in nearby Riverhead and Port Jefferson.

The children are brought to the campus by a bus provided by the Riverhead Headstart Program. There are 90 children presently enrolled, with the majority coming from Riverhead and six from Port Jefferson. Approximately 45-50 show up every week. One of the beautiful factors of the program is that the children are able to leave their homes for a few hours each week and engage in a learning program in an academic setting taught by people who really care about them.

When the children arrive on campus, they are brought to the Social Science Building where they begin their 10 to 11:30 a.m. tutoring in arithmetic and reading. There are usually one to two children per counselor. At 11:30, the counselors take them to the gym where the children have a choice between going swimming or playing in the gymnasium. After their swim and play, it is lunchtime. The children are escorted to the Union Cafeteria to eat lunches prepared by Stony Brook students who are involved in the program. After lunch, the children have a choice of various activities. From 2 until 3:15 p.m., there are workshops in arts and crafts, cooking, karate,

and struggling. Besides learning math, reading, and having recreation, the children are learning discipline, according to Lorelei Anderson, assistant coordinator. The counselors are actually giving the children the desire to want to learn, she emphasized. In helping the children to help themselves the counselors are learning things such as patience and the feeling of being able to help someone other than themselves. Every Wednesday night, there are seminars where the counselors discuss problems concerning the program and the individual children. Wider Horizons is a program where people who say they care and want to help others, get the chance to do just that, said Charleton Brown, program director and graduating senior this year. These children, he indicated, are learning that there are people who care about them and have pride in them, and in turn the children are learning to be proud of themselves and striving to do better. Next year, there are plans of having field trips to New York City viewed from a black perspective, having drama and dance groups teach the children and perform with the children. To fulfill these and other goals, the program will need the help and support of concerned faculty and students. Each person's ideas and time could add to the beauty of Wider Horizons. If we think of a child as the young plant budding in Spring, in need of watering and nurturing, then we will each want to add our help to producing a strong, fully developed tree capable of withstanding the ravages of time and struggle.

STONY BROOK

BLACKWORLD

THE WORD

As it was in the beginning the solemn word that echoed the universe and sang the blood flowed to suppress the being heard and the word was freedom ---

Combs. [unclear]

STOP THE CONFESSION
OF AMERICAN
CHILDREN'S
WITH WHITE MIS-EDUCATION
ABOUT OUR HISTORY!!!

RAHSAAN BEY

In white society, it is necessary for African-American people to have control of the interpretation of the history. You as African-American students must start and contribute to any effort made to gain this control.



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But, now, we must examine the present hostile political structure that exists today in North America. Not only must we investigate hoodlums like Albert Shanker, but White-male direction must be examined, confronted and neutralized. Maybe there is something after all to be gleaned from the white feminist movement?

It's understood that the mayor of N.Y. will be white-male, is it not? It's common knowledge that the Governor as well as the President/accident of North America will be white-male, is it not? Now, ask yourself, what does that mean? Even the handful of Black mayors now realize it's not enough to be mayor when you have no control or autonomy. This is 1974, not the late 60's, it is utter foolishness to live in the past. We can no longer accommodate white-males to make decisions that predetermine the lives of non-white people in any arena, be it political, economical or societal.

Psychologically even, for our progeny, the reality of genuflecting to white-male direction is ridiculous. As our Shining Prince Malcolm X stated: "Those days are long gone." We need Black males in our schools, and in the early formative stages of our children's development. I'm talking about from kindergarten on up. By no means do I mean putting Black Americans with white masks in those important slots. I differentiate between Black and American because my experience in North America has taught me that I am Black first and American when I can afford to be. We don't need Blacks who are going to propagate traditional values, or Americanize our youth. We need not incorporate those time-worn values. They destroy and we should not be about perpetuating this thing.

Education is the Key

We must educate our youth of the reality they are going to be confronted with in life. Since the media, especially television, newspapers, magazines create such an obscene reality for our youth, i.e., images of 'Super-Fly', 'Foxy Brown', etc., we have to take the initiative to project a positive image. Black males who assume responsibility for their family, community, or self, should be uplifted, if he raises his children to be strong Black children we should project him into the media. It's for sure, CBS, ABC, NBC, 'Time Magazine', 'Ebony Magazine', 'Playboy' and the like are not going to do that for us. Let's look at the plight of Robert Williams. He exemplified the strong Black male. He sent his kids to school, and when they go home he re-educated them. Robert Williams was forced to leave the country because he advocated that Black people should learn how to defend their family and their community. Upon his recent return to this country, he now resides in the mid-west (quietly) without the fanfare or support of his people - someone like Jesse Jackson or Sammy David, Jr. enjoys.

In conclusion, it seems obvious that there was much to be learned from the recent cultural revolution in China, it's more obvious that Black people in North America also need a cultural revolution. I'm convinced that we need to rebuild ourselves to ourselves by ourselves. It is important that truth be the watchword, and self-criticism be the watch-action. It is not sufficient for educators, intellectuals alike, to recognize his/her failings, contradictions, and other assorted hang-ups. He/she must act immediately to have such obstacles erased.

He/she must teach and be taught precepts, and be the living example. This cultural change must embrace his/her total life in and out of the classroom, to the bedroom. They must allow this example to proliferate from this generation to the next. They must start to think in terms of we, instead of I.

Here at Stony Brook we must endeavor to become one family and that includes not only the administration, the faculty, the students, and also the workers which would be the final totem in that sense. I would like to leave you with this quote from a sister: "Niggers die everyday doing nothing." Bernice Carter. (This was said to admonish Stony Brook's Black Choir to be more serious in their presentation.)

The Sixth Pan-African Congress will be hosted by Mwalimu Julius K. Nyerere in Dar es Salaam, capital of Tanzania, from June 3rd to 13th. The meeting will bring together heads of state, community leaders, scholars, scientists and authors from around the Black world to collectively deal with the issues of Pan-Africanism.

The Congress is expected to draw 600 delegates from all corners of the globe, including 80 Black delegates from North America. Carlos Russell, dean of Contemporary Studies at Brooklyn College, and Preston Wilcox, director of AFRAM Associates in Harlem are among the distinguished members of the New York delegation.

Singer Bobby Womack, in memory of his brother who was recently slain in Los Angeles, has established a special \$50,000 scholarship fund that will aid aspiring Black students in completing college.

In announcing the formation of the Harry James Womack Memorial Scholarship Fund, Womack said, "Maybe we can make some sense of (my brother's) dying if we can use it to help others. My brother was always interested in education. He often told me that he wished that he had gone on and gotten a degree."

The deceased, a 28 year old singer in the Valentinos group, was allegedly stabbed to death by his girl friend.

African Bone Find
Dates Human Walking

The first man to stand erect and take steps was an African living in the region now known as Ethiopia, according to paleontologist, Dr. Carl Johanson of Cleveland's Case Western Reserve University. Dr. Johanson, 30, bases his opinion on fossilized human bones he found at the Hadar River basin near the town of Dessye in Wallo province. He estimates that the leg bones, which he believes belonged to a human who walked upright, are more than three million years old.

If Johanson's age estimate is correct, the find would constitute the only known evidence that human beings were walking on two legs three million years ago.

SICKLE CELL BENEFIT

The Suffolk County Sickle Cell Anemia Organization will hold their annual benefit dance on May 25 at the Knights of Columbus Hall, 9 Railroad Avenue in Patchogue.

It will be a gala evening with entertainment and door prizes. Entertainment will be provided by the Fabulous Futuristics and the Chosen Few.

Funds will be used to defray the cost of hospitalization and other expenses of Sickle Cell Anemia clients in Suffolk County.

For tickets, (\$6.50 in advance, \$7.00 at the door) contact Jean Jordan (516) 246-2278/9.



It is an established fact that since we do live and exist within the boundaries of the continental United States, we are part of the social/political and economic structures of North America. However, as Black People in 1974, we can no longer allow ourselves the absurd and dangerous luxury of accepting without correct/scientific examination, the definitions benevolently given to us by those same structures. I'm addressing myself to the dominant-culture when I use the term "structures."

I contend, that the stakes are too high for us as a class, to not do our investigation and study work in a more scientific method, as our very lives and everyday existences depend on just that. Moreover, as we are here at Stony Brook, on the backs of some strong Brothers/Sisters that saw fit to sacrifice going to jails, or facing bullets with no eyes, dispensed by faceless uniforms... in the name of Law and Order. With the above-mentioned, tucked safely between our ears (Where our brain is housed). And since we are young, some of us are Mothers and Fathers, thus we owe it to our progeny to be about something more than a "P-a-r-t-y" while being here at the University level.

As an oppressed population, education/struggle is our collective lot. Whether we are cognizant of this reality or not, we must make a concerted and historic effort to move the "Each one-teach one" concept, from the self-serving level of lip-service, to the objective reality, and internalize it collectively.

Civil Rights Movement

The so-called civil rights movement, the emergence of the third world as a visible vehicle, along with the exposing of mis-education and its inherent racist myths have contributed heavily to "Parts of the whole," as regards Blacks/Puerto Ricans new awareness of their own self-worth, but, more profoundly, has brought about a new awareness to our position as a class. It would be too long and too emotional to put down on paper, in this space Stony Brook Black World has allotted me, to attempt to scientifically analyze how the CPUSA and the leadership of the working class/proletariat sold out in the late thirties, forties and early fifties, when they had the opportunity to make significant changes for the workers, as well as allow for the economic mobility of non-white Americans.

The cold reality is, that they did neither. Consequently today, correct analysis of this historical period of our struggle bear witness to the inter-connections of today's currents of events to yesterday's headlines. Now, more than ever in our North American experience, Blacks are concretely visible as part and parcel of the work force; moreover, Black workers have gained a political maturity (out of necessity, not to be bought-off, or sold-out again by corrupt union bosses and labor leaders). That mandates that they will definitely lead the struggle to better the objective conditions we North Americans (Black and White) are oppressed by.

I said the above, to say this: The so-called civil rights movement was/is crucial to our development at this juncture, because it showed clearly, that being Black and beautiful does not make one free!! Nor does it stop police bullets from killing one. I assert, for the reader's criticism, that we learn to live free, when we START to live free. Many of our number are not "even" prepared for the liberation that they pay lip-service to. There are many why's: Assimilation into the dominant-culture, which for non-whites, amounts to no more than the acquisition of petty privileges at the demise of the rest - less fortunate of their numbers. There is the self-defeating acceptance of this country's pacification programs, meaning, we are too content with too little progress and too much dying, to name a couple of the many complex whys.

When we train out the slave from behind our eyes, too, we must train out that colonial mentality of subordination that goes with it, then we can begin to live free, and be more effective in our endeavors to affect.

Support Black Involvement

That brings things a little closer to the reality of Stony Brook, Suffolk County, and Sister/Doctor A. Walker, Brother Irwin Quintyne and their dedicated work in the HBA (Heightened Black Awareness) program they have instituted for Long Island. We need to take a Saturday off, and with your kids, younger Brothers/Sisters and parents troop over to Amityville and check them out, and more than that... SUPPORT THEM!! We need to stop by Claver Place, in Brooklyn, and check out the arduous work of Prof. D. Blackman, "Big Black" and other Bros./Sis., at The East. They need our contributions and support in the worst way, regardless of how nondescript we deem our qualifications of assistance to be; further, if we do have a low regard for our qualifications, we'd best be about acquiring those technical skills to help them build, while we're here to better qualify our collective contributions to evaluate/re-evaluate, educate/re-educate and define/re-define... by our own definitions and determinations.

Progeny

Xenophobia, we no longer have to tolerate. Let us take a quick glance at our progeny; we influence change to a degree, but, not the type of changes that makes the public school systems accountable to, or meaningful to our progeny. Yet, we have only to check out Uhuru Sasa Schools in the city to see that education (Miseducation) doled out to our progeny by the dominant culture's methodology is not the only avenue open to us. Hopefully, schools like Uhuru Sasa, and other like institutions will influence Albert Shanker and the rest of his racist... that's all they are, thugs raping the minds of our youth, with the sanction of this government.

COMMON PROBLEMS/Common SOLUTION:

By ABD-AL HAKIMU IBN ALKALIMAT (GERALD McWORTER)

ANALYSIS:

The issue of analysis is equally important because it requires both the identification of the problem as well as the solution. White people have focused a considerable portion of their Social Sciences to an analysis of colonized people, and methods to intensify colonialization. What is important, though, is that the analysis has always been based on European assumptions and conceptual framework. We must see the white man's concepts about us as another social disease he has put on the world, and turn it back on him in fatal proportions.

It is possible to look at white terminology and terms more in the interests of African (Black) peoples and see that one's conceptual framework for interpreting research makes more impact on what people understand and believe.

TERMS OF WHITE SOCIAL SCIENCE

- segregation
- integration
- equality
- assimilation

TERMS OF BLACK SOCIAL SCIENCE

- colonization
- liberation
- freedom
- Africanization

White social science has held that the problem was segregation and solution assimilation. This was to be achieved through integration for equality. We know this as brainwash tricknology. All of the white terms march us toward a marriage with those we meet everyday as our enemies and serves to reduce social and political realities to individual "accomplishments." So any individual Black would easily measure his apparent success in white terms. While the only reality of Black terms is a collective reality.

A Black analysis would focus on a collective reality by using the concept colonialism to clarify our basic problem. We are captured Africans suffering domestic colonialism in the midst of a country that is a conglomeration of European groups bound together by antagonistic cooperation. Colonialism means one group of people—one whole community—is systematically oppressing another group, totally subordinating every aspect of the oppressed people's culture, way of life, etc. It means total destruction and control. Our only recourse is total liberation based on freedom from colonial rule in any form. Since we see colonialism as a disease, our movement for change will not lead us to the colonizer but to ourselves, and since we are Africans it will surely result in Africanization. We know that the true nature of African colonization is world wide and the decolonization must result from a world wide African Liberation struggle. Hence the true process will be PanAfricanization.

In this formulation of our problem we must take care to indicate the role of racism and class exploitation—both exist and reinforce each other. Racism is the organization of beliefs and behavior of one group that declares another group genetically inferior, incapable of competitive participation, and unworthy of "human" status. Class exploitation is the organization of beliefs and behavior of one class that holds power, control and distribution of economic resources for itself and uses the labor and consumption of another class to sustain its economic growth and prosperity. We need not view the struggle as a simplistic choice between a race or a class approach. Our struggle must be sophisticated in managing both, recognizing that both exist and both must be dealt with.

ECONOMIC EXPLOITATION:

Support It Europeans

Oppose It White Radicals

Benefactor

Colonial Imperialists

WHITE RACISM

Colonized (Black)

Black

Revolutionary

Exploited

Bourgeoisie

Bourgeoisie

As the chart indicates the major struggle is between the Black Revolutionary Mass and the European Colonial Imperialists. We can safely say that this is the death struggle for the survival of one group or the other, with a significant process being the polarization of both groups. The correct revolutionary analysis includes the need (1) to facilitate the colonized (Black) Gourageise to renounce their class interests and join in solidarity with the Black Revolutionary Mass, and (2) to expose the fraudulent and reactionary intention of colonial pacification progress to recruit more Blacks to achieve as well as aspire Bourgeoisie status. But stopping there would encourage race war based on strict racial polarization. Also, the correct revolutionary (1) encourages whites to reject class interests of their system setting whites against each other, and (2) views white radicals as potentially revolutionary but only to the extent that our interests coincide (think about USSR and Peoples' Republic of China).

Any analysis of African Colonization, unique in blending racism and class exploitation, must provide a critique of the past system and a model for a better system. The two competing systems of solution are capitalism and Socialism. As we look around the world capitalism is always associated with colonizers or colonized countries, whereas Socialism is connected with countries after their

colonial liberation, e.g., Cuba, Algeria, and China. Socialism provides an understanding of political economy based on property relations, the basic concept being the collective interest of all men exclusive of criteria used to support exploitation. This must be dealt with since it is a living historical alternative to capitalism. But we must avoid romantic hopes for scientific analysis. Nkrumah clarifies this when he instructs:

"Socialism is not spontaneous. It does not arise by itself. It has abiding principles according to which the major means of production and distribution ought to be socialized if exploitation of the many by the few is to be prevented. . . . It is the elimination of fancifulness from socialist action that makes socialism scientific. To suppose that there are tribal, national, or racial socialisms is to abandon objectivity in favor of chauvinism." No simplistic analysis will adequately deal with our complex problem.

COMMITMENT, PROGRAM, AND ACTION:

There is no ideological development without dealing with identity and analysis because all else follows. This is when there is ideological coherence of a position rather than ideological contradictions or omissions. When one has a view of the future, and a clear understanding of historical alternatives, it is necessary to decide how committed one must be to make the desired alternative happen. A total ideological commitment involves a moral imperative, a passionate obsession to realize the goals of analysis because only that is just and right. All forms of life are committed to survival, the lowest common force including the possibility for recreating itself. Even slaves are committed to survival. Revolution is the creation of a totally new alternative, and is the only commitment consistent with a new history, a liberated people. As Stokely Carmichael had said of this, "We must have undying love for our people."

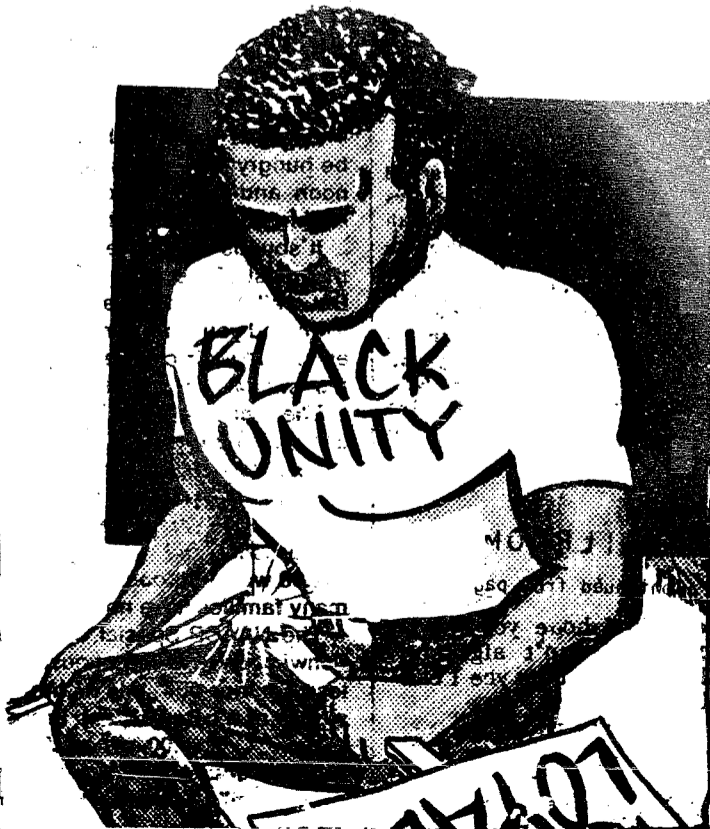
But the best ideas of the most committed must face the test of the people's reality, a complex maze of historical forces flowing and erupting. Historical stages are predictable, but episodes and actions are not. The events of history are both accident and design, with reason and emotion mixed as in man. So when we the people rise up we must do so as giants among men—strangers to the past of slavery, models of revolution for the present, and prophetic forces for the future hopes of our people. Our organization must be grounded in our present day realities but only justified by the future we work for.

The recent escalation in the decade of civil rights protest activities was grounded on optimistic notions about the natural capacity of colonized society to decolonize itself. "One man, one vote" has been a universal cry for rights by colonized people. We now know that would mean voluntary suicide for colonialism, the romantic illusion of bourgeois slave self-deception. So instead of civil rights, the focus is on human rights, a focus necessitating the development of a national liberation front organization. The civil rights movement spoke to the needs of middle class Blacks, whereas a national liberation front would mean all of the peoples' interests. As suggested earlier, "the goal of the national liberation movement is the redemption of complete and unconditional independence, and the building of a society of peoples in which the free development of each is the condition for the free development of all."

This discussion has presented a basic framework for ideological development. It is obvious that such a framework is necessary because there has been so much ideological confusion throughout the PanAfrican world. We must know that our course is just and right, and that history is ours. This is what Amus Mor really means when he says:

Please Black America
Heed my song
You know the monkey shook his tail
And say "It won be long"

UNITE!



To the Editor:

A focal point of struggle in the Asian American community in New York City currently is Confucius Plaza — a \$40 million hi-rise construction project in the heart of Chinatown. The Chinatown community has become quite restless about the problem of obtaining decent jobs.

Historically Asians in America have been racistly excluded from many economic opportunities. Despite the fact it was our forefathers who built the Transcontinental railroad, Asians have been forced to work in low paying, round-the-clock jobs. With the larger influx of Chinese immigrants to the Chinatown community, it has become difficult to find employment in even traditional occupations as restaurant workers, cooks and waiters. The construction business has long been among the most discriminatory, for all minorities. Recently however through pressure applied by Blacks and Puerto Ricans, the government and construction unions have had to provide some jobs for them.

The Asian community has received much encouragement from several Black and Puerto Rican brothers. With their experiences and advice the Asian community has formed Asian Americans For Equal Employment (AFEE), a committee to bring pressure to the construction unions and contractors to provide opportunities for the training and employment of Asians and all minorities.

The contractors for Confucius Plaza are claiming that there are no jobs available. But the Asian community knows that a \$40 million project will need plumbers, carpenters, electricians and cement mixers soon! Unless training and jobs are made available the Asian community will be prepared to fight the racist policies of the project.

The Asian community has received the support of other Third World Minorities because the few jobs that are available currently are only band-aids for a much bigger wound.

Linda J. Lee

Adelphi track captain, Ray Colbert Lee, was killed last week when the car in which he and three other students were returning to the Adelphi campus crashed into another car in Garden City, L.I.

The 21-year-old senior was rated as one of the nation's outstanding college quarter-milers on Adelphi's crack track team. He was co-holder of three Adelphi relay records and the long jump mark at 24 feet, 6½ inches.

Lee, who gained track fame at the Andrew Jackson High School in Jamaica, was a member of Adelphi's 1971 mile relay team, second-place winner behind UCLA in the NCAA outdoor final.

Ron Bazel, Adelphi coach, stunned by the death of his prized athlete, kept the school's team out of the Queens-Iona Relays that were scheduled last Friday at St. John's University in Queens.

WHY DO YOU BRAID YOUR HAIR

By RICHELLE BRAITHWAITE

Sisters, remember the days when your mother, grandmother or older sister would wash, oil and braid your hair? Pliat it, in those days. Short-haired sisters got straight plaits while the longer-haired sisters got the thick braid in the front and two in the back of the head. Many of us would have rather worn it in pony tails — but our mothers refused to tackle our heads every day. So, it was the braids, the brush and the stocking cap until we got older. We then proceeded to straighten (with a hot comb), curl and process our hair, many times right out of existence.

In our efforts to look our best, we often had to change the natural texture of our hair through the use of a debilitating product. The 1960's saved many of us with the advent of the Afro. The problem of how to keep it at its best is/was solved by the faithful standby method—oiling and braiding.

As a young child, I can remember my grandmother cornrowing my sisters' hair, and it was from her that I picked up the technique. Now, eighteen years later, and myself a professional braider, I see a great difference in young children's attitudes toward braided hair than we had at their age. Cornrows are "in," convenient, and what's more, they are beautiful. The young sisters know that they can play, swim, even party, and their hair will stay neat. The emphasis is no longer on the type of length of your hair, but on the proficiency of your braider.

How are cornrows being perceived in general? In order to find out, I took a survey among people I know who wear braids and came up with the following opinions:

Sister Rochelle likes the way it looks and it's a change from her Afro and straightening.

Marilyn wears it as a matter of course. Her mother and grandmother used to wear it.

Debbie is in concensus with many sisters in that she finds it convenient.

Brothers Robert and Leroy agree that it keeps the players cool during sports and gives the Afro a fuller appearance when it's taken out.

Sister Mitchell believes that it makes her look attractive and says that she has seen very few black sisters who don't look good in braids.

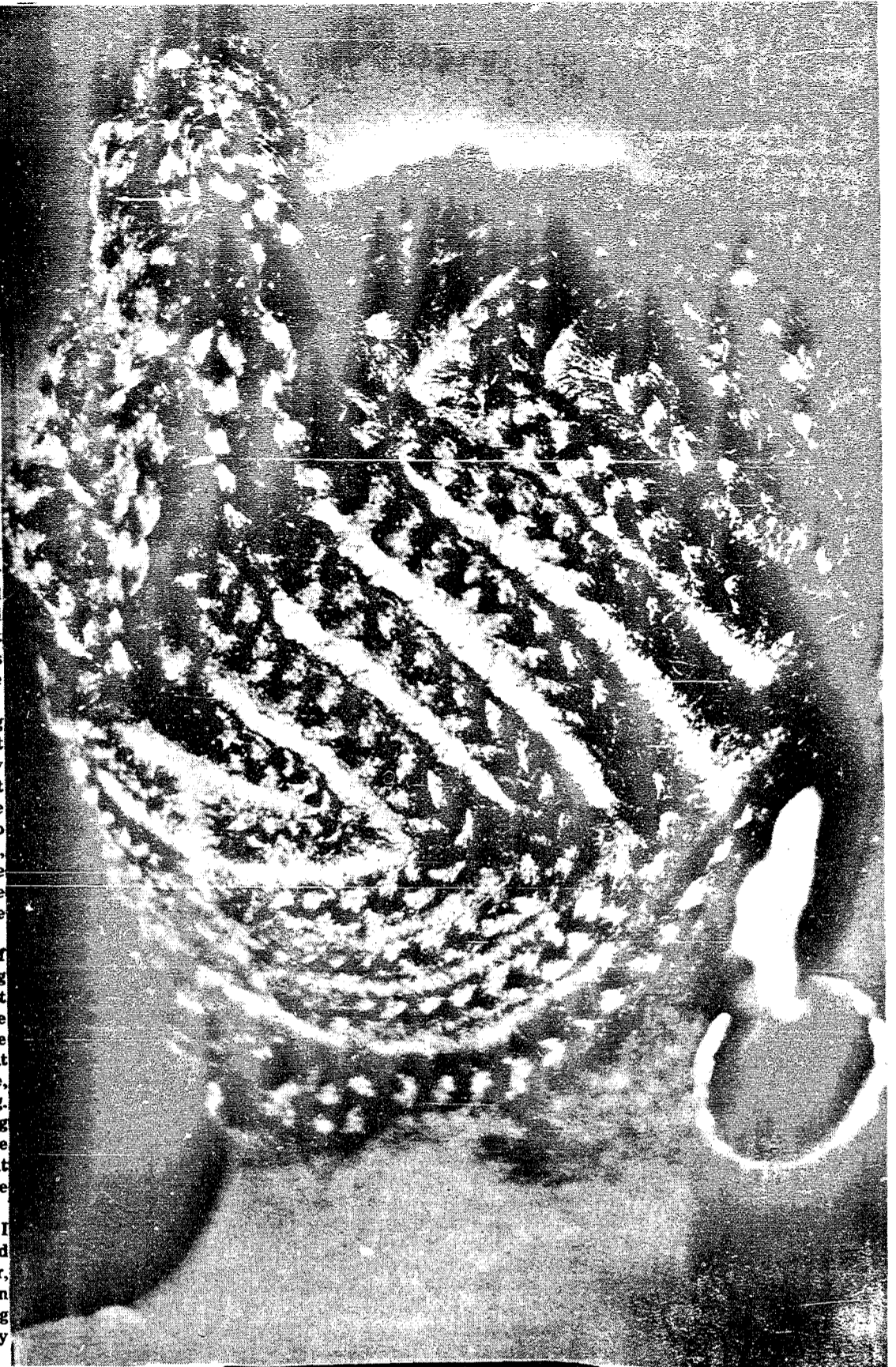
Sister Barbara is of the opinion that they definitely make her look good, and sees it as a way of expressing her blackness.

In relation to summer, everyone was for braids. They found it convenient, cooler, and a means of eliminating the hassles of trying to pick out a sweaty, drawn-up Afro. So, I found that cornrows are hip with the younger generation,—but what of older people? Many middle-aged women have come to our braid shop with their hair braided, but hidden beneath a wig. Even this I see as a step in a positive direction.

When in Africa, and during slavery, braiding set us apart from whites and was most likely encouraged as they didn't want us to look like them. Somewhere along the way we began to accept their values of beauty, and braiding went out as we attempted to emulate the texture and workings of white folks' hair.

Today, sisters and brothers of all ages are re-acquainting themselves with an almost lost art that was brought over here with our ancestors. They are beginning to look with pride at African archetecture, sculpture, paintings and yes, hairbraiding. Afro-Americans are brushing aside the cobwebs that have hidden a creative, intelligent culture, and finding that the shoe still fits.

Many times when I braid, I "happen" upon a "new" and intricate design, I often wonder, "Is this really new, or has it been done many times, many long centuries before my very existence? Think about it!



RAPPING WITH THE PROFESSORS

BY B.B. BARRETT

Some days prior, Blackworld was afforded the opportunity to have a brief rap with Professor Vassin El Alyouty of the Political Science Department at Stony Brook, and senior diplomat at the United Nations.

Being the alert fellow he is, one only had to pose the topic of the discussion to him in order to get the

conversation moving. He began by pointing out that there has been a convergance of the policies of both Africa and the Middle East. This was brought about by the imposition of the oil embargo on South Africa, Portugal and Rhodesia for their racist policies which was in accordance with a former United Nations' resolution. The resolution proved to be ineffective because of the negative support given it by North Atlantic Treaty Organization (NATO), he indicated. This organization is comprised of some influential members of the world

leadership, notably United States, West Germany, and Great Britain.

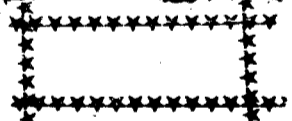
These powers supply arms to both South Africa in the south of the continent, and Israel in the north. Thus, people both on the continent and in Palestine have come to the realization that although the pretext under which the policies are carried out might be dif-

ferent, the outcome is identical: to drive people off their land in ignorance of their rights and whenever possible employ them to menial wages.

To demonstrate their feelings of contempt, all indigous African states broke diplomatic relations with



BLACK WOMEN STAND PROUD



Israel. This was a moral defeat for Israel, said Alyouty, and a victory for the Arabs. Egypt, Algeria, Tunisia, Morrocco, Sudan, and Uganda sent forces and equipment to aid the Arab cause in the recent flair-up of October, 1973. This the Arab states had accomplished by taking their case to the Organization of African Unity (OAU) calling for unity in the face of foreign occupation. As a result, Israel was beginning to be diplomatically isolated prior to the October war, said Alyouty.

The oil embargo has proven to be an important factor in Arab-African interaction; an Arab-African bank was formed in Tunis to speed up economic development. The nations are beginning to realize the great potential of using an Algerian engineer in Dahomey than importing one from France, indicated Alyouty.

"There is a spirit of commitment over there; if your brother is poor, it affects you whether directly or indirectly. Economic stagnation is not needed because the availability of funds for the acquiring of technology can be accomplished.

"There are various organizations and programs with the aim of establishing a better cohesive unity throughout the region," continued Alyouty. "Soon we will be having our own Grand Prix."

On Wednesday, April 24th, the Urban League inaugurated a new affiliate for Long Island at the Colonie Hill in Hauppauge. The \$20.00 plate fund raising affair brought some four hundred participants from all over Long Island. Raoul Davis, of North Amityville, has been selected as Acting Executive Director of the new affiliate.

Cleveland Johnson, Deputy County Executive, acted as Master of Ceremonies for the evening. Stony Brook guests included Dr. Mae Walker, Black Studies; Dr. John Toll, University President; and Irwin Quintyne, EEO, who sat on the dias. Dr. and Mrs. Craig Polite were there as members of the founding group. Mr. Quintyne was invited in his capacity as Director of Suffolk County CORE.

Vernon Jordan, Executive Director of the National Urban League was the key note speaker addressing an audience comprised of industry, civic, and government.



Nixon Assures Federal Aid

President Nixon met with Central State University (CSU) President Dr. Lionel Newsome and Dr. Rembert Stokes, president of Wilberforce University, the oldest Black University in the U.S., and assured them that the two institutions will be rebuilt with federal aid.

Nixon surveyed the extensive damage to the two universities from a helicopter as a result of the devastating April 3 tornado which struck both Zenia and Wilberforce, Ohio.

The tornado, which was part of a series of 100 cyclonic storms that hit 12 states stretching from Alabama to Ontario in Canada, resulted in two deaths on CSU's campus and two more were killed commuting from the campus.

Nineteen of the campus's 25 buildings were destroyed resulting in over \$30 million in damage.

Wilberforce University, owned and operated by the African Methodist Episcopal Church, is adjacent to CSU, but suffered only minor damage in comparison. Shorter Hall, Emery Hall, Carnegie Library and Payne Theological Seminary received extensive structural damage.

Despite the damage and inconvenience caused by the tornado, both CSU and Wilberforce will remain open. Wilberforce loaned to CSU the use of the Martin Luther King Jr. Science Building for temporary classes beginning April 15. Wilberforce opened its third tri-semester April 29.

NEWS BITS

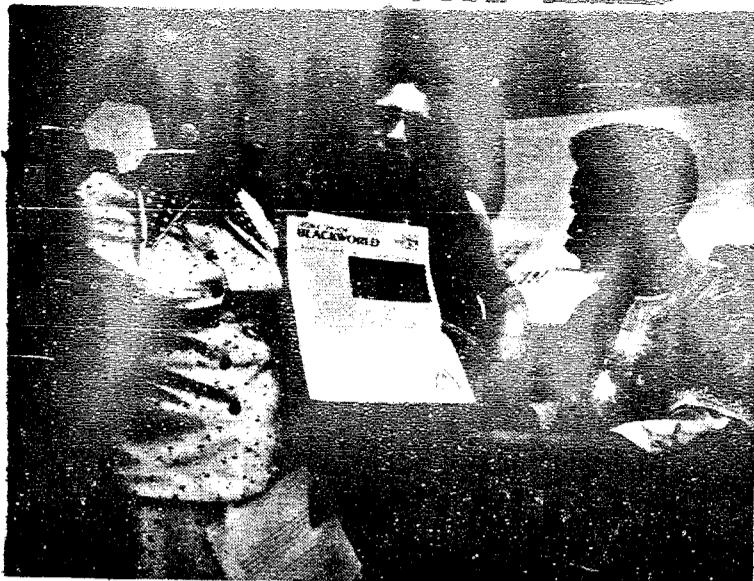
We hear that come August 25th wedding bells will be ringing for Karen Nimmons, Counselor in the Admissions Office and James McKay, graduate student in Urban Affairs. Our congratulations to both.

Madeline Sterling has given birth to a baby boy, Michael Edward Kwame Sterling weighed in at 8 pounds, 7 ounces at 8:48 a.m. on Tuesday, April 30th. His grandfather Irwin Quintyne says proudly, "This is my first grandson." Mom and grandson are both fine.

It is with deepest regret that we report the recent death of Mrs. Lillian Evans, age 71, of Portsmouth, Virginia. Mrs. Evans is survived by four daughters and two sons, one of whom is Dr. Rupert L. Evans, Director of AIM.

Seven of the nation's largest trucking companies, the Teamsters Union and the International Association of Machinists say they don't discriminate against blacks and Spanish surnamed Americans.

However, faced with a Federal lawsuit against the entire trucking industry and their unions, an agreement has been signed in Washington whereby they will not practice radical discrimination in the future.



Nobody, neither leader nor rank-and-filer, can hold back the truth. The search for truth in local attitudes is a collective affair. Some are richer in experience and elaborate their thought more rapidly, and in the past have been able to establish a greater number of mental links. But they ought to avoid riding roughshod over the people, for the success of the decision which is

adopted depends upon the coordinated, conscious effort of the whole of the people. No one can get out of the situation scot-free. Everyone will be butchered or tortured; and in the framework of the independent nation everyone will go hungry and everyone will suffer in the slump. The collective struggle presupposes collective responsibility at the top. Yes, everybody will have to be compromised in the fight for the common good. No one has clean hands; there are no innocents and no onlookers. We all have dirty hands; we are all soiling them in the swamps of our country and in the terrifying emptiness of our brains. Every onlooker is either a coward or a traitor.

FRANTZ FANON
THE WRETCHED OF THE EARTH

NEW YORK AP - A state Supreme Court jury twice reported it was deadlocked, and a mistrial has been declared in the murder trial of five reputed Black Liberation Army members accused of ambushing two policemen.

The panel of 11 men and one woman deliberated a total of 26 hours over three days, but on Wednesday they twice told Justice Aloysius J. Melia that they could not make up their minds. The second time, they added that further deliberations would be fruitless.

"I find no reason to disagree with the collective decision of the jurors," Melia said in dismissing the jurors and declaring a mistrial.

Accused during the seven-week trial of the murders of Patrolmen Waverly Jones and Joseph Piagentini in a Harlem housing project on May 21, 1971 were: Herman Bell, 26; Anthony Bottom, 22; Albert Washington, 32; and Francisco Torres, 25, and his brother Gabriel Torres, 27.

Bottom and Washington are serving life prison terms in California for the attempted murder of a San Francisco policeman. Authorities said when the pair was captured during the shootout with the policeman they allegedly had in their possession the gun that killed Jones and Piagentini.

Last Sept. 1, Bell was arrested in New Orleans on a bank robbery charge. He also is accused of attempted murder and bank robbery in San Francisco.

Authorities have described the Black Liberation Army as a small group dedicated to murderous attacks on police.

News Capsules

LISBON, Portugal AP - Portugal will continue its "defensive" wars in Africa, the nation's new government announced today in outlining its aims. At the same time, a wave of labor disputes broke out across the country.

The center-left government of Gen. Antonio de Spínola, the new president, and his cabinet also said it would maintain traditional close ties with the United States and the North Atlantic Treaty Organization.

"Frank and free debate" on the future of Mozambique, Angola and Portuguese Guinea, Portugal's three African colonies, is also called for within a framework of self-determination as a long-range goal.

The provisional government said it would respect all existing treaties, notably the one binding Portugal to NATO, and all foreign and financial agreements.

The program calls for establishing diplomatic and commercial relations with all countries. This appeared to mean a diplomatic offensive toward the Communist world with which Portugal did not maintain relations under the right-wing governments of Antonio de Oliveira Salazar and Marcello Caetano.

The government also proposed "renewal of Portugal's relations with the Arab countries," which have been at odds with Portugal and have maintained an oil boycott against it because of the colonial wars. Only Lebanon has a diplomatic mission in Portugal.

The 20,000-member textile union voted to strike Friday for 50 to 70 per cent increases in wages that now range from \$56 to \$128 a month.

Thousands of workers went on strike at the Portuguese divisions of the Pfizer, Bayer, Wander and Sandoz chemical companies. Nearly 9,000 workers struck at the Lisnave shipyard.

Strikes were reported imminent in the Algarve, the resort area in southern Portugal.

Portugal's new president, Gen. Antonio de Spínola, prepared to wind up the initial phase of his military revolution by swearing in a provisional cabinet that includes two Communists.

BUFFALO AP - Two Attica Prison guards accused of beating an inmate are scheduled to stand trial next Wednesday in U.S. District Court.

Charles Miller and James No 50 the guards, are charged with criminal contempt of an injunction banning any brutality against inmates. The injunction was signed by Judge John T. Curtin following the 1971 Attica rebellion.

Miller and Wade were accused of beating Milton Jones Feb. 22, 1972.