

STONY BROOK BLACKWORLD



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Black Apathy: A Most Pressing Problem

LET'S START GETTING IT TOGETHER

Black apathy on this campus has become by every indication a most pressing problem to many black students. The apparent lack of interest and involvement in black campus groups and issues which affect black students has caused many students to openingly question the intent and purpose of some brothers and sisters. Why are we here? How did we get here in the first place? What are our objectives while we are here?

Students of the 1960's engineered a revolution of radical change resulting in many significant accomplishments in the education system. The implementation of Black Studies programs in predominantly white institutions was in itself a major breakthrough in prevailing racist attitudes. Black students throughout the country demanded, fought for (to the point of bloodshed), and received relevant courses and programs that accurately reflected the historical development and present condition of the Black Diaspora.

Black political action was found to be a most necessary tool that ultimately resulted in the Black Power concept. In the early development of Black Studies and AIM on this campus, black students fought the administration, the police, Uncle

Toms and sometimes each other to ensure the continued existence and expansion of such programs so that those that came behind them would encounter less difficulties. These students gave much of themselves; their time, their talents, their energies in making meaningful the concept of Umoja (Unity) within the educational framework.

It is because of those brothers' and sisters' efforts that we are here today. Yet, the struggle is far from being over. We have an even greater obligation and commitment to continue to exemplify and amplify the efforts of yesterday today so that Tomorrow will be brighter for us all. We are the youthful fruit of an ancient and noble people, a people who, ever since European intervention in Africa, have fought and died on every major battlefield in the world believing in the lofty ideals of freedom, justice and equality, and constantly struggling to make those ideals a living reality for all black people.

You brothers who sit back waiting for someone to get things together for you, remember Malcolm, King, Nat Turner, Rap Brown, Fred Hampton, George Jackson, Medgar Evers, the Attica Brothers and every other black man that shed blood to bring us

closer to a dream too long deferred. You sisters who walk around popping that women's liberation rhetoric, remember Harriet Tubman, Angela Davis, Nicky Giovanni, Betty Shabazza and the millions of black mothers throughout our history who sacrificed the rising Sons of Life to the liberation of black people.

Each and every one of us is indebted to the brothers who came through before paving the way, and we will be held accountable for our actions by those who will come after us.

Black students, particularly in this day and time, cannot afford to be apathetic nor entertain the thought of hopelessness. As long as there is life, there is hope. And as long as there is love and concern for each other's welfare, there will be change, progress and even more struggle.

We indeed have a legacy to honor and to fulfill while we are here at Stony Brook. Let us begin by coming together as a people knowledgeable of its destiny, evermindful of the urgent need for united struggle against the agents of oppression.

If there is no struggle, there is no progress. Those who profess to favor freedom, and yet deprecate agitation are men who want crops without plowing up the ground. They want the ocean without the awful roar of its many waters.

FREDERICK DOUGLASS

Nationhood is the highest ideal of all peoples.

Marcus Garvey



Alvin Ailey at City Center

By LORELEI ANDERSON

"Ailey Lives!" That's what the pin on my coat lapel read. And indeed Ailey lives, for his dance company represents one of the finest interpretations of Black dance movement, pure Black energy oscillated at City Center as the Alvin Ailey dance repertory presented three weeks of performances. I had the opportunity to view their last show of the winter season on December 22, and to say I was less than satisfied would be an untruth. There were new works presented as well as those that focused exclusively on the Black experience which I am sorry I missed. However, that evening I moved through "Streams," "Cry," "feast of Ashes," and the much celebrated, "Revelations." I say "moved" for it's hard to keep still during an Ailey experience.

"Streams" was a traditional modern dance composition. All the dancers' movements were fluid yet I felt that this was not their style though they showed they had command of this technique.

"Cry," which was dedicated to all Black mothers, was a beautiful offering. Even though Judith Jamison (the tall, lithe, commanding star of the Ailey troupe) did not perform, the sister who did dance proved that she too could handle the message. I was not able to identify her, but her movements showed all of the emotions of pride, humility, anger and strength that Black women have held through these bitter 400 years. I particularly enjoyed the music which included such artists as Laura Nyro, Voices of East Harlem, and Alice Coltrane. I questioned the choice of artists, for if this piece was dedicated to Black mothers, how come one-third of Ailey's compositions was set to Laura Nyro's lamentations? I could imagine all the while a Black woman performing to the spiritual sounds of Aretha, or

valerie, or Nina, or Jean Carn, among others who would prove more natural in their accompaniment.

"Feast of Ashes," choreographed in 1962, was a company premiere originally staged for the Joffrey. This was a traditional theme — namely a "Romeo and Juliet" type set. It was performed well by all with some very funny parts appearing in a scene depicting a brothel. The most memorable character was portrayed by Donna Woods. She played an evil guardian and as she strutted across stage dispersing evil, she made me shudder.

"Revelations" is what the Alvin Ailey Dance group is known for. Not only is this an emotional experience in terms of dance, but visually the stage was transformed into such sets as showing rippling water (done very effectively with long strips of material) and, to a Sunday scene of be-frocked, parasoled women sitting primly on stools.

The men looked good in this segment with Dudley Williams leading in a heartfelt exercise of "I Want to Be Ready." At this time, I must mention that the music for this section was live. Nothing but spirituals predominated these numbers and the brother who soloed "I Want to Be Ready" added a whole ner personal dimension to the dancer's movement. Ulysses Dove, Melvin Jones and Warren Spears completed the positive image that Black male dancers can show in their performance of, "Sinner Man."

Need I say, that since it was their last seasonal performance, the crowd cheered wildly as some of us stood while others swayed, clapped, sang, and shouted while the dance troupe repeated "Rock My Soul" three times consecutively. It was at that moment that the true connection was established between audience and dancers. I can't wait for the spring tour.

Black Historians Protest Racism

While Black History Week was being celebrated in New York City's public schools last week, black historians charged that their views were not receiving sufficient exposure due to publishers' disinclination to publicize their books as opposed to white writers of black history.

Black historian John Henrik Clark of Hunter College said, "The Europeans colonized the world and they want to colonize history. They want to be the final interpreters. They don't want the victims to have anything to say about it."

A Temple University Professor, Lawrence D. Reddick, told the N.Y. Times, "Since slavery is becoming of interest to the reading public, you have corporate scholarship coming in to take over the field. You have the big universities that formerly weren't interested in it very much and you have scholars getting big grants to do these studies and these scholars tend to be white. And they bud to push out the black scholars."

A race without authority and power is a race without respect.



BLACK-WORLD

Contemplations in Black

By MICHELLE POLLARD

It snowed through the night, and into the morning past the afternoon, and into the night again. It was really beautiful. I haven't seen snow for two years. The radio's on... Pieces of Dreams. Maybe that's what life really is... Pieces of Dreams. '75 is here — everybody! Thank God '74 is over — though it went by pretty fast for most folks I talked to. I'm trying to cook "a" sausage and it's burning to death — too late — you could do still like sketches with my sausage — it burned charcoal black.

Yes, '75 is here — yaw'll! Everybody's moved off campus... that's strange... I wonder why? (smile)

Well, BLS 100 is out and ANT 392 is in. "Roommates" are out, "Singles" are in... Bigot Beige and DoDo Brown are in (according to Campus Security) and Brutality Blue is out (at least 'till they think nobody'll notice... and already two Blacks have been arrested this semester).

We closed '74 with a B.S.U. meeting... attendance: a weary 16. And opened '75 — attendance: an even wearier 15.

ELECTIONS ARE OVER

I hope some of the people who are getting all this sleep, made it to the polls — 'cause the rest of us are tired...

Annie Mae has left Black Studies and, entered the Education Department (Rm. 4020-Library Bldg.). We see you Annie Mae and we love you — our sincerest regrets.

Did you know that every two seconds one person is attacked with V.D.? (dear Jesus!)

We've lost one of our most dedicated counselors... Gene Woolwine was not reinstated... the majority of us are most probably still wandering about taxing our brains trying to imagine what all the 'rumpus' was about? It was about Black folks coming together and fighting for a principle concerning them. But — if you're about anything at all, it made the front page of the Statesman five times — via Teddy White, inc. — another talented and dedicated brother. But most of all we thank — from our hearts — all the folks who came out, and supported us actively. Thanks to: Norma Jean McDow our commuting student, for her intense and most effective verbal accounts, to the Parker Brothers for their consistency, thanks to Dr. Donald Blackman for his presence and intensity of purpose, which was vital, to Professor Lincoln Lynch for being with us every moment, to Mr. Irving Quintyne for his time, to Mr. Lloyd Sargeant for caring (by the way people go visit this guy, he's got a lot to offer... Soc. Sci. Rm. 279... directly above Dr. Blackman's office), to Annie Mae Walker for helping — always, sincere thanks to Lynette for use of her "power", to Earl for being an involved brother — we need them more than anything else — to my brother, Marc, for taping the Woolwine story for us.

Pray tell what was fair Woodyear doing there? to B.T. Washington for trying hard (where are you B.T.? we still need you)... to Foxy Roxy (Roxanne Ross) for her insatiable energy and moments notice preparedness — and to me for remembering all these damn names. By the way, where were all the Celebrities of Stony Brook?

Yes, '75 is here — But just think! We've got our Pan-African Cultural Center (Tabler Cafeteria) (or at least that's what it was named last I heard. The crazy place has had about 5 different names since I've been here.) (smile). — free at last !!! We're getting! Yes, we are!

Thank Bobby, Jerry and Melvin for once dreaming and now cleaning the damn place up for us — did you hear that — FOR US! The kids have more spacious quarters now and hopefully Black folks on campus will come together... (just a little while) (smile).

We need you — all of you — everybody — anybody (I take that back, not anybody). — We're kind of reaching out for all your creativity... and all your talent... and all your awareness and goodness (and jiveness) we know you have in you... mostly just your love...

The order passes away. Like the black riderless horse, boots turned the wrong way in the stirrups, following the coffin down the boulevard, it passes away. But there are no crowds to watch as it passes. There are no crowds, to mourn, to weep. No eulogies to read and no eternal flame is lit over the grave. There is no time, for there are streets to be cleaned, houses painted, and clothes washed. Everything must be scoured clean. Trash has to be thrown out. Garbage dumped and everything unfit, burned.

The new order is coming, child.
The old is passing away.

Julius Lester

"Look out Whitey! Black Power's gon' get your Mamma



MALCOLM

Assassinated
Feb. 21, 1965

BSU

Happenings

JAMBO SISTERS AND BROTHERS!!

It is now time for B.S.U. elections. Offices that are open are chairpersons, (3) vice-persons, secretary, treasurer, (15) senators from the dorms and 2 commuter senators. Petitions and rules for candidates may be picked up in the B.S.U. office (Rm. 071) in the Union on Monday and Wednesday from 12-4 and 6-7 and Tuesday and Thursday from 12-3 and 6-7. Elections will be held on February 26. There will be a general meeting on February 18, at which time candidates may present their platforms.

B.S.U. and BLACKWORLD are proud to announce that their office in Rm. 071 in the Union will have regular office hours for students to obtain information and cultural enlightenment. The hours are as follows:

Mon. and Wed.*** 12-4 and 6-7 p.m.

Tues. and Thurs.****12-3 and 6-7

Fri.*****3-5

We hope everyone will feel free to take advantage of this opportunity and get to know the people who are trying to make YOUR organization worthwhile!!

CORRECTION

Brother Lewis Watkins byline was inadvertently omitted from the article entitled "Gambling Wins" which appeared in the December issue of BLACKWORLD, p. 7.

Advertise in BLACKWORLD

Negro Ensemble Performs in City

THE EIGHTH SEASON OF THE NEGRO ENSEMBLE COMPANY will presently be opening four new black plays this year, each running one week.

The First Breeze of Summer by Leslie Lee	Feb. 25 - Mar. 30
Production Number Two A-Season-Within-A-Season	Apr. 29 - May 25 Apr. 29 - May 25

(including Daddy-Ed Bullins, Welcome To Black River-Samm Williams, and Liberty Call by Clay II).

They are offering an exceptional bargain of the Discount Coupon Package. This package consists of three coupons; one coupon good for a ticket to the First Breeze of Summer, one for a ticket to Production No. 2, one for any of the four plays in the Season-Within-A-Season. The coupons may be exchanged for reserved seats as the seats are available.

The total cost is still \$10.00. For one season you can be a part of the exciting season at the St. Mark's Playhouse.

Performance

Tues., Wed., Thur., Fri. 8:00 p.m.

Schedule

Sat. 3:30-8:30 p.m.

Sun. 2:30-7:00 p.m.

For tickets write:

The Negro Ensemble Company, Inc.
133 Second Avenue
New York, New York 10003

THE NEGRO ENSEMBLE COMPANY is a non-profit corporation and your contribution is tax-deductible.

As you have probably noticed, activities have been expanded to allow for participation in seemingly more commercial projects — the Broadway production and subsequent national tour of The River Niger, Ceremonies in Dark Old Men, on Network Television, etc. These ventures are necessary to their survival and, in addition to hopefully adding quality to these media, representing an increasing attempt to build their resources and earn more sustaining revenue. Yet they do not represent departing from their enduring priorities — the continued training, development and presentation of Black Artists and works without undue concern for commercial returns... DON'T MISS THIS SEASON!!!

By Michelle Pollard

BLACK LIBERATION FLAG WEEK PROCLAIMED

Jackson, Miss. — The President of the besieged Provisional Government of the Republic of New Africa (RNA) has called upon all black people and friends of black people to fly the black-red-and-green Liberation Flag during the second week of February, February 10-16.

President Imari Abubakari Obadele I, whose residence in Jackson suffered a FBI - invasion in his absence on January 15th in a stepped up U.S. campaign to halt the drive for black control over a 15,000 square mile land mass in western Mississippi, said that flying the flag will not only show black unity and respect for the past and present struggles of black people, it will be a show of support for the RNA effort to build New Communities from reparations and win land and independence for those blacks who want it.

Brother Imari has proclaimed the second week in February as FLAG AND REPARATIONS WEEK. He called upon "all Africans in America and all our organizations to join in this proclamation and to fully support FLAG AND REPARATIONS WEEK.

God gave Noah the rainbow sign;
No more water — the fire next time.

Afro-American Spiritual

Commentary:

By CAROL MIDDLETON

Black people have been crying that all they want is the right to have their own. They want their own homes, their own schools, their own businesses. We want to be independent of the white man. On college campuses we want our own cafeterias, own clubs, own activities. Everyone screams so loud and occasionally someone is heard.

But what happens after they get "their own"? Where were all the people who wanted their own when Bobby Houston was fighting with the legislatures in Tabler Quad and the administration for Tabler cafeteria. Where were they when help was needed for Black Weekend and the Kwanza celebration? Where are they now when BSU elections are coming up and Black World is struggling along?

It's been a long time since anyone received something for nothing and it's going to be even longer if we keep waiting for someone to give us what we want. Anything you want, you have to work for, and, if necessary, fight for.

I hear talk daily about what should be done but when you approach people as to who should do the work, the standard answer is "The people who are running the show now." For what? They are trying to make things work for you but if they do not get your support, why bother? You have got to get off your asses and stop talking about what should be done and ask what can be done by them. The newspaper needs articles, poetry, prose and dependable reporters. We all have minds; we all have viewpoints. Write them down and submit them. We all have something worthwhile to offer one another.

I can't believe that everyone here is striving so hard for academic achievement that they have no time for extra-curricular activities. By neglecting these organizations that are trying to function for all of us, we are alienating ourselves from one another. We can not begin to discuss problems of inter-racial unification until we first unify ourselves on this campus.

This is just a microcosmic society. If the life we lead here is any indication of one's performance outside this setting, it is no wonder why we are catching so much hell.

I am not asking you to come in and take over someone else's job, but to work along with them. If 40 per cent of the registered black population on this campus assisted in some degree, BSU, Blackworld, and the educational and cultural groups, would be more viable organizations. All these groups are here to be a part of your existence. You weren't brought here to be a part of theirs. Without you they will inevitably fall through and then where will we be?

If this sounds like a plea of desperation, then let it be so because if that is what is needed to motivate all of us then I am begging in all earnestly, please come forward and aid the people who are striving for you, for all of us.

We complain about the power being in the hands of a few but the majority is never around when it is time to deal with these responsibilities.

I have been told that this apathy exists on numerous campuses. I think besides apathy, there is the feeling of helplessness, the feeling that the whole world is deteriorating around us. As individuals we can do nothing. You are not unique in these feelings, but if all of us who felt this way got together, we could work as a group. The Jews, the Italians, the Nation of Islam — these people all function as a group. We may not agree with their ideology, but we must agree that they do perform as a whole unit, each member being an intricate and vital part of its existence.



AIM in Action

The Educational Opportunity Program (E.O.P.), — Advancement on Individual Merit (A.I.M.) at Stony Brook, began in the fall of 1969 with 50 students from various impoverished areas in New York City and on Long Island. This program — EOP-AIM — was founded to give people from disadvantaged areas the opportunity to further their education by attending college.

This program was not created out of the benevolence of this (or any other) University, but rather it developed out of the nation wide struggles that were waged by people (Black, White, Puerto Rican, Asian, Chicanos, Native American, etc.) who wanted a chance to uplift themselves from their impoverished state. They saw then, as we in A.S.C.C. see now, that only through gaining a sound education and in turn using this education in helping those who follow, can we (all oppressed people) effect some type of uplifting of ourselves.

Since the beginning of EOP-AIM, the Administration has had a very dim view of its success. Its opinion of programs such as AIM was expressed by one of its members, Mr. Kogut, in Spectrum, Vol. No. 1, No. 1 — May 17, 1969, which read "Mr. Kogut expressed pessimism, though, when he pointed out that judging from the statistics of similar programs at other schools, we should not expect too many of these students to be too successful in this difficult enterprise." Already this program was being geared to fail. Already, administrative officials were advocating its destruction. The success or failure of any program depends on the support that it receives from those officials in key positions.

For too long we (AIM students) have been at the mercy of people who don't want this program to succeed. We have allowed ourselves to become the laughing stock of this campus. We are no longer looked upon as an academic department — but rather as a welfare office, whose only purpose is to disseminate checks. We have allowed the calibre of our education (referring to our lack of interest in our AIM courses) to fall way below acceptable academic standards. IF WE ALLOW THESE THINGS TO CONTINUE, OUR END IS NEAR.

The end of a dream which those (Black, White, Puerto Rican, Asian, Chicanos, Native American) Brothers and Sisters in our past had struggled and died for. A dream of the uplifting of all impoverished people — via gaining a college education.

If you are interested in your own future and that of those who come after you, then you must start — RIGHT NOW — in taking an interest in what's going on around you.

(Edited from A.S.C.C. Newsletter.)

"I approach socialism through my black nationalism. Socialism interests me to the extent that my people are served, and to the extent that my people are not served - to hell with it!"

John Henrik Clarke

History of Swahili

Swahili has a length of tradition and flexibility of vocabulary that makes it as serviceable and sophisticated as practically any language in the world. It is older than English (Old English dates from 500 A.D.), having been formed in the 2d Century A.D. when the Bantu speakers of the great eastward migration on the continent settled on the East African Coast.

The language developed as a blend of the Bantu and Arabic and it is estimated that about 20% of the words in Swahili today are of Arabic origin. In fact, the word "Swahili" itself comes from the Arabic word "sawahil" whose meaning is "of the coast".

Swahili has also borrowed of the German, Persian, Hindu, Gujarati, Portugese, and other languages. The English word "hospital" becomes "hospitali", and a "car" becomes "motorkaa".

English, in turn, has borrowed from Swahili, especially words as "Safari" which means "journey" — not a hunting trip, and "bwana" which means "master" more so than "boss".

The ability of the Swahili to integrate with foreign ideologies and terminologies makes it one of the world's great hybrid languages. Third only to Arabic and Hausa among the most widely spoken African languages, it is the mother tongue of more than 25 million people in East and Central Africa, and it is the official language of Tanzania and Kenya.

Swahili is considered to be the easiest of the African languages to learn because it is non-tonal. That is, unlike Chinese and other tonal languages, Swahili does not depend upon variations in tone to distinguish words of different meaning that would otherwise sound alike. Swahili is more widely translated, uses the same Roman script as English and offers the greatest number of trained people to teach it to others.

Swahili deals with some subjects with an inexhaustiveness unknown in English. There are, for example, a dozen words to describe coconuts and their growth which are untranslatable into English.

Versatility aside, perhaps the most difficult aspect of Swahili to English speaking students are the profound differences in the philosophical orientation underlying both languages. Thus, for example, Swahili has no word to express the English "have". It has no substitutes corresponding to the English possessives exactly. Instead, it uses constructions which indicate a special relation between a thing and a person. These grammatical differences arise out of a basic difference between the Western and the Bantu mentality regarding property ownership.

An American, for example, sees property as an extension of his rights to a part of the material world. He does not feel duty bound to share his possessions with others, no matter how needy they may be.

For the Bantu, possession means no more than a temporary association with the things possessed. Possessions are at his disposal for his sustenance and support as a member of a clan, and ultimately for the welfare of the tribe. Unlike the American, the Bantu thinks of the clan and the tribe as more important than the individual. The greatest evil that can befall him is for him to be totally separated from his family and his tribe. He is then considered to be nothing and therefore destroyed forever.

Although this concept of possession has been modified somewhat by Bantu contacts with Europeans, basically it has persisted and is still reflected in Bantu customs. The Bantu helps his neighbor when he is working the land and preparing it for the sowing of his seed. He helps him build his house, and for no other payment than a drink of native beer when the job is done. Bantus share their joys and their sorrows. They attend the burial of a neighbor; they share food and drink, salary, and sometimes even punishment. Again, the life of the Bantu is subordinate to the life of the tribe, and his possessions are primarily the possessions of the people.

The three important dialects are Kiaunguja, the Swahili of Zanzibar (unguja) which has spread throughout Tanganyika; Kimvita, which is the Swahili of Mom-basa and parts of Kenya; and Kiamu, spoken on the island of Lamu and the coast opposite to it. These dialects are now unified in Standard Swahili, so that the variations are most noticeable on the Kenya coast areas.

AFRIKAN EXPRESSIONS

In society today--there is something wrong
Weak brothers need help--from those that are strong

The strong of our neighborhoods--leave the weak behind
So the community deteriorates--to the very worst kind

We must stay in our neighborhoods--make them fit to live in
Unite the community--treat neighbors as kin

When you think of a brother--as if he is your own
The community you live in--will have a backbone

With a strong backbone--to stand tall isn't hard
Its the goal of togetherness--that's the longest yard

Once we reach that goal--and as people we stand
We'll have a feeling of being--in a promised land

But we'll only reach--that mountain top
If our strong--will simply stop

Stop and help out--the brother thats weak
Stop and help others--reach their peak

Reform those misled--get them on the right track
For when we help each other--he can't be held back.

Howard Reid

SURVIVAL

Survival means staying alive and living high.
Survival means not taking a lot of jive.
Survival is sumpin' you know you got to do.
Survival is inherent in me and in you.

Survival is the beat of a brothers drum,
backing up, the people while they're having fun.
Survival is the instinct with which you can't compete
Survival is knowing just when to move yo' feet.

Survival is the brother, trying hard to be heard.
Survival ain't the suicide, of which you just got word.
Survival ain't the junkie who's in another world.
Survival is the thang involved in trying to be free,
Survival ain't rappin' to sisters as if they're just
a piece of meat.

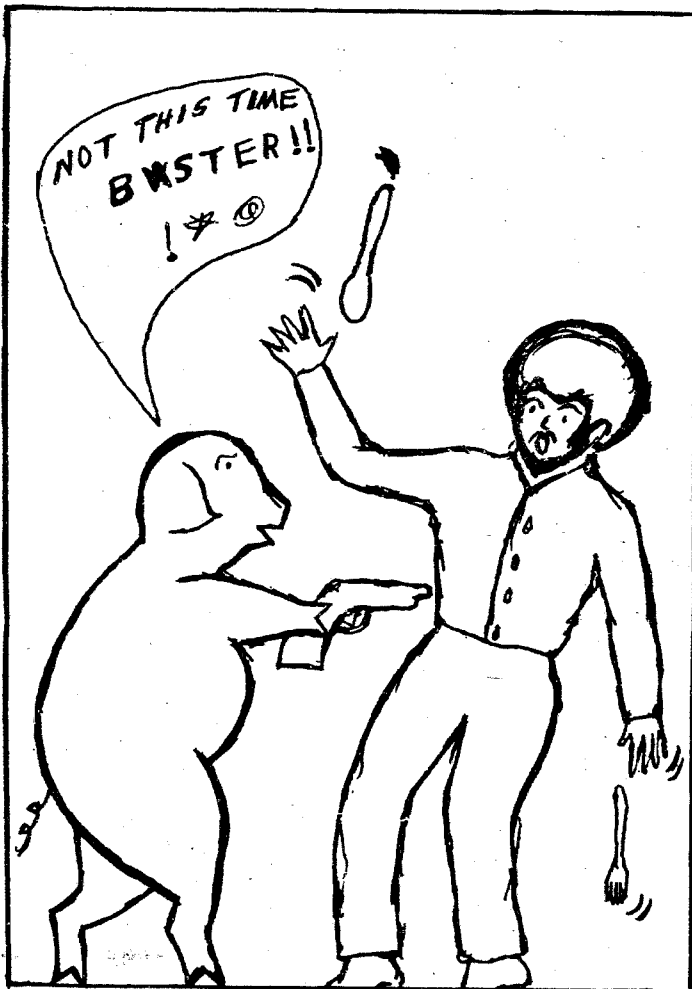
The cry of survival travels free and undisturbed
The cry of survival is just waiting to be heard.
The cry of survival is the cry we should heed,
The cry of survival is the cry we all need.

Alonzo Whitehead

CENSUS

symbolically
take off your foster grants and see
niggers
get the wax out of your nasty ears and listen
get the skag out of your nose and
smell the danger in the air cause it's
there niggers it's there
take off your expensive ass gloves and
touch niggers touch--there's love there
feel it
get the chittlins, hog mall and
corn bread out of your mouth niggers and
learn the taste of freedom
before it's too late

Ed Cochran



Pan-Afrikanism Explained

The continent of Afrika is a vast, rich land from which the world's oldest and most talented and unique people sprang. Her land existed with no boundaries to section off her children, until the blond-haired, blue-eyed creatures from the north (Europeans) invaded her body and divided her limbs and organs among themselves.

With her children flung throughout the world and oppressed and brutalized wherever they are, one thing remains unchanged, they are a mighty people. The second largest tribe of Afrika's children may be said to exist in North America. From this tribe grew the common knowledge among Afrikans that Afrika belonged to the black man and her children on the continent must be united once again.

Pan-Afrikanism grew from the need that the black man has to go home. Afrika for the Afrikans became the theme of the movement. This movement is a race-conscious one which realizes that the first allegiance of the black man should be to himself and that which is his.

Pan-Afrikanism will be achieved when there is complete liberation of the whole of Afrika

and the people are united under one government which has as its motivating force the needs of the Afrikan people. No longer must colonialism exist. With the existence of neo-colonialism, freedom will never be accomplished - total rejection of European values and intervention must prevail. Self-determination will reclaim a lost culture and allow Afrikans to form a social theory to support and enforce their government. Through Pan-Afrikanism each country's wealth and resources will be shared collectively, to insure that no individual's needs are left unsatisfied. Institutions will be built to teach the theory and practices of Pan-Afrikanism and they will protect its existence.

The solidarity of all people of Afrikan descent, with the common interest - Afrika, will help to reinforce Pan-Afrikanism worldwide. The uniting of all Afrikans under one government which functions to the welfare of each individual should be the objective of every Afrikan in the world.

REPRINTS FROM BLACK RAP

TO A YOUNG BLACK WARRIOR ON THE DATE OF HIS BIRTH

My Son:

Though you are too young to understand the proceeding words, let them in the years to come be a guiding force in your life. Let your mind reflect upon them and realize their true significance, and let your being live them and establish their purity.....

With a supremeness in love equal to that of any true father towards his own blood, even though I did not aid in your conception, no less than those that I have fathered, do I love you. I love you dearly and extremely.

Love is the greatest force on this earth my son, so therefore in your future endeavors move to create and exemplify love. Love your people and yourself.

My son if you can accomplish this one tremendous task, then the powers that be will be shaken at the roots by your revolutionary consciousness and the lost souls of this world that long to be free, will be an inch closer to that envisioned goal of liberation. Tomorrow is yours.

In the years to come my son make me smile through your action and let your own soul rejoice in its righteousness. Be brave and cautious, always be brave and cautious. Be very brave and extremely cautious.

Today is recognized as the day of your birth, but tomorrows tomorrow shall be recognized as the birth of the New World. Today I salute you, but tomorrows tomorrow shall find you and your children saluting humanity.

Venceremos... We Will Win.
IN-DEED WE WILL WIN.

LOVE
Kasi

"Power is based upon land and the ability to hold and develop land. Afrika is the richest continent in the world. If I were in Europe and European, I'd be talking world unity, too, knowing full well that the future of the world lies in who controls Afrika. Our enemy knows this even if we don't."

Haki K. Madhubuti



ATTIKA

It is Right to Rebel

"The Attika Struggle is not a prison struggle merely, or an isolated one, but conversely it is or should be linked with the entire struggle for liberation...Like the Mozambiquans, Angolans, and the Guinea-Bissauans who opposed the rule of colonialism and daily resist Portugal's endeavor to prevent them from gaining national liberation and determining their own course in life, the Attika Struggle is related because the Attika Incident was/is an outgrowth of the poor, black, oppressed and exploited people serving just notice upon the forces of repression and inhumanity that the hour of resistance to such nefarious activities was here."

--Akil Al Jundi (Herbie Scott Deane)

It is my position and understanding that what I did before, during and after the rebellion at Attika was totally justified. I did what most conscious human beings would have done under similar circumstances..I righteously rebelled against the depersonalizing, racist and oppressive system which existed at Attika and which exists in every poor community in this country; throughout the world. I am of the belief that rebellion is a natural consequence of and righteous response to the oppressive contract which the powers that control have forced upon all poor and oppressed people, but particularly Black people... It is a human right to resist the degrading, inhumane and oppressive circumstances that engulf us all, each and everyone of us everyday of our lives in capitalist society. Yes, there are those among the Attika indictees that did act consciously, concretely and responsibly and will continue to struggle against all unnatural people, laws, policies, etc., within and without until it proves victorious for the People."

--BaBa a/k/a Richard Fisher

all these men
were standing

at various levels
of confession shouting

at each other
about incarceration

for many years for many years
for many thousand
of years

hiding and laughing
hiding and laughing
hiding and laughing

the hatred
the hatred
the explosion

beneath breast
laughing
coughing
away their
lives

Conyus

To me, prison life is the same as life in the street. Prison is only a reflection of the street (society, the Americide Government, etc.) in its most undraped form. Naked. In other words, the bars and wall here absolutely keeps me confined, but in the street, the bars and walls of racism, economic oppression, sexism, etc., keeps me confined, to different areas, different classes, etc. In the street the bars and walls are very covert, but in prison they are more overt...Some of the conditions (that led to the rebellion) are brutality (psychological, and physical), one bath a week, virtually slave labor pay, an inefficient diet, etc., and of course the ill response of prison authorities when confronted by prisoners with these grievances. No one would fully and sincerely listen to the Attika prisoners until September 9th, 1971.

--Kimanthi M'pingo A/K/A Edward Dingle

THE BLACKSCHOLAR PRISONERS FUND

The Black Scholar Prisoners' Fund was formed by The Black World Foundation in April 1971 in response to the growing requests of black prisoners for The Black Scholar and other related black cultural materials.

There is a renaissance of black cultural and political consciousness within prison walls, a profound need for meaningful literature, for outside contact to relieve the grim isolation of cold steel and concrete. And, there are the rich cultural and creative resources of black prisoners to be unlocked, developed and fulfilled.

Since its beginning, The Black Scholar Prisoners' Fund has provided over 600 prisoners throughout the United States with subscriptions to The Black Scholar and it maintains correspondence with nearly 1000 black prisoners. The following is a sample of prisoners' responses:



all
night
i
touched
your
breast
kissed
your
thighs
letting
the
long
black
hair
cover
me
thickly
&
when
i
awoke
alone

with
only
a
love
stain
on
the
sheet
i
fell
in
love
with
dreaming

Norman Jordan

I have read some few black publications, but I cannot recall any that have made the gesture toward the black prisoner as your publication has. It is to this Black Scholar Prisoner's Fund that I now address myself. I would be ever so grateful to be in receipt of a subscription from that Fund as I am a black prisoner who is without the necessary funds to pay for the subscription. If it would entail my having to accept the back-dated publications, Brother, even that would be a blessing to me.

Edward R. Truesdale #1436
Box 700
Jessup, Maryland 20794

I am writing this letter to acknowledge receipt of your donation from The Black Scholar Prisoners' Fund, which has enabled myself and others to have access to this remarkable journal. I also want to thank the staff of The Black Scholar personally for their dedicated and continued effort in insuring its success and for making it possible for me to receive the journal each month.

Arthur Dorsey #28369
Illinois State Penitentiary
Pontiac, Ill.

I want to thank the people of the outside world for The Black Scholar Prisoners' Fund to help the brothers and sisters out of your world; prison is a world of its own. I also want to thank the staff of The Black Scholar personally for making it possible for me to receive the journal every month. I say from my prison cell: Right On! to The Black Scholar.

Howard Brown #33081
P.O. Box 1000
Lewisburg, Pa. 17837

The Black Scholar Prisoners' Fund is supported by donations from the outside community. Any person on the outside may buy a subscription to The Black Scholar for a prisoner or make a contribution for the purchase of books, which are in heavy demand. The Black Scholar Prisoners' Fund places the subscription with one of the black prisoners who has requested it; the donor is then given the name and address of the prisoner who received his grant. Contributions may be mailed to The Black Scholar Prisoners' Fund, Box 908, Sausalito, CA. 94965



Kwanza Festival In Portrait



Editorials

Dr. Leroy Brown

The past actions of University President John S. Toll regarding black peoples' careers has made it quite clear that equal employment opportunity as well as equal educational opportunity on this campus is a total farce.

After five years of distinguished service to the University, Assistant Professor of Anatomical Sciences, Leroy T. Brown, was denied promotion to a tenure-generating position as associate professor by Toll. It seems evident that in making his decision Toll succumbed to departmental pressure from Anatomical Sciences' personnel who reportedly threatened to resign en masse if Brown received tenure.

Dr. Brown's distinguished background met every criterion set forth by the SUNY Board of Trustees' policies concerning appointment and promotion to the associate professor level. In his research, Dr. Brown has developed a neuroanatomical research laboratory recognized as equal to the best in the country in this specialized field. Original findings regarding the mammalian nervous system have been demonstrated in Dr. Brown's laboratory with the aid of the electron microscope. He has published over eight treatises in leading scientific journals and is considered by his fellow faculty members to be one of the most active black professors in University service. In addition, he has developed a national reputation for his efforts to recruit and assist black students in the Natural Sciences and to recruit black faculty at this and other institutions of higher learning.

Dr. Brown, who was highly recommended for promotion with tenure by colleagues with esteemed international reputations in the anatomy, has indicated he would rather accept teaching offers at other schools than remain here in the midst of robotized racists hiding behind the cloak of "intellectualism."

It is clear from this and other actions by Toll that what he holds to "in principle," he either refuses to or is incapable of practicing in real life situations. He is then not worthy of the title "administrator" or "scientist" and is in violation of the Law — both man-made and the natural laws which govern the universe. He can only attempt to insult the intelligence of black students if he thinks that his administration will be allowed to continue to totally disregard the human rights, both legal and moral, of black people on this campus.

Other cases in point are AIM and Black Studies. Beginning next semester financial aid and admissions will be handled exclusively by an administration that has consistently attempted to program the AIM program to failure by usurping the authority of the AIM directorship to the point that it becomes less than a figure-head. Another point: Governor Carey "recommended" to the State Legislature a \$725,000 budget cut for disadvantaged programs in 1975-76 fiscal year. One can quite readily perceive the effects such cutbacks will have on AIM checks next semester, and also the number of participants.

Black Studies, under the able leadership of the Chairman Donald Blackman, has made gallant strides forward in initiating progressive programs and innovative courses of study in exploring the experience of the Black Diaspora. Yet the University persists in refusing to grant the official departmental status that Black Studies has indeed earned.

Black students must make it perfectly clear to everyone involved that they will tolerate no more sacrifices of black people's careers on this campus due to someone else's political, economic or moral conflict of interests. Dr. Brown, Gene Woolwine, Dr. Vera Farris, John Cooper, Shirley Brown, Nat Hibbler . . . There need not be any more.

Be as proud of your race today as our fathers were in days of yore. We have beautiful history, and we shall create another in the future that will astonish the world.

Marcus Garvey



Linda Humes, director of our Black Gold Dance Troupe, is recovering from a stay in the hospital. Just like to extend a speedy recovery to a super bad sister.

WARNING: MEAT-EATING MAY BE HAZARDOUS TO YOUR HEALTH

People, our bodies are in a sad situation. As we sit down to consume our daily dose of poison, i.e., pork chops, neck bones, pig tails, hamburger and what have you, we should ask our bodies to forgive us for what we are about to do to them. We don't realize the cruelty we are inflicting upon ourselves when we eat certain things. Even though our bodies protest in the form of headaches, high blood pressure, stomach aches, strokes, heart attacks, and in every way conceivable, we still choose to ignore the true nature of these cries of protest. Finally our bodies just can't take it anymore, and then it's all over.

During the last 50 years in the U.S.A., the increase of Epilepsy has been 450%; Diabetes, 1800%; Anemia, 300%; Insanity, 400%; Heart trouble, 300%; Cancer, 308%. Now, what do you suppose has caused this outrageous increase in disease? That unsanitary, and chemically treated piece of meat on your table most likely contributed to the cause, though not alone, by no means. And now that cancer has been found in cows, chickens, and fish, what do you suppose has happened to many of these diseased animals? They have been slaughtered, processed to look wholesome, and perhaps sold to you; and you have become another victim of, let's say, circumstances. How sad and how true.

The truth of the matter is, mother nature did not intend for us to be flesh-eaters. Flesh-eating animals have a very short intestinal tract. This is necessary because of the highly putrefactive character of meat, that is to say, how easily it spoils. Humans, on the other

hand, have very long intestinal tracts. Upon eating meat, a good part of it will have putrified and become waste, long before the body could make use of it. In addition, true flesh-eaters are provided with special teeth to tear flesh apart. We lack such dental equipment and without the use of knives and forks, may be in a poor predicament. The job we leave for our poor digestive system to do with the meat is almost inhumane. It requires a great amount of hydrochloric acid to digest meat and we are somewhat lacking in this, to say the least. But, our bodies 'be trying' to deal with the mess. They're given no choice.

Since we're not equipped to eat the meat properly, it may end up eating us. It contains bacteria that our bodies don't need. Research has shown beyond all doubt that meat produces cancer in some cases. It has also been connected with rheumatism, kidney stones, gout and gallstones. The list goes on and on about the ills of eating meat.

A common argument supporting the eating of meat is that it supplies the body with sufficient amount of protein. But an abundance of protein is found in beans, peas, lentils and all kinds of nuts. As a matter of fact, nuts perfectly replaces meat. With the exception of the peanut and chestnut, the average nutritive value of nuts is about two-hundred calories per ounce. The way costs are today, we could well use a substitute for expensive meats, to say nothing of the burden that will be lifted from our over-worked digestive system.

(1) Hickory nuts: A pound of

hickory nut meats is equal in nutritive value to more than four pounds of average meat.

(2) Walnut: A pound of walnuts contains almost fifty per-cent more protein than the same quantity of beef.

(3) Peanuts: When thoroughly dried the peanut contains fifty per-cent more protein than the best beef steak. However, the salted, roasted peanuts found on the U.S. market, are over-roasted and indigestible. The protein of the peanut is equal to the protein of milk and eggs as a tissue-building element.

As you can see, nuts should not be taken lightly in our diet. In addition, nuts contain more iron than any other food stuff. They should be eaten as a part of every heavy meal, and with care, as small particles of such concentrated foods as nuts cannot be digested.

As it has been so often said, you are what you eat. If you eat meat, then you can expect for your body to become contaminated by the spoiled meat. We do not need more diseased people. Our number should be many and strong, not few and dying. Let us begin to eat and live.

Reprinted from
BLACK RAP

"We are veterans at making alliances with people who betray us, and the only reason they betray us is that we do not control the apparatus of the alliances nor do we punish people when they betray us."

John Henrik Clarke

Stony Brook In Black



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BLACK WORLD



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MICHELLE MOHAMMED
EDITORS
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ROBERT PARKER
ASSOCIATE EDITOR


ART EDITOR
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A leader is best when people barely know that he exists. Not so good when people obey and acclaim him, worse when they despise him. Fail to honor people, they fail to honor you; But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say, "we did this ourselves."

Lao Tsu-Tou Ching
Way of Life

Union Governing Board: making things happen...

<p>Hungry? How about Brunch in the Buffeteria?</p> <p>10:30 am. - 1:00 p.m.</p>  <p>23</p>	<p>Rainy Day Crafts</p> <p>11-3 main lounge</p> <p>BREAD CRAFTS</p> <hr/> <p>SPEAKER: 8:30pm</p> <p>Jendi Rutherford</p> <p>AMNESTY</p> <p>24</p>	<p>TUESDAY FLICK</p> <p>The Plainsman</p> <p>- Cecil B. De Mille</p> <hr/> <p>Duplicate Bridge</p> <p>Rm. 226.</p> <p>7:30 p.m.</p> <p>25</p>	<p>BROWN BAG RAPPERS</p> <p>12-2 p.m.</p> <p>Rm. 236</p> <p>MR. ALBERT HOSTER</p> <p>HORTICULTURE IN THE 3-VILLAGE AREA</p> <p>26</p>	<p>BILLIARDS AND GAMES ARE OPEN FROM 2:00 p.m. until 12:00 p.m.</p> <p>27</p>	<p>LAST CHANCE! TO SEE PAINTINGS BY VINCENT ARCELES! in the 2nd floor GALLERY</p> <p>COMING: PAINTINGS BY FRANCES HYNES</p> <p>opens March 3- March 27</p> <p>2nd floor Gallery 28</p>	<p>SKI TRIP TO GREAT GORGE DEPARTS 6: A.M. INFO: 7107</p> <p>SAT. FILM SERIES 4: PM AUDITORIUM</p> <p>HUMPHREY BOSART</p> <p>African Queen</p> <p>Concert by Elvin Jones</p> <p>9:00 p.m. Ballroom</p> <p>CABARET 9pm- 1 a.m.</p> <p>Buffeteria 1</p>
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...in the union.