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Former AFS Chairman — U.N. Ambassador

By RON ANTONIO

New York—Last month, former chairman of the Africana Studies program at Stony Brook, Dr. Donald G. Blackman, returned to the United States as the Barbadian Ambassador to the United Nations.

In an exclusive interview with Ambassador Blackman, *Blackworld* asked His Excellency to talk about the circumstances which led to his appointment to the ambassadorship in less than two months.

His Excellency modestly explained that his reasons for returning to his home, Barbados, were to "render public service" where, he believed, his "skill and experience would be effectively utilized." However, at the time of his return, there was a general election campaign going on, in which he participated as one of the major spokesmen in the area of external affairs for the Barbados Labor Party (B.L.P.).

Ambassador Blackman had been a member of the Barbados Labor Party since 1956, when he became the founding chairman of a political branch known as the Barbados League of Young Socialists. Throughout the twenty-year period, he has directly and indirectly continued his association with the B.L.P. He remained politically active while in New York, maintaining the post of president of the New York branch of the B.L.P., which he organized here two years ago.

His Excellency was prevailed upon by the new Barbadian Prime Minister, Mr. J.M.G. Tom Adams, and the Minister of External Affairs, Mr. Ford, whose party he supported, to accept the post of Ambassador to the United Nations. Ambassador Blackman stated that his acceptance of the post was based on his "concern for the national interest."

The opposition (B.L.P.) party's victory had been an upset for former Prime Minister Errol Barrow who had asserted during his campaign that there was C.I.A. involvement in Barbados, and other Caribbean countries. However, the Barrow administration was unable to cope with the problems of the country and according to Cheddi Jagan, leader of the opposition party in Guyana therefore, the people fell back on the Barbados Labor Party, which provided the only



His Excellency, Donald Blackman.

alternative. Dr. Jagan added that the people of Barbados wanted a socialist party, however there was not one for which they could have voted.

As the official representative of the Barbadian government in this country, Ambassador Blackman explained that the government of Barbados, a country where 90% of the people are of African descent, "takes a strong, uncompromising position against racism...and...will vigorously pursue a policy which aims at establishing and protecting the rights of oppressed people of African descent wherever they may live."

He also made clear the Barbadian government's recognition that oppression of African people is a "part of a wider pattern of oppression." Therefore, on the universal level, the Barbadian government condemns

the oppression of any human being of any racial group, but will have a special concern for oppressed people of African descent, considering the fact that Barbados is a Black nation. "The overriding objective must be to attain the humanistic international order where all people will treat each other on the basis of respect." His Excellency stated however, that "the attainment of this objective lies within the indefinite, distant future," but he reassures us that "the objective is a feasible one."

Dr. Blackman was a man too at peace with himself to be pressured into resigning; a man of principle who couldn't be bribed with money, sex, or position; a man who began teaching here at Stony Brook in 1970. A year later he became chairman of the Black Studies program, and has relentlessly struggled against racial oppression, tackling the fallacies and erroneous preconceptions disseminated by white racist professors at Stony Brook.

In 1973, Dr. Blackman called for the establishment of a committee "to investigate the victimization of black students by white faculty, charging that "certain members of the university community have committed crimes against black people." It was with perfect diction, and tactful professionalism that the Oxford-trained barrister conveyed his provocative and often devastating message to faculty and students. As a teacher, Dr. Blackman possessed the charismatic magnetism that commanded respect and attention from students. Whenever he spoke publicly, he was assured of student support. Dr. Canute Parris, who is presently the acting chairman of Africana Studies program, said, "We were extremely fortunate to have had him here at Stony Brook."

His Excellency does not want to consider his post to be one of permanency, but has aspirations of returning to Barbados to "live and render public service within the Caribbean itself."

As a modest man, whose pride is only in his service to the greater universal community of man, those who knew Dr. Blackman at Stony Brook will miss him, but will be happy to hear of his continuing success.

Financial Aid: Rios Out — Carpeta In

By BETTY LEWIS

New York - Early this semester Mr. Roberto Rios resigned from his post as the leader of AIM (the Advancement on Individual Merit program) financial aide division. He was replaced by Mr. George Carpeta.

No reason was stated for his resignation, but it is known that there was widespread dissatisfaction by students, and AIM staff members on how Rios was conducting his job.

Many students complained that Rios was very insensitive to the students financial needs. There also appeared to be a lack of communications between Rios, whose office was in the administration building, and the AIM director, Dr. Rupert Evans.

According to Dr. Evans, it was not until, after checks had begun to be handed out that he learned that students not on the meal plan were receiving the same initial stipend check as those on the meal plan.

Dr Evans consulted with Mr. Emile Adams, assistant vice-president of student affairs, and arranged for those AIM students who were not on the meal plan to pick up an additional check to buy food.

Also, this semester AIM students received \$50.00 to buy books and supplies with. All AIM students are supposed to receive \$175.00 per year for books and supplies. This breaks down to \$87.00 per semester. What became of the \$37.00 difference?

Many AIM students had to dip into their \$50.00 stipend for expenses in order to buy their required books for the semester. No announcement has yet been made as to when or if students will receive the \$37.00 difference.

Those students not on the meal plan who received \$50.00 expense checks and a \$50.00 book credit which did not cover their total book costs, have faced a very difficult time during these past weeks.

Many problems arose concerning AIM - financial aide after a 1975 split in the AIM program. At one time the AIM office handled their students finances and counseling, as well as testing and various other services available to AIM students. After the split, the financial aide office began handling AIM finances. This is when a number of the additional problems seem to have begun.

Presently the AIM office is playing



Mr. G. Carpeta—seems to understand students financial difficulties.

a larger role in the handling of its finances. Counselors are being trained to assist AIM students with their financial difficulties and questions.

Many students who have had to deal with the new AIM financial aide officer, Mr. George Carpeta, agree that he appears to show a greater interest in, and understanding of student financial difficulties. Mr. Carpeta will soon have an assistant to help him. The position is open to those experience in working

with students from low-income backgrounds. Persons applying must have at least a B.A. or the equivalent.

Mr. Whitlock, director of the financial aide office, is awaiting additional responses to the job opening. He states that "not too many responses for the position have been received so far." Mr. Whitlock stresses that he would like to see the position filled by someone within the Suffolk area who holds the above qualifications.

This Year B.S.U.

This year the Black Students United will base its entire program on Kwanza, Black Holy days. Each month of the school year, 1976-1977 shall be treated as one month of Kwanza. Each day of that month will be to achieve the meaning of Kwanza.

Kwanza is an African celebration that is traditional all over the African world. The word "Kwanza" is a Swahili word meaning "first" or "first fruits". Kwanza originated when our ancestors gathered together to celebrate the harvesting of the first crops. This harvest time was a time for enjoyment. It was a time when the work that had been put out all year was given meaning. Everyone could actually see the fruit that his labor had brought forth.

After the harvest was over, the entire community engaged in singing, dancing, eating and drinking. Everyone gathered together to give collective thanks for the collective effort that had made the community prosperous. On the last day of Kwanza there was always a gigantic Karami (feast). Everyone in the community would bring what he had grown as a contribution. We should always remember that collective work and responsibility—living together, working together, sharing the fruits of our labor, are traditional among African people.

Our restoration of Kwanza is just one aspect of our movement towards the working together of Afro-American, Caribbean, and African students. In restoring Kwanza, we establish a criteria by which we can accomplish our goals academically, politically, economically, and culturally.

By affirming our Black holidays, we begin to create the traditions that will be passed on to yet unborn generations of African people when we become the ancestors. By celebrating our Black holidays, we give praise where praise is due. By coming together to give thanks and to enjoy the blessings of living and working collectively, we give concrete expression to our Imani (faith) in our people and the righteousness and victory of our struggle.

Black Students Assistant Fund

All Members of the Fund:

It would have undoubtedly been rather foolish to expect much more than now exists regarding the level of participation and commitment to the Fund. The first meeting of the semester which had been called for Thursday, September 9th in the Union was sparsely attended, and I, as chairman, mandated a committee to submit a report on the state of Black people's affair on the campus. It was a carte blanche mandate and the report could be in the form of commentary. The report follows:

The Investigatory Committee for the state of Black Peoples Affairs on the campus of SUNY at Stony Brook submits the following as its report, to the Chairman and members of B.S.A.F.

The problem with Black people on the campus of S.U.N.Y. at Stony Brook is not first and foremost a problem with the Administration and its regal representatives, nor is it, as has been perceived by some, a problem endemic to us and so pervasive that we seek excuse outside our community, and neither can it be blithely summed up in hackneyed and clichéd epithets such as "apathy" and "disinterest;" of course it is recognized that the foregoing are like star-chamber members with the chief, and it would be quite difficult (in most instances) to not identify one or the other as the major source of noxious influence as they tend to approach (among themselves and with the chief) symbiosis. Yet, each one, by itself, is not the chief pariah.

It is so palatably easy to point one's finger at the representatives of the Administration—people who have for so long been seemingly standing with their feet submerged in stercoraceous sediment while loftily bearing their heads as if they were ringed in halos (albeit sloughed in muck and mire), and who, like fanatics fired with the zeal of

new found religion view Black people in Sadducean fashion as they seek to resurrect, champion and preserve the whit-clad virginal purity of higher education on Stony Brook's campus.

Then again, it is so easy for each of us to step outside of our group and accusingly point our finger at the remaining members of the group and label them as apathetic and disinterested; or to cavalierly place blame on the historicity of our condition thus absolving us, personally, of any responsibility while never-the-less accepting that the historicity of the condition we find ourselves in has left us with an endemic problem.

Those things are so easily seen that it is difficult to not be seduced into accepting each and any of them as the major obstacle which we have to face. However after careful deliberation and sifting of the evidence which has come before this committee, we find that although (as stated above) it is difficult to not divorce the foregoing—each from one another—and from the major problem, it would be grave error to single any one of them out for the major problem award. That must be reserved for the overwhelming and super-abundant conceit which stokes the only too alive fires of individuality and independence which burns in each of us and which lulls us, siren-like with its song, into believing that each of us stands unique, and that for each of us that individual uniqueness—a peculiar blend of essences inclusive of Blackness—will act as some meta-physical and other-worldly fashion to protect ME as I walk through the valley of the shadow of racism which is the perfumed ambience of Stony Brook, and which, in conjunction with the siren-song of our heady conceit and self-appointed arrogance leads—very often—the ME, the I, into compromise which is in reality buttox-buffing with lips and into other unnatural poses of ready



"Take me to your leader..."

B.S.U.—General Meeting

By FRANK JACKSON

Black Student United (BSU), held its first general meeting on Monday September 20, under the theme of UNITY, and it was united.

From the time Chairman Terrence Grant of the Cultural and Social Affairs Committee opened the meeting with a report on the variety of cultural affairs and activities that his committee had to offer until the motion to go home was passed, it was a lively meeting.

At the assemblage, many discussions took place centering on the problems and concerns of black people at Stony Brook. It was also during this time that Steve Luke, Chairman of the

Financial Committee reported on a tentative budget. The Chairman of the Communication Committee, made a strong appeal for all members to help him disseminate notices of the future BSU meetings to students in their dorms.

One high point was when a sister stood up and in an emotional, "slam-bang" speech, urged all black students not to just sit back and complain, but to come out together and do something about our problems.

Please remain alert, for the next Black Students United meeting will be held very soon. We urge you to attend that meeting, and we will do something more than complain.



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SPECIAL THANKS

LUCIA LEVELL
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acquiescence; these things are the symbols which have the high-water marks of many Black people's careers at Stony Brook; while for others, the refusal to do so, as less highly ego-oriented and self-serving MEN and WOMEN, has caused their careers to be temporarily shipwrecked on the shores of the campus at S.U.N.Y. at Stony Brook.

In ending, then, this report concludes, that based on the evidence, the major pariah which is affecting Black people and influencing the state of affairs of Black people, is a personal problem involving a strong egotistical outlook appended to an urge for recognition and uniqueness which blinds us to accepting that each and every one of us could be so self-destructive to the goals and aspirations we often tend to espouse. It, like mental pollution, sends up gossamer wisps which becloud our thinking and acting, thus creating and fostering an apathy and disinterest; one that is so pervasive that it does appear to be endemic to the group and which, when viewed by a prurient administration allows the representative to become manipulative and by so doing achieve star-chamber status.

This report is humbly and respectfully submitted. The committee hereby announces its dissolution as its mandated responsibility has been exercised.

Respectfully submitted,

The BSAF Investigatory committee for comment on the state of Black People's Affairs on the campus of S.U.N.Y. at Stony Brook.

As chairman of the Fund, I accept the report and enter it in the record. Please feel free to comment.

Respectfully,

Ruper. D. Vaughn
Chairman, B.S.A.F.

AFS — Revolution in Financial Assistance

By L. BROWN & M. DIHAGO

In an interview with Dr. Canute N. Parris, Acting Director for the Africana Studies Program, *Blackworld* asked Dr. Parris about the Africana Studies Program here at Stony Brook.

Interviewer: Who are the faculty members of this program?

Parris: Professors Lebert Bethune, Rupert Vaughn, Edgar Wasswas and myself."

Interviewer: How long has Black Studies been a part of Black life here at Stony Brook?

Parris: "Africana Studies has been here since 1968.

Interviewer: What is the effect of Black Studies on students?

Parris: "Black Studies has a very positive effect on students, especially black students."

Dr. Parris believes that there isn't a department in the University in which black students can get as much "collective and concertive assistance" with their school work as they can in the Africana Studies Program. In assisting students we try to be as fair and demanding as possible. For black folks the world is brutal. Its either we get ourselves prepared or we'll be blown away."

Interviewer: Dr. Parris, what is the Africana Studies Program all about?



Dr. Rupert Vaughn, Prof. Lebert Bethune, Ast. Lucia Levell, Dr. Canute Parris.

Parris: "In my humble opinion, the Africana Studies Program is an academic undertaking as well as a practical undertaking. It deals with experiences of the black population in world perspective, while at the same time offers the student the opportunity to undertake a number of practical activities associated with his or her education. I don't believe there are many other programs at Stony Brook which offer that opportunity." Dr. Parris stated, "Africana Studies programs in general, grew out of the Civil Rights movement of the 1960's, and most of us, if not all of us black people here at Stony Brook, came to this campus and many other campuses like Stony Brook, as a consequence of those

activities. As a consequence of collective political action, we have been given a mandate to do a number of constructive things, from which hopefully the black community here at Stony Brook and elsewhere will benefit. The Africana Studies Program therefore views itself as attempting to live up to that responsibility."

Interviewer: What difficulties came about?

Parris: "While the Africana Studies Program was under the direction of a fantastic man, Don Blackman, we asked the Curriculum Committee to institute a number of courses which would deal with the academic deficiencies with which most students were coming into

the university. The courses we suggested were in the form of basic university skills. The committee "poo-pooed" the idea. That course is now in our curriculum and may I add, it is going to be expanded beginning in the next academic year. The programs survival has been an up-hill struggle... In conclusion, it is a fact that the Africana Studies Program has only recently been acknowledged as a legitimate part of the university, although previously there were pockets of acceptance here and there."

Interviewer: What do you think of the Black Library?

Parris: "I believe that the Black Library is absolutely essential, but I don't think that 100 books on a shelf could be called a Black Library. The funds for the Black Library were taken from our budget and was assigned to another department. I feel that we have a Black Library in name; in volume it is very sparse."

Interviewer: What are some future plans for Africana Studies? Does it intend to stay the way it is, or expand if possible?

Parris: "I see a very positive future for Africana Studies, it is however a cautious optimism on my part. I see for one thing a very positive improvement of quality of work being done by black students over the past few years, and the number of black students in the classes has been increasing. I also see Africana studies going in a very positive direction and I am very happy to be a part of it."

Get Prepared or Be Blown Away

By SHELLEY HOON

There is a not so quiet revolution taking place in type and extent of financial assistance provided by the federal government to poor students. This change, as lightly as WE may take it, is going to affect every one of us here at Stony Brook and elsewhere. The changes came about through the passage of something called the O'Hara Bill. Much will be forthcoming on this matter in the very near future. For the moment, however, let me indicate to you some of the major aspects of this piece of legislation.

In February of 1975, Representative James. G. O'Hara (D), Michigan, and Chairman of the House Sub-Committee on Post-Secondary Education, introduced an amendment to Title IV of the Higher Education Act of 1965. This amendment extended the 1965 Education Act until 1980. However, it also included a number of provisions that will become effective in 1978.

As introduced, the focal points of the O'Hara Amendment are as follows:

1. Elimination of the half-cost ceiling on current Basic Education Opportunity Grants (BEOG) and the elimination of the overall ceiling allowing a basic grant of \$800 to all eligible applicants;
2. Deletion of family assets as a requirement for determining eligibility for a basic grant;
3. Alteration of the Supplemental Educational Opportunity Grant Program (SEOGP) permitting the Commissioner of Education to award grants directly to students who, first, qualify on the basis of need; and second, who qualify on the basis of academic promise as indicated by the national test;
4. Expansion and updating of the State student incentive grant Program;
5. The deletion of the Veterans Cost of Instruction Program;
6. The elimination of direct federal insurance of student loans obtained by private lenders;
7. Elimination of the Federal capital contribution to the National Direct Student Loan except for funds to

cover existing loans required by law for certain post-graduate services;

8. Authorization for the college work study program would almost be doubled and the rigid need requirements would be minimized if not eliminated;

9. Reinstitution of the present cooperative education program, and an increase in the amount that can be given to any one institution;

10. Authorization of the National Institute of Education to conduct studies on the improvement of access to post-secondary institutions, and the effects of low tuition and open admission policies on education as a whole. The bill would also direct the National Institute of Education to study the possibility of developing a culturally bias-free tests to determine scholastic ability.

Congressman O'Hara introduced this amendment as "a step toward ending the escalation of present tuition levels," and as a method of saving tax-payers' money.

Career Development Office

By DEBRA WARD & MILAGRO SOTO

The Career Development Office assists undergraduate, graduate students and alumni to reach their prospective careers and life goals. Students are encouraged to take advantage of all the resources available at the Career Development. These services are not exclusively for graduating students and counselors urge students to come to the office as early as the freshman year. Valuable information concerning career interest is compiled throughout the students undergraduate study, which is helpful in the development of specific field areas. Some of the other services are as follows:

Resource Library
Information pertaining to the following is available in the Resource Library: graduate and professional school catalogs; financial aid at the graduate level; graduate and professional school admissions testing applications and admissions criteria; literature on specific career fields and employers; procedures for applying to

graduate school, manuals to assist in developing job-finding techniques; announcements of federal, state and county civil service examinations; and a listing of open school and college teaching positions.

Interest Surveys and Testing

This service is for students who wish to take interest surveys to assist them in identifying and researching specific career areas.

The Credential Service

The Credential service assists students in collecting recommendations for employment and graduate school applications. The necessary forms and information for using this service is available in the office. There is no charge for building or maintaining a credential file. Information can be obtained by visiting or calling the office.

On-Campus Recruitment Program

Seniors, graduate students and alumni are invited to participate in the recruitment program, held once per semester. Representatives from employing institutions visit Stony Brook

to recruit students for existing and newly opened positions.

Out Reach Program

This program gives students, faculty and advisors the opportunity to schedule groups counseling and information sessions outside the office to discuss career fields and the services and procedures of the Career Development Office.

Spring Career Conference

During the spring semester, the Career Development Office and interested students, faculty and staff invites representatives from companies and institutions to Stony Brook to give career related information to all students and members of the campus community. The Career Conference (tentative date April 1977), will focus a special emphasis program on career opportunities for minority students.

Students who are interested in gaining "hands-on" experience and information about specific careers by participating in a volunteer service, should visit Lenny Walsh in the Student

Volunteer Service Program, (V.I.T.A.L.) Office, located next door to the Career Development Office in the Library, Room W-0530.

A major function of the Career Development Office is its counseling services. The sessions are conducted by staff members, (James Keene, Director; Lori Johnson, Assistant Director; and Peter Burke, Career Counselor).

When asked about the National trend for job opportunities for minority graduates within the next two years, Lori Johnson stated, "No one is left out of the job seeking ladder", government policy makes this possible. She went on to say that, "there is a wide range of jobs and careers open to minorities". In general Ms. Johnson described the job markets future as being a "BRIGHT PICTURE."

Appointments can be made by calling or visiting the Career Development Office which is located in the Library, Room W-0550, (next to the maps library). For general information, call 6-7023 or 24, on campus.

EDITORIAL

Our Time

Many of us here at Stony Brook find ourselves lost in a labyrinth of 'not-knowing.' At this institution of 'higher learning' we find ignorance and insanity. Our motivational force has become apathy and fear. As students we were at one time community-oriented, and interested in national and international affairs, but now we've become narrow minded. We have unrealistically developed careerist and elitist attitudes about our reasons for being here in the first place.

Selfishly, we ignore the struggle that our older brothers and sisters led in order to integrate these higher educational institutions. Many of us have fallen into the trap of having the news media confuse us by diluting the major issues and over exposing the trivial ones. The media has made shams of our valid causes, martyrs, and leaders.

On television and in the movies, the youth who have had the courage to speak out against American hypocrisy and injustice, find themselves portrayed as clowns, idiots and misguided children. They have been commercialized, 'sold-out,' and their true messages have been neutralized.

It is no wonder now why we find ourselves acting out those roles the media has modeled. While we chased chimeras of pseudo-elitist living, our brothers and sisters in Angola fought and died for a cause far more significant. While we were laughing and getting high, hundreds of brothers and sisters died, and thousands were wounded in racially apartheid South Africa.

It is time we come down from our clouds and castles in the sky, and look at our reality. The American news media brought us the news of the white racist minority regime of South Africa, only after they were sure that we were thoroughly passified. While many Americans of African extract have identified themselves with being black, many have not even taken the time out to analyze the Union of South Africa. How is it that some of us can identify with the United States of America (U.S.A.), yet many can not identify with the Union of South Africa (U.S.A.)?

This issue of *Blackworld* is dedicated to the struggle of our brothers and sisters who have had the courage to speak out against American hypocrisy and injustice. To our brothers and sisters who engaged in combat to free Angola, Namibia and in Zimbabwe, we hope this issue will bring support from the black people in America who have been sheltered from the truth.

To the brothers and sisters on Stony Brook campus, we hope that we all realize that their struggle is our struggle—the Black man can't be free, until Africa is free. Please remember the words of brother Malcolm X El Hajj Malik Shabazz: *"This generation, especially of our people, has a burden, more so than any other time in history. The most important thing that we can do today is think for ourselves. If you don't do it, you'll always be maneuvered into a situation where you are never fighting your actual enemies, where you will find yourself fighting your own self."*

Gung-Fu...?

Those people who are seriously interested in learning a Chinese system of martial arts, the White Eyebrow system of gung-fu should contact Edgar Vasquez, Stage XII A Room 007. The course will be taught by three qualified instructors.

African Resistance to Apartheid

(cont. from pg. 7)

interracial peace and progress. These objectives, while not entirely contradictory, could only be reconciled with difficulty. The interpretation of these ideas served as vehicles for feuding A.N.C. factions in 1949.

Striking is a good strategy to force the regime to some concessions but unfortunately, not many Africans are in a position to take part in continuous strikes, because of their financial situations. At the early sixties, the notion of violence began to appear as a most appealing alternative. Fifty years of non-violence has brought African people nothing but more repressive legislation, and fewer rights. For a long time the people had been talking non-violence—of the day when they would fight the white man and win their country back, but the leaders of the A.N.C. had nevertheless prevailed upon them to avoid violence, and to pursue peaceful methods.

Similar to the riots that are taking place today at Soweto, most of the riots that took place before, were led by young men, mostly students. These young men believe that they better understand what is needed, and that they have in their hands the key to freedom which the older men have failed to find.

Opposition to passes in South Africa has a very long history. The Pass Laws

were passed in 1911 and were resented above all other discriminatory laws. Ever since then the Africans have struggled to rid themselves of them, but they have only met with tighter laws and harsher penalties. In 1952 the government tried to appease the Africans by taking away the passes and replacing them with a new "reference book". This was to no avail, because the Africans still referred to the so called "reference books" as passes. The effect on the pass laws, their human cost, and the rigor and extent of their application was increased, which led to growing African resentment and frustration. In 1960 the pass laws were extended to cover African women.

In the same year, the Pan-Africanist Congress led by Robert Sobuwe decided to launch a campaign against the pass laws. P.A.C. decided on a mass campaign in which Africans would simply leave their passes at home, and would present themselves to the police to be arrested. By coming in great numbers, demanding arrest, opting for imprisonment, and accepting sentence, Africans could make the entire operation of the pass system unworkable. The campaign was in line with the mood of African militants.

On the day of the campaign, on March 21, 1960, the numbers of people

that showed up for the campaign were beyond P.A.C.'s wildest dreams. True to their promise, Sobukwe and his principle officers presented themselves first for arrest. But noble as their actions were, they were of little political significance. The conduct of the campaign was left in the hands of young inexperienced leaders. The lack of leadership was a main problem which led to the Sharpeville tragedy. The crowd around the police station was large (estimated to be 20,000) and the police were few and nervous. The situation was extremely tense. Nine police officers had shortly been killed in another African township, and the event was still fresh in their minds. Firing began, and when it was over the place looked like a battle field. The toll was 68 Africans dead and 180 wounded.

From then on disturbances occurred throughout South Africa. There were pass burnings, but the pass laws were not repealed, only relaxed. The government reacted fast to these events, and passed legislature to prevent all public meetings and gatherings. The A.N.C. was banned, but it continued to operate illegally; and more "stay at home" strikes were staged. At this time A.N.C. under the leadership of Nelson Mandela, turned to armed struggle, in the form of guerrilla warfare. Events have more less taken this course until

the recent Soweto massacre.

Economic growth is an important factor in explaining the political situation. The South African economy has exhibited remarkable progress, particularly in the years following World War II, with a particularly sharp rise in the years from 1951 to 1960. Rapid growth of the economy and the accompanying improvement in the African standard of living were responsible, to considerable extent, for the relatively poor response to African Nationalist appeal for militancy. As a consequence of economic interdependence between the two systems, movements that injured one section also injured the other. Whites could not profit by any decrease in African welfare, for African purchasing and labor, power among other things, and is a crucial part of the economy.

Bursts of development, brought Africans in South Africa a higher living standard, better general education and a greater urban experience, as compared to elsewhere in Africa. Due to these factors, the African nationalist movements had difficulty in mobilizing mass support against the South African Government, in spite of the awareness on the part of most Africans that they suffered discrimination. It could be as a saying goes; men with full stomachs make bad revolutionaries.



AIM Director, Dr. Ruppert Evans

New changes in AIM

By BETTY LEWIS

The Advancement on Individual Merit Program (AIM), at Stony Brook offers financial and/or academic assistance to those in need. The program, which has been through a variety of changes since its beginning in 1968, is headed by Dr. Ruppert Evans.

This year there are several new counselors, and several academic improvements have been made. Counselors, for one thing, are now better trained and prepared to meet their students needs. Extensive tutorial services are available to those students in need of tutoring, and career testing services are also available.

In 1975, the financial aid office began handling the financial aspects of the program. This change caused

dissatisfaction by some AIM staff members and AIM students in particular. AIM student award packages are still being handled by an AIM financial aid officer, but the AIM staff is now better prepared to answer students financial aid questions and direct them to the best channels for appropriate action.

Currently, there are approximately 500 students on the AIM program, and five counselors. The AIM staff members are: Dr. Ruppert Evans, director; Ms. Lorna Lipsett, associate director; Mr. Lee Jackson, coordinator of counseling services; and the following counselors; Ms. Felice Herzlich, Mr. Lewis Hall, Ms. Maria Vallejo-Negron, and Ms. Ulkie Nouri.

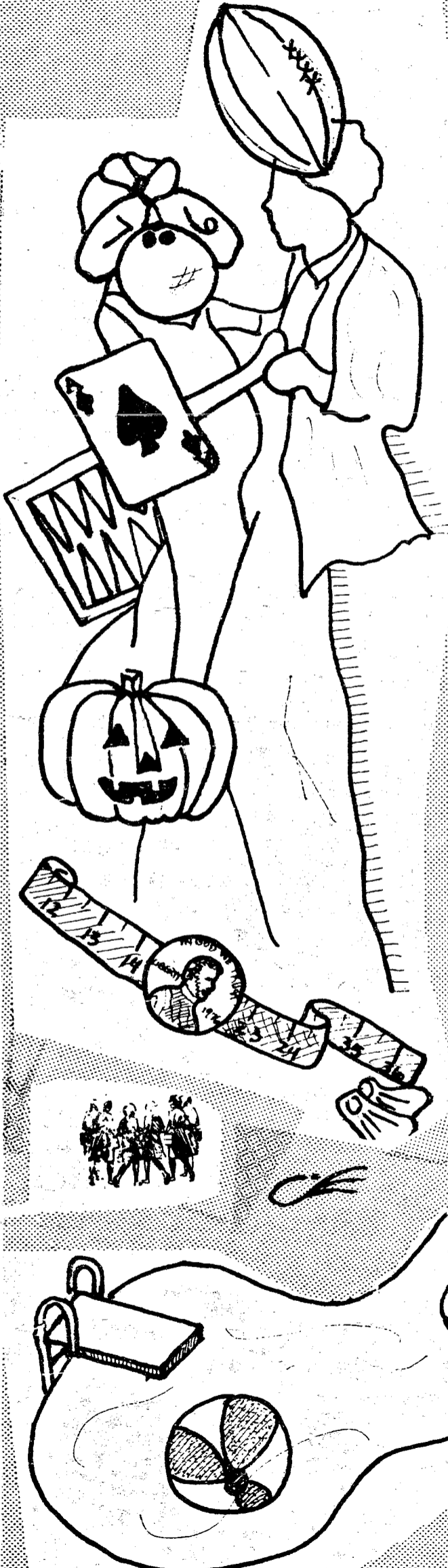
SHAPE—UP

Women who are interested in getting into shape, are invited to come and join our Track Club. For more information contact:

Margot 6-3405 / Tony 6-5647
Amman A311 Amman A120

BSU

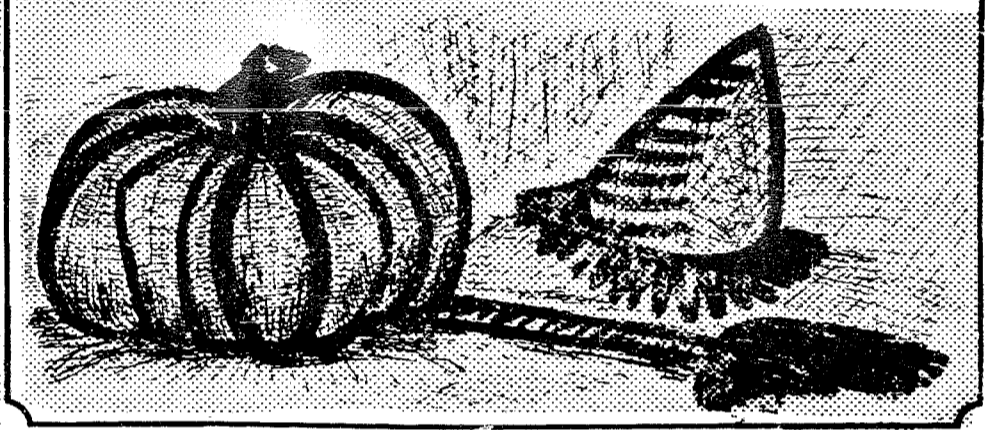
Calendar of Events



OCTOBER

**Kujichagilia
(Self-Determination)**

- 15: Talent Show - 9:00 PM
- 16: Touch Football Game 2:00 PM and Sock Hop (DISCO)
- 17: Breakfast & Bowling Party (contact Bernice Carter)
- 18: Class President Petitions
- 26: Class President Election
- 27: Black Casino (featuring Bid Whist, Spades and Backgammon Tournaments. Teams should sign in with Joann Mines (24)6-4113
- 30: Dungaree Dance
- 31: Halloween Costume Party

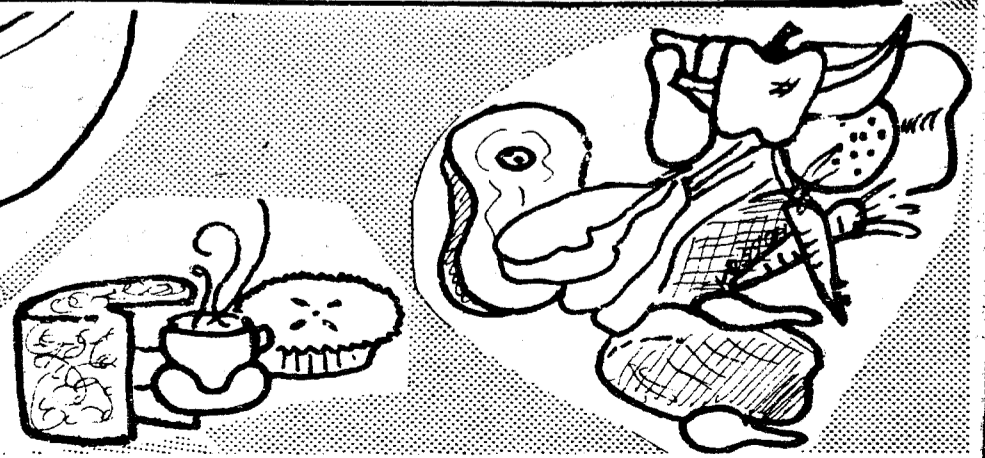


NOVEMBER

Ujima

- 1: Solidarity Dinner given in collaboration with Suffolk Community College
- 5: Theater Party (play not decided yet)
- 6: Penny an Inch Party -DISCO— Admission based on a penny an inch of your waist size.
- 7: Pool Party
- 13: Black Week Begins with Jazz Artist Charlie Mingus
- 14: Mahogany and SAB Speaker Barbara Jordan
- 16: Individual BSU Satellites will sponso various events
- 19: Repeat of movie Mahogany, Announcement of M/M, Black Stony Brook and another Black Casino night
- 20: Rally Day, All -Star Basketball Game and Concert featuring Grover Washington Jr. and Dr. Buzzard and the Original Savannah Band / Semi - Formal Post Concert Dance
- 21: Alumni Brunch and Fashion Show

For any information concerning the times and dates of these dates of events please feel free to contact your BSU Senator or Terrence Grant, Stage XII C room -310 : phone - -7762



Focus

Jamaica Under the Microscope

Most commercial borrowing in Jamaica is controlled by financial institutions from the United States. The outrageous terms imposed are ten percent interest with a stipulation that a certain percentage of the loan must be spent with the donor country on the import of goods and services. The United States in particular stipulates in her loan agreements that no purchase should be made from any communist country or any country that the United States has embargoes with.

The United States seeks to limit free enterprise in the international market place and the right of all people to self determination in international relations. Further yet, she screams nuclear war at the oil cartel embargo, while she had embargoed the Peoples Republic of China, and in the same breath, she disobeyed the United Nations' sanctions against Rhodesia and South Africa.

Hence, the investment of capital in a foreign country could be regarded as a "suction tube" which pulls out the metals from the ground, the products from the soil and the fruits from the trees. This is accomplished with native labour on the "suction tube." Furthermore, the revenue of foreign enterprises often leaves the host country remuneration in the form of salaries paid to expatriate technicians, specialists, and payments for license and patents; together with several commissions. In 1975, twenty one million dollars was paid as interest to foreign financial capital.

Exporting finance capital enhances the expansion of commodity sales from the exporting country; aid might also be given in exchange for a military base. A cultural imposition occurs through the marketing of these foreign goods, culmination in the stifling of local indigenous industries. This ultimately creates a problem in the balance of payments and is fundamentally shown in the inequality of distribution of these foreign consumer goods.

The bauxite industry is a case in point of imposed cultural standards. A small group of high wage earners benefit from the industry; they are a part of the top twenty percent income earners who control almost sixty percent of the national income. The commodity market is consequently dominated by them, given the fact of their purchasing power. There is no income generation in the local communities around the bauxite area because a large percentage of the workers are commuters who reside outside the local community.

One might also be shocked to learn that local managers of banks and industrial plants have to wait for decision to be made for them in London, New York, or some place else. Presently in Jamaica, about sixty percent of the Jamaican population received nineteen percent of the national income, while five percent of the population received thirty one percent of the national income. To paint the final picture, roughly sixty five percent of the labour force received less than twenty dollars per week; with another twenty-five percent unemployed.

If the Jamaican government is to improve the lot of dispossessed, then there are only two sources from which it can regularly obtain funds. Increasing local taxation, and/or borrowing overseas are the main two options. But the government finds it impossible to impose taxes on foreign interests because of the scare it might cause to foreign capital.

Rather than impose taxes, the government of Jamaica usually offers them generous incentives. Taxes imposed on the local businesses are passed on to the consumer in the form of higher prices. In fact, the proportion of tax revenue from these local firms has been declining since 1967 while the working class has been carrying two-thirds of the tax burden.

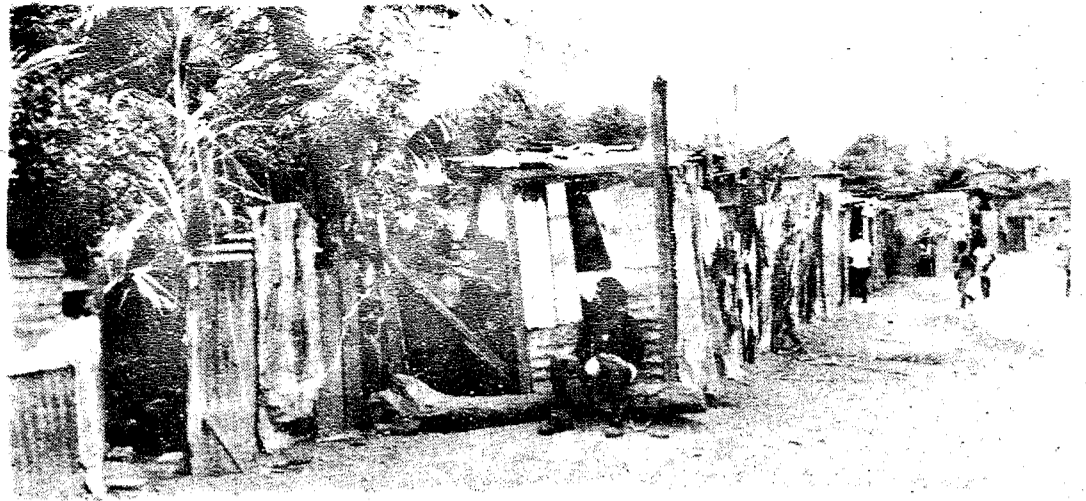
The overwhelming majority of Jamaican workers are alienated from the work place. Jamaicans are used to self employed labour hence, the maximizing of the interest of one's labour in one's own behalf. Most workers complain of the lack of dignity and collaboration at the work place. Over eighty-five percent of all workers in Jamaica would like some interest or ownership and decision making at all levels of management in the work place.

I close with a quote from Senator Javits from New York about the multi-national corporations: "If business cannot police itself, it cannot complain when government steps in."

Caribbean Club

Weekly meetings on Tuesdays
8:30 P.M.
Fireside Lounge
Stage XII Cafeteria

All folks of Caribbean extraction and/or have an interest in the Caribbean are extended to come and participate.



Ghetto in West Kingston, Jamaica—victims of U.S imperialism.

Awoonor: A lesson to be learned

Chinua Achebe (a contemporary Eastern Nigerian novelist) summed up the duty and involvement of the African writer as such... "If an artist is anything he is a human being with heightened sensitivities; he must be aware of the faintest nuances of injustice in human relations. The African writer cannot therefore be unaware of, or indifferent to, the monumental injustice which his people suffer..."

Kofi Awoonor - a Ghanaian novelist/poet - formerly a professor at Stony Brook - presently being detained in Ghana for unclear reasons - had no romantic notions about the conditions of the world or of his people. Throughout his works the prevailing themes are focused directly on the political and cultural aspect of the black experience. While they have universal value, in that they can be addressed to any people who have lived through and suffered the consequences of colonization, his writings have a personal meaning to African people.

Awoonor uses a style that is unique to traditional African writing. The lines in his poetry are slow but rhythmic, sharp but poetic. He is able to present us with the story of a people once strong and united - now scattered and divided. We learn of this tragedy through the irony and bitterness in his phrases.

While the reader is able to appreciate the cultural beauty of the African race, Awoonor creates no illusions that he is content with our newly found values. Awoonor rejects western religion and urges us to recapture our old spiritual motivations. He asks us to examine the paradox that the western world has created by demanding that we divorce ourselves from our own cultural sphere and accept a new set of intentions that are alien, and often in contradiction to our past style.

Throughout Awoonor's works, we are given the opportunity to retrace our history - examine our mistakes and study the pitfalls of western values and traditions - thus we are left with the full impact of the problem - our problem.

It is important that before we question Kofi Awoonor's present predicament, we have an understanding of the political statement that he made; then perhaps we can connect what we have learned from the media.

Kofi Awoonor's attitude and what he perceived his tasks and further plans to be, can clearly be seen in his poem:

Stop the Death-Cry

"Let all of you stop the death-cry and let me hear. It is home: I stood at death's door and knocked throughout the night. Have patience and I shall pay the debt.

*Suppose I have someone
Someone who will call me the dove and it will run and come to me.*

I have something to say I want to say but it surpasses saying. The dove says it is the soft voice which takes gifts from elders. The prepared for war is never surprised

So have patience and I will pay the debt

I knocked at death's door all night. It was only the sleeping crow who came "Go back and prepare your Gods and then come back." So I left; I am seeking to prepare my Gods.

I am seeking; I am seeking.

It would be unfair for us to make assumptions about the specifics in this poem. We

are told by Kofi, that in standing by his convictions, he was ready to "pay the debt." He has also told us that he was "seeking" and that although what he had to say "surpassed saying," it was a message that brought him closer to "death's door."

Perhaps one of the major problems with other articles written about Awoonor is that they failed to connect the Kofi Awoonor known on campus with the man being held in Ghana, who was accused of assisting a group of Ghanaians in implementing a coup d'etat. After studying Awoonor it became evident that his sudden disappearance in Ghana cannot be seen in a vacuum, but must be seen in a political light.



Kwame Nkrumah, ex-prime minister of Ghana and father of Pan Africanism, said that coups d'etat are "forms of struggle, the objective being the seizure of political power." He believed that coups will continue in Africa until the political unification of the entire continent has been achieved. In essence this is the line with what Awoonor felt - until there is unity and a re-evaluation of our conditions - tragedy and suffering will prevail.

Perhaps the last factor that must be considered here is the present international situation. The tension in Africa today has reached unsurmountable heights. As the United States and Russian power play increases, the will of the African people to unite and defend their continent also increases. As the international scene worsens, we should be able to anticipate extreme situations and reactions.

African unity which can only come about through intense struggle - a feeling of oneness/cohesiveness - is the key issue. Marcus Garvey, DuBois, and Nkrumah were the past voices for a united Africa - now Awoonor has succeeded in skillfully and poetically reminding us of the urgency of this issue.

For those of us who have strong cultural and political ties to Africa, Kofi Awoonor's dedication to his people warrants the utmost respect. We should uphold his teachings and be prepared to take his work one step further.



African Resistance to Apartheid



APARTHEID, The notion of separating the races "equally", has been a policy practiced in Southern Africa for many years. Its purpose is to impose on Black Africans a white supremacist government, and to suppress any resistance from the black majority.

Today South Africa is placed on the spotlight of political struggle and unrest. Yet, one must realize that the resistance to a white minority rule had been brewing for many years, until this final explosion. The first active form of resistance had its origin with the formation of the African National Movement.

The African National Congress (ANC), which has remained the most dominant movement throughout the struggle, was founded in 1912, by a group of African intellectuals. They consisted mostly of lawyers, teachers, preachers and many of whom were educated abroad. The A.N.C. called for African Nationalism that would transcend the barriers of ethnic groups. The call for an end of the animosity that existed between Zulus and the Tongas, the abberations of the Xhosa-Fingo feuds to be forgotten and buried. These divisions and jealousies, contributed to their weaknesses a black nation.

The rise of a more comprehensive nationalism was the product of the "color bar" inserted into the Constitution of the Union of South Africa, and its ratification in 1909. The Native Land Act of 1913, however, was more critical to the rise of nationalism than the former act. This act, assigned

the farmland of South Africa between black and white; giving black people less of, as well as the more infertile portion of the land. To Africans as well as to all farming peoples, land is of the utmost importance, and it is often seen as the difference between survival and starvation.

Resistance to the Land Act began what was to become a pattern of protest. Petitions to the South African government were followed by appeals to governments abroad, later to international organizations and there were periods of militant action.

African politics were not a primary concern of South Africa, white politicians were interested in white politics; mainly the conflict between British rule and a rising Afrikaaner nationalism.

Most of the A.N.C. leadership before World War II was directed toward making the Natives' Representative Council, (a council appointed by the government to represent "Native" affairs), work; an effort which proved abortive.

In 1948, the ruling party, in this case the Nationalist Party, called for physical separation of the races in South Africa and the allocation to each race some "national homeland", (similar to the American Indian Reservations). This of course would ensure continued white rule of their territory and also help reduce racial tension. The greater and best developed part of the country went to the whites. The white portion although industrialized depends upon

African labor to operate. The white farmers also depend on African labor to function.

Until 1961 the A.N.C. followed a policy of peaceful solutions. The decision to turn to violence was taken in the middle of 1961 under the leadership of Nelson Mandela, who felt that violence in the country was inevitable. He stressed that it was unrealistic and wrong for African leaders to preach peace and non-violence. Indeed, the power of strikes and boycotts to shape political ends had become very much a mystique among the leaders of the A.N.C. The delegation of 1948 conference came to the conclusion that if the white man does not change his

treatment of black people, they would use their "atomic weapon"— withdrawal of labor.

The African of today as well as those of yesterday draw their strengths from the fact that Africa was and still is the Blackman's continent, and Africans would suffer white oppression and tolerate European domination only as long as they do not have the material to overthrow it. There are different streams of African nationalism. One centers around Marcus Garvey's slogan "Africa for the Africans", the other on the "Quit Africa" slogan, and on the cry "Hurl the white man to the sea." There are also brand of Africanism that are less extreme, and advocate for

(cont. pg. 4)

U.S. Intervention in South Africa

By REGINALD IBE

(New York)—United States Secretary of State, Henry Kissinger's Southern African negotiations could generate an atmosphere for the exploration of a negotiated peaceful settlement, but it also poses the potential of splintering the already multipartite parties there.

The most recent indictment against all Western philosophies has been its relationship with the fascist white supremacist, minority regimes in Southern Africa. From the benign neglect of former Portuguese colonies of Angola and Mozambique, to the present dollar diplomacy in Southern Africa, one message has come out loud and clear: Human rights dignity and freedom are secondary when race and dollars are involved, and the victims are non-white.

As Africans wake up from their colonially induced slumber, and speak violence to the minority regimes in Southern Africa, a lot of re-thinking is being done in Washington and London. As the last vestiges of a destructive colonial era crumble and fall at the hands of Soviet backed African Liberation armies, it is not clear whether the present Kissinger peace talks are aimed at polishing the U.S. image with the Africans, guaranteeing U.S. investments when Africans eventually take over, or preventing radicals from coming to power in all Southern Africa.

The myth of South African military superiority was shattered by continuous defeats she suffered at the hands of the Angolan armed forces, and military intelligence. Experts believe that the white minority regime in Rhodesia can not last another year with an impending stepping up of the liberation war this rainy season.

South Africa and Zimbabwe

Unable to contain the South West African Peoples Organization (SWAPO), and the rising black unrest at home, South Africa has been gradually withdrawing her combatant troops, who have been fighting for Prime Minister Ian Smith's Rhodesian army against African guerrilla fighters. The heavy casualties inflicted on South African troops in Rhodesia, coupled with the need of these soldiers in the contingent defense of South Africa itself, militated against their continued presence in Rhodesia.

Realizing that the game was up in Rhodesia, Kissinger's initiative was a glorious opportunity for Ian Smith and Prime Minister John Vorster of South

Africa to seek a bi-racial government in Rhodesia, which they could continue to manipulate while they built up their, so called, "superior military." According to a recent New York Times report, South Africa, has warned defiant black youths that she would call in her army to quell continued black unrest in racially troubled South Africa.

Smith, Kissinger and Peace

Mr. Ian Smith, Rhodesia's Prime Minister, who recently stated that black rule will not be in his life time, has overnight accepted a blue print for black majority rule which is scheduled to take place within the next two years. It is no surprise that the conditions for the setting up of a bi-racial interim government have been unacceptable to the real men that matter, the fighting men of the liberation struggle.



The British American plan which is geared to produce white economic overlords in Rhodesia is at best, a plan to replace political enslavement with economic enslavement. The plan offers whites greater incentives to stay than to leave Rhodesia when a black majority government comes into power.

The backbone of the struggle, President Samora Machel of Mozambique, who outrightly rejected the majority rule plans, makes it prudent to believe that only a military solution will solve the problem of Rhodesia, and in the very near future. The frontline leadership comprising of Presidents Nyerere, Kaunda, Neto and Machel, would all prefer a negotiated

taught them that Mr. Ian Smith is unreliable, and on numerous occasions, he has failed to keep previous agreements. Furthermore, Smith procrastinated until the black nationalist called off their military offensives, only to return to his position of apartheid. A British revision of the same Kissinger offer was rejected by Smith earlier this year after indications of his readiness to negotiate, completely stalling the talks with a ten year transition period demand, and finally killing the effort with his "not in his lifetime" remark. A nationalist offensive was tored down during the talks, creating an atmosphere that was said to be conducive to peaceful settlements.

The Soviet Union has identified with the liberation struggles in Africa for over fifteen years, while the rest has been either the colonizer, like Britain or France, or the main ally as in the case of the United States. Neo-colonialist involvement in African politics, as in the February coup in Nigeria in which Nigerians openly accused Britain of subversive intervention, or the Angolan liberation, in which the U.S. supported a South African backed side, produced a general disgust and distrust of the west among Africans who prefer the free enterprise system.

In reality, the issue of communism and capitalism is largely irrelevant to Africa as there is a determined effort to blend applicable forms of government to appropriate tasks. While social economics hamper rapid progress (except in oil rich countries), there are model forms of government in Angola, Guinea, Ghana, Tanzania and Nigeria. Continued identification with the racist apartheid government of South Africa can only further deepen the distrust of the West amongst black Africans, who will eventually control all the African raw materials that they need.

The secrecy surrounding the Kissinger-Vorster-Smith talks, carried the malodorousness of deals that cannot be expected to favor Zimbabwean black nationalists. The idea of a multi-racial interim government with a white chairmand and defense polic, law and order ministers, makes complete nonsense of the struggle.

To equate 270,000 whites with five and a half million blacks can only be regarded as an insult to the injury, since the proposed fifty percent representation of both whites and blacks in such a cabinet means precisely that. The question of what will happen to the present Rhodesian army and the nationalist guerrilla army, will be probable issues of the future.

Your Opinion

The past week, **Blackworld** conducted a poll to find out peoples views on one of the most important foreign issues to emerge, Secretary of State Kissinger's mission Southern Africa. The question that we posed was: *Would you like to see more or less of Kissinger's visits to Africa, and why?*



Personally, I think Kissinger should remain the hell out of Africa as the United States diplomat. I think there is too much intervention here; I think not only from America, but from other countries. I don't know if I've got the taste of war in my mouth, but I'm all for Africa uniting and just saying, the hell with South Africa and Rhodesia and taking over. I don't think we should have to wait two years for the majority rule. If it was America they would have blown this son of a bitch[sic]. So I'm saying the same thing over there, if we can't have it, tear the house down. Ustes 'Doc' Greenwich; commuter; junior.



"I personally don't think that's the problem. I think the African leaders are in control of the situation. I think they are quite amused by this white Jew running across, back and forth between the United States and Africa, trying to form a bridge to maintain a white supremacy government—at least for another two years—I don't think that is the problem. I think that as long as those African brothers know what Kissinger is doing—let him fly back and forth."

Calvin Brown; Stage XII; first year graduate student.



"I would like to see less of Kissinger all together, because I don't think he's really very effective. I disagree with his ideas. He said he's for majority rule in Africa, and he's talking about the rights for the whites that are still going to be there, and likes minority rights in Africa. But if it's so good to have minority rights in Africa, then what about the rights for minorities in America?"

Diane Richardson; commuter; junior.



"I'd like to see more of his visits if he's doing something relevant. Presently, I don't think he's anything for them. I think he's just going there to show his face. In my opinion the African leaders made the right decision in not accepting the 'two year wait' to change the current minority rule [government] to majority rule. If need be the Africans should be prepared to go to war to get their country or have Kissinger no longer present his face there."

Marie Constant; commuter; junior



"I don't know really. I'm apathetic to it. I don't care for Kissinger much. But I feel the Africans should negotiate for a settlement; war won't get you anything. I've got to a class..."

Stony Brook student.

* These statements in no way reflect the opinions of the Editors of *Blackworld*, and assumes no responsibility for the statements of the interviewees.



It is not enough for us to mourn the death of Mao Tse-Tung.

It is our task to study his works—theory and practice.

Only then will we be able to appreciate his contributions.

Students Safety...?

By DELTRIS DUNN

Since the beginning of the fall semester, our safety on campus has been at stake. Already two hit and run incidents have occurred over a period of only three weeks.

On Saturday, Sept 11th at 12:41 AM, Trevor Jones, age 18, a freshman resident of Kelly Quad, was hit while riding his bicycle near the Tabler Quad steps. According to Trevor's companion Andrew who was then riding with him, Trevor's body was thrown ahead of his bicycle after colliding with the car. Minutes later Trevor was taken to Mather Hospital for severe head, back, and head injuries. Trevor remains in the Intensive Care Unit at Mather Hospital, still critical and his condition is steadily deteriorating.

A week later, on Sept. 23rd another similar incident occurred. Reynold Yabbour, a foreign student residing in Stage XII, was hit after alighting from the bus at the intersection of North Drive Loop Road. Fortunately he was not as seriously hurt as Trevor.

These are only a few of the most recent incidents on the Stony Brook Campus. Our lives are important and in order to protect ourselves we have to help each other and live as a community. If the University

administration is more concerned about conserving energy, than the safety and welfare of students then every other light should remain off. But if safety is their objective, then definitely we need maximum lighting on most of these streets.

Tips on Safety Procedures:

1. If you have to take your car on campus, please drive at the suggested speed limit (30 mph)
2. Do look out for pedestrians.
3. Make an effort to watch for students getting off busses.
4. Please be aware, we do have cyclist on campus also.
5. If you should hit someone please stop at least to help the victim.
6. If you are a cyclist or pedestrian don't wander into and across the streets. Please look to the left and to the right twice before even attempting to cross the streets. Believe me these streets are dark and winding.
7. Be certain your bicycle has lights and is equipped with front and rear reflective material.
8. Pedestrians who have to travel at night or late evening should avoid wearing dark apparel, it makes it more difficult for drivers to see them due to poor lighting conditions.

Life Center opens in response to students needs

By SHARON SPANN & GUSTINA LUMLEY

An overwhelming majority of black students at Stony Brook encounter social, academic and psychological problems. A group of black students under the directorship of Herdy Micou, a graduate from the Stony Brook School of Social Welfare, began to organize the Life Center in an effort to cope with these problems.

The basic goal of the center is to provide aid in the form of counseling and/or referrals that will make getting through and receiving the ultimate goal a degree from Stony Brook a less calamitous undertaking. However, in order for the Life Center to become a fully effective institution, it must be a product of students who are willing to help one another and themselves. This involves everyone with needs and desires, but most of all, students who are

looking for a successful future in a predominantly white university.

In an interview with Herdy Micou, she expressed feelings that the Life Center would provide a setting where "black students could experience each other." The Life center is also letting students know about the network of services that are available to them. This includes the introduction of black students to black faculty and staff. Plans for a general information and referral center, which would assist students in finding out anything from legal aid, to where a black barber could be reached are now underway. Also peer counseling, hot lines, dance therapy, a black women's group and other survival aides are hoped to be available soon.

One might ask why Ms. Micou

would set out on such an undertaking. To this, Herdy states, that, "many of my insights into the problems of black students here at Stony Brook have come out of my own experience as a student here." She went on to say if it wasn't for a small fraction of her fellow students, "who were supportive whether the problem was academic, social or financial, they were there!" If it was not for those black students commitment, I would not have made it through." They discussed her problems, their problems and worked together.

Now in 1976, who has been at your door to help show a guiding light in your many depressed days of not knowing? One would easily think that as years progressed so would the unification of black students. However black students

have drifted further away from each other.

The first project organized by the Life Center is housed in Douglas College in Tabler Quad. The project is entitled, Sis-Bro. It is directed toward the orientation of Freshpersons to Stony Brook life from a Black perspective. In the theme of the Life Center, veteran students rendered their services to help new students adjust to their new environment.

Anyone interested in participating in this needed organization with honest desire, time and/or talent, please contact Herdy Micou at 4-2281. The revolving door theory with blacks coming in one year and leaving the next has existed for too long. Let's help our brothers and sisters get it together and get involved now!