

Blackworld

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Minority conference at Dutchess Community College

By MARVA USHER,
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On March 3, three members of Stony Brook's Black Student United (BSU) attend the Statewide Minority Conference held at Dutchess Community College, Poughkeepsie, N.Y. The conference was attended by eleven community colleges other than Dutchess BSU, who was also the host of the conference.

The first day began with registration and tours of the campus. Later on the agenda, Alex Haley, the author of *Roots* and the *Autobiography of Malcolm X*, spoke. The gathering encompassed approximately 800-1,000 people in the gym. He gave what he terms as a "saga of black history." In a very articulate and vivid manner, Mr. Haley recited the story of the research that led to the novel, *Roots*. Although small in stature, he is a giant of a speaker and held the audience's attention for one hour and fifteen minutes. Due to another engagement, he was unable to grant an open question and answer period. Brother Haley, however granted a ten minute picture taking-autograph session before departure.

In an effort to unite all BSU representative at the conference, each of the delegates selected and attended one workshop in the morning, and continually switched until each session had been attended by one of the delegates.

What follows is a brief summary of the various workshops attended:

The first workshop we attended was, The Growth and Development Workshop, where we discussed the expansion of set values into a workable system, and how change could be made. For any progress to be made we the minority, need to recognize the past 400 years of our oppression as a guide, in terms of correcting our mistakes, not in terms of pulling ourselves down. For the development of continuous progress, black people should have self and group discipline. Freedom should be a term used only when we decide to work at it. Freedom means work to be done. The force of solidarity among our people should be our major goal.

The Problem and Solution Workshop discussed several problems that are afflicting our people. The first topic was Day Care Centers. These centers should be managed through the establishment of a Mother's Club, whose major function is to map out details e.g. scheduling of staff and various particulars. The finances to run these centers should be obtained from our Colleges and Universities.

Apathy among black student was then commented on. A major thrust was thrown on how to deal with communication barriers between students. This could be done by setting up a communication center, in a common location where most minority students gather. (At a particular time...Residence?) Organization of a sister-brother (buddy) program to start the freshman off right. Perhaps the feeling of "New Will", will last throughout the next four years. The B.S.U. should start with the faithful participants in terms of trying to develop or acquire small or large success. Gradually more people will come around and take part.

Oppression on Different Levels was discussed, which mainly looked into the confusion that exists in our present oppression. Most blacks are targets for oppressing ourselves. Through the idea of "individualism" we become our worst oppressor, more so than the so-called oppressor. We must also remember that most of our oppressions are received by our brothers and sisters in the penal institutions. In these correctional institutions oppression is LEGAL. We should give our outside help in form of letters, family days and so-forth. This will alert these comrades of our feelings about them.

The next discussion was on the topic of Mastering our Environment. This is done in terms of seeking and learning legal systems by which our society functions. This entails having a knowledge of this system, which would enable us to deal effectively on society's level. Our people should more effectively utilize our resources and demand more service for our communities.

The question "What is Blackness?" was discussed in brief. "Blackness" reaches beyond the pigment of the skin. The mentality of individual counts. We can no

longer divide ourselves from the Third World people, such as the Puerto Ricans, West Indians and Asians. Unity must take a primary goal for all of us.

Black women in terms of liberation were always liberated. We have never been on a pedestal as the white women have been. Our women have always worked to maintain their families, when our men were put down by the white men. They are the roots of the tree of Black Life and the thought of liberation, in the white sense, would only destroy us as a people.

The final topic of discussion was Reverse Discrimination. The main problem was how to deal with the reverse discrimination rhetoric that has been espoused by whites, that blacks are now the racists.

Racism in Higher Education ranges from the basic reality of the white man's oppression of us in higher education to the divisions between ourselves. The workshop dealt specifically with the differences between black Americans and West Indians. Because of the different backgrounds and cultures, we need to take time and learn to appreciate each other values.

In summary, both groups agreed that these separations should be overlooked so that we can become a more united people. We should strive to learn about one another's culture and become more understanding.

The outcome of the four-day conference was Unity. Blacks on any level of the economic strata are having a hard time surviving. The black college student is finding his/her situation being threatened because, day by day, his peers are leaving the institutions. If a strong network of communication is set up to keep close ties with our brothers and sisters, the problem can be lessened by the strength of our solidarity.

The New York representative of The Nation of Islam explained the new policies of Islam. He said the Nation of Islam is now considered to be The World Community of Islam. The reason given for this change was that Islam, as headed by the Honorable Wallace D. Mohammad, is now recognized all over the world.

Another new policy that came to the forefront was that by December 25, 1977, all brothers and sisters

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Rupert Evans Resigns

By Stephen Shields

A subject of major controversy among AIM student and black students in general has been the resignation of Dr. Rupert Evans as Director of the Air Program. There has been much speculation as to why Evans left. Specifically it has been alleged that staff improprieties may have occurred in connection with the admission of several AIM students and that children of employees of the AIM Program were improperly receiving funds. The implication was that Dr. Evans' resignation and the findings of an administrative audit were related.

Rupert Evans had been Director of AIM since 1973, and those close to him report that he had openly considered resigning for at least one year. Lee Jackson, councillor and a long time associate of Dr. Evans in the AIM Office, spoke of him as the "type of person who required room to grow." He had served his purpose in the AIM Program and the position was somewhat non-growing.

The more political reasons for Dr. Evans resignation is based on his feeling that there was a concentrated effort on the part of the administration to phase out the AIM Program. He felt that this was being facilitated by the administration constant thwarting of his efforts to secure for the AIM Program a sufficient budget to supply the program with needed services. Evans felt that blacks student, especially those of the AIM Program, were in a hostile environment here at Stony Brook and for the most part were "undesirables." He alluded to attitude of much of the administration that Stony Brook is a very prestigious, academic and research-administration, wanted it. (See Undergraduate Studies usurp a larger responsibility of the Aim Program in a supervisory capacity.)



Dr. Rupert Evans

At this time a committee is being formed to locate and hire a new director particularly Financial Aid, was a direct Undergraduate Studies, William Berry, is now the Acting Director of AIM. Mr Berry could not be reached for comment, but his joint appointment might be an administrative move to expand the scope of AIM.

HW

No Tenure-No Bethune

By STEPHEN SHIELDS

Professor Liebert Bethune is gone. After nearly ten years at Stony Brook University, he was denied tenure last year. Prof. Bethune, who was an anthropology professor, taught three courses and was a vital cog in the machinery of the Africana and Caribbean Studies program(s). Prof. Bethune resigned during the first week in February in order to assume full responsibility in a position offered him by the Jamaican government.

To be considered for tenure a professor must first be recommended by a group of his peers in the department, and then reviewed, in light of his performance and accomplishments, by an administrative committee. The final decision concerning who will or will not be tenured is ultimately President Toll's.

Acting Chairman of the A.F.S. program Prof. Canute Parris feels that the actual decision is a political one, and not based solely on the criterion of performance. Prof. Parris, who does not believe that he himself will be given tenure, says, "A black professor must very often compromise his principles in order to achieve tenure." He went on to say that while certain things are negotiable and compromise may be desirable in various situations, the compromising of a man's principles is an occurrence of a much different nature. Adding that Prof. Bethune was not the kind of man to engage in such practices, Prof. Parris noted that Bethune was likened to past A.F.S. faculty members who took strong stands for the benefit of the black students on this campus, and found themselves sinking in the quagmire that is Stony Brook.

Prof. Parris stated that one has to be aware of a paradoxical situation that exists in relation to tenure decisions. Here at Stony Brook, as at most other universities, the primary concern is toward publication and research, as opposed to the teaching of students. This is an administrative perspective that is not generally acknowledged. This creates a situation

wherein a professor who is dedicated to the education of students may not be performing in the capacities that the university considers desirable. This situation currently occurs in the A.F.S. department, where professors are lecturing three different courses, as opposed to two for all other departments.

In juxtaposition to Prof. Parris' viewpoints, Prof. Robert Vaughn included that Prof. Bethune's resignation was one of a number of similar resignations, as was Prof. Blackman's, and was merely a natural progression of events. In Prof. Vaughn's opinion, "The University systematically seeks to emasculate the black professor." He contined that although the ends were not achieved by the university, the means by which the administration sought this end resulted invariably in a high degree of frustration among the black professors.

Professor Vaughn holds a view somewhat in opposition to that of Prof. Parris in that he believes that there is a conscious effort of the part of the administration to slowly dismantle the A.F.S. program. One of the indicators of this may be seen in the usage of the split appointment; the assigning of two separate responsibilities to one person with the explanation that if the A.F.S. program should meet its demise, the individual would be protected by his appointment to the other department, and would not be in jeopardy of losing his job. Prof. Vaughn feels that this is acknowledging the failure of the program before the fact. Prof. Vaughn noted that the people who may be implementing these procedures may be referred to as what sociologists term "professional liberals". These people may truly believe that what they are doing is, in fact, the best thing for black people.

Both professors agree, however, on the politicality of the tenure decisions. Black professors seemingly are not chosen by measure of their performance or achievement. The tenured black professors here are numbered and generally have not achieved the

academic levels of the professors that were denied. That these professors were denied is not indicative of their not being qualified, as they have found positions in government and in other universities no less prestigious than Stony Brook. According to Prof. Parris, those who are tenured are generally willing to take whatever the bureaucrats of Stony Brook are willing to give.

Another Mishap

By PAT LAWRENCE

A mishap, resulting in a great loss, was learned of five weeks into the semester. Lorna Lipsett, a very congenial, well-known black woman on Stony Brook's campus, was dismissed from her position in the A.I.M. program. Ms. Lipsett held the post of Associate Director of A.I.M. Reportedly, Ms. Lipsett was fired for reasons that are unknown at this time.

Unremittingly, Ms. Lipsett has filed an appeal with the Suffolk County Human Rights Commission. The outcome is awaiting release of a committee ruling. Until then, we can only speculate as to why this resourceful woman was dismissed.

Andrew Young's Appointment as U.N. Ambassador

(continued from pg.8)

duty is to represent American interests as defined by the President and his principal advisors on foreign policy in the Federal bureaucracy. They, in turn, are there to look after the interests of the class at whose behest they rule--namely, the American ruling class. When viewed from this perspective--and this is merely to state the contentious--it becomes less a question of Young's personality and idiosyncratic behavior than a question of the interests which he is prepared to defend. In this respect, some observers felt that Ambassador Young's personal commitment to majority rule in southern Africa could not be reconciled with American foreign policy objectives in that area. However, Young went on to refute any such notion when he stated that it would not at all be problematic for him to cast an American veto to block from passage of an African-sponsored resolution in the U.N. Security Council that called for economic sanctions against South Africa (that is passed would impose a legal obligation on member states to obey), or for the expulsion altogether of South Africa from the World Organization (which is perfectly legal under the U.N. Charter).

The hallmark of U.S. foreign policy in this, the era of national liberation struggles, has been to oppose such movements, be they in Asia, Latin America, or Africa. There is no way to tell now what the Carter administration's policy is likely to be toward national liberation struggles in southern Africa. Nonetheless, one should not have any illusions about the fact that, whatever its form may turn out to be, it is not likely in substance to deviate significantly from what it has been. To be sure, one is likely to hear more of the rhetoric about a "firm" U.S. commitment to majority rule in southern Africa. But that in itself would be neither new nor terribly earth-shaking. U.S. foreign policy makers have always voiced such pious statements at

every given opportunity, while at the same time designing and implementing policies that give lie to their professed belief in freedom and democracy. One does not have to search very far back into the historical record to come up with examples that would demonstrate what is being said here. It should suffice to examine briefly the Nixon-Kissinger policy toward southern Africa to point up the sharp contrast between the rhetoric and the actual behavior of American foreign policy-makers.

The Nixon-Kissinger southern Africa policy was premised on the assumption that national liberation struggles in southern Africa (i.e., the MPLA in Angola, FRELIMO in Mozambique, ZAPU and ZANU in Zimbabwe, SWAPO in Namibia, and ANC in South Africa) could not aspire to success against what appeared to them then, in 1970, to be firmly entrenched white minority regimes; and, further, that change, if it were to come at all, could only come through the existing white minority regimes. Based on that perception of reality, U.S. foreign policy-makers structured a policy whereby it was decided that American interests in the area could be best preserved by a public display of non-support for the white minority regimes through tempered attacks on more overt aspects of racial oppression in these countries, while in private move to relax restrictions on Ex-Im Bank loans to South Africa. Also relaxed during the Nixon years was the U.S. policy of an arms embargo against South Africa. These policy changes reflected the growth of American foreign investments in and of U.S. exports to South Africa.

In the five-year period from 1968 to 1973, total U.S. investment in South Africa increased from \$692 million to \$1.2 billion, or by 73 percent. Similarly, U.S. exports to South Africa increased from \$450 million in 1968 to \$746 million in 1973, while imports from

South Africa increased from \$250 million to \$377 million during the same period. Moreover, there was the recognition among policy-makers in the State Department that "the U.S. may in the long run have to turn more to southern Africa for its chromite" and other critical minerals. U.S. dependence primarily on South Africa for 40 percent of its antimony, 38 percent of its chrome ore, more than one-third of its platinum group metals, as well as 85 percent of its uranium oxide imports was already evident in the period from 1968-1969.

The total collapse of Portuguese colonial power in Mozambique and Angola as a result of the blows which it received from FRELIMO and the MPLA, respectively, coupled with the failure of American covert operations to sabotage Angolan independence, opened the way for Henry Kissinger to shuttle to Lusaka, Zambia, where he made his so-called "Lusaka Speech". In that speech, the usual rhetoric about American support for majority rule and minority rights was repeated, albeit this time with the intellectual rigor befitting a Harvard professor, but still devoid of anything that was either strikingly new or particularly exciting. In fact, the only people who displayed any sense of excitement over the speech where the newspaper and television reporters in Kissinger's party, which in itself was not exactly new or exciting, as Henry knew, and always seemed to delight himself in the fact, they could be depended upon to discover some gem of wisdom whenever he looked as though he was about to speak. After all, Henry was their man. In any case, Kissinger's speech was prominently discussed in the American press as representing a serious departure from the previous non-interest of U.S. foreign policy-makers, and of Kissinger in particular, in the affairs of southern Africa. This was usually understood to mean that the U.S. had no policy toward

southern Africa prior to Kissinger's shuttle to Lusaka and other African capital cities. The truth is that the U.S. had a clear policy of opposing national liberation struggles and extending economic, military, and diplomatic supports to the white minority regimes in southern Africa.

Whether Carter's policy toward southern Africa will show any deviation from settled policy cannot now be ascertained with any sense of absolute certainty, except perhaps to reiterate the point that any change that is likely to occur will be reflected more in the style and method of implementing policy than any substantive change in the actual content of policy. In this respect, it may be worthwhile to note that Carter supported Kissinger's "Lusaka Speech" during his campaign for p-residency.

Finally, it remains uncertain as to how much input into the making of foreign policy Ambassador Young will have. We have been told that his role in the framing of policy will be greater than that of previous occupants of the U.N. post. But it is a known fact that former American Ambassadors to the U.S. were distinguished by their having an input of zero into the actual formulation of American foreign policy. But even if one is willing to accept the idea that Young will really have an active role in decision-making, the question still remains whether Ambassador Young can reconcile his personal commitment to majority rule in southern Africa with the demands of American imperialism. To the extent that he does reconcile the two, then he would have proved something which C. L. R. James knew some time ago, in 1938, and the others of us have since learned: the race question is subsidiary to the class question in politics.

Dan Rose

This is first in series of articles in nine month investigation of the Aim Program.

AIM Investigation

By RHASAAN POWELL

It is, in general, very difficult to view or research problems from one given perspective, because there are usually various other factors that revolve around the nucleus of a specific problem that is being studied. Thus, in order to be conscious of its historical, political, economic and social inter-relations, I assert (for your criticism) that one's efforts as regards research of a problematic area would be somewhat mistaken to exclude yet another important factor, that being the inclusion of the plus-factors as well as the minus-factors, should there be any, relating to said problem. As a direct consequence, one has to digress to its beginning and view its development in totality in order to insure one's understanding of the Advancement of Individual Merit Program (A.I.M.) at Stony Brook.

The A.I.M. program at Stony Brook is but one of the Educational Opportunity Programs which exist in every state throughout continental America. In New York State there are approximately 55,000 students placed in various universities and colleges within the state.

The A.I.M. program at Stony Brook is specifically confined to minorities who have been deemed as either financially or socially disadvantaged. To be an eligible applicant to the A.I.M. program at Stony Brook (via the Admissions Department prerequisites), there are certain requirements one must meet. These requirements fall under three broad categories: academic, financial, and social.

The following is an excerpt from the General Plan Vice-Chancellors Office of the University-Wide Service and Social Programs (Revised 6/15/72): "The Educational Opportunity Programs of New York State represent a continuation of progress towards realization of a policy

that has been enunciated by the trustees in the 1964 Master Plan. The declared that: Every student capable of completing a program of higher education shall have the opportunity to do so." Programs were initiated soon after to seek out disadvantaged but talented youth not only in the cities but in the suburbs and rural areas as well.

During the years 1967-68, B.S.U. students and advisors applied the only means left at their disposal at that time to get the Stony Brook administration officials to commit the University community to a Special Opportunities Program for disadvantaged students throughout the state; political pressure. In response to B.S.U.'s agitation for equal opportunities as regards education for minorities at Stony Brook, the State Legislature deemed it important enough to institute such a Special Opportunity Program for disadvantaged students on this campus.

On or about the fourteenth day of May, 1968, B.S.U. issued to the Stony Brook University campus community a statement of policy. In part, it read: "We believe it necessary to educate ourselves and others in order to generate awareness and pride in our Afro-American heritage. Moreover, the opportunity to facilitate better human relations and understandings should be revoked on a more consistent basis." The basis aims of B.S.U. were to institute a Black Education program which would be relevant to the problems we all face today in the larger society, and to bring more non-white students into the University community, some of whom would be considered disadvantaged.

In September of 1968, Stony Brook prepared to accept 70 new students under a Special Admissions program. These new students would be considered

advantaged. The criteria for advantaged student applicants were being able to meet all academic requirements but having a financial problem, or with both academic and financial problems. The ethnic composition or background of these disadvantaged students would be predominantly Afro-American, Puerto Rican, Asian, and white.

The A.I.M. program at Stony Brook is not, by any stretch of the imagination, immune from fault. There have been complaints of misdirected administration, of mismanagement of financial aid packaging funds, of the failure of the program to meet the real needs of the students adequately, of the lack of autonomy of the program director, and the degree of control that the University authorities have over the decision-making processes of the program; complaints of the failure of the program to establish adequate remedial programs to better the academic performance of students, and, last but not least, the failure of the program administrators to become involved in campus and community-based activities insofar as they affected the day-to-day lives of the A.I.M. enrollees.

These complaints and grievances are real, and do invariably affect the lives of A.I.M. enrollees, and are not figments of the imagination. Some of these complaints have been audible and self-evident since the program's inception, and persist up to this writing. And unless conscious efforts are made to become analytically cognizant of the causations of such complaints, we will not be able to successfully combat and neutralize them.

Thus, these problems will not only continue to exist, but will give rise to new problems, which, given the nature of the current political and economic trends

throughout the nation, will ultimately contribute to the demise of the A.I.M. program at the State University of New York at Stony Brook. In the event that this should take place, it should come as no great surprise that the disadvantaged minority student will suffer, and once again be relegated to the streets of this country's inner-cities to seek education and employ. Their failure to obtain either leaves them the ominous option of prison as a penalty.

Each semester and/or academic year brings new students and new problems to the campus, not to mention the high rate of attrition of A.I.M. students leaving this campus. Unless concentrated efforts are made to combat these new problems and high attrition, they will persist. A study of this sort, which we are diligently attempting in an effort to offset the growth rate of these numerous problems confronting the A.I.M. director, his staff, and ultimately, A.I.M. enrollees, is necessary. Unless this study is conducted, those most responsible for the decision-making processes will ever be in a quandry as to what policies to adopt to adequately meet the everyday needs of the A.I.M. student.

Moreover, this study will seek to analyze the problems faced by both the administration and the A.I.M. student in their interactions with each other as well as with various University officials and academic department heads. To do this, we have opted to divide this study into four sections, as listed below:

- a) Political
- b) Administration
- c) Economic
- d) Social

The genesis of these academic programs came as a direct consequence of the general national climate that was pervasive within the continental confines (continued on pg.5)

Malcolm X Day

By GLENNOR BRODERICK

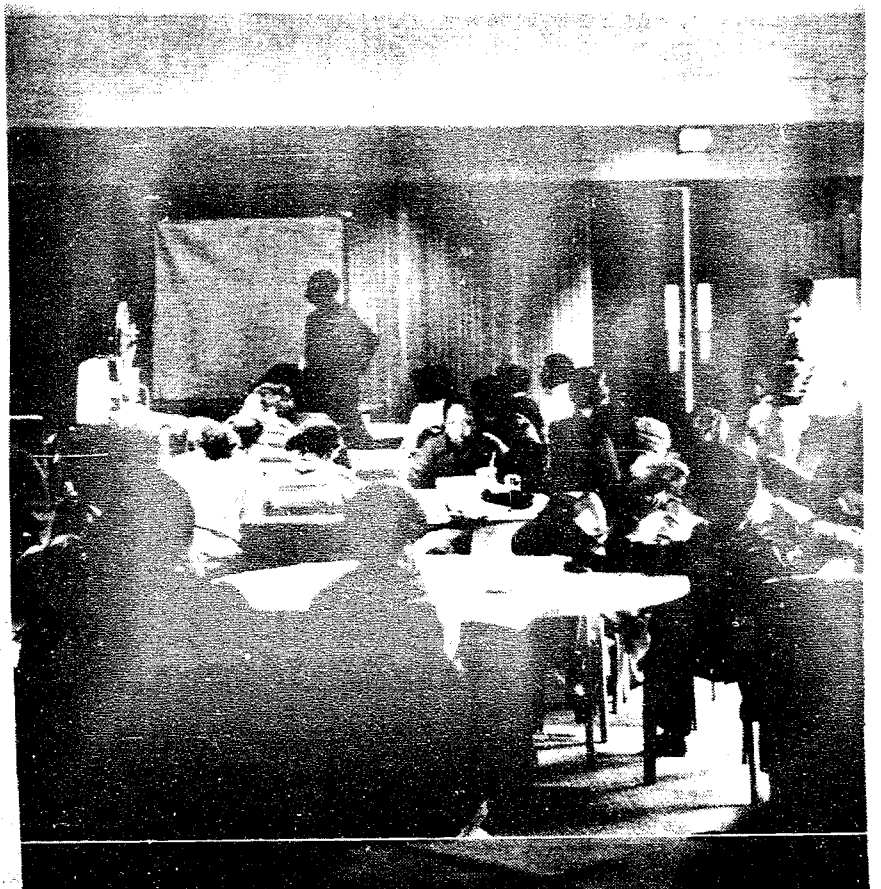
On Monday, February 21, over 250 students, faculty and staff gathered in the Union Buffeteria to commemorate the assassination of Malcolm X, one of our most courageous leaders who was cut down in the prime of his political re-orientation.

The evening commenced with an informal talk given by Gil Noble of Channel 7 (ABC) Eyewitness News. Mr. Noble is also the producer and designer of *Like It Is*, which is broadcast over ABC on Sunday. This was Mr. Noble's second visit to Stony Brook. The basic theme of his talk was centered around the fact that "Malcolm X was a good man", a man who was genuinely loved by many people, a man who traveled to India and other parts of the world to establish the black perspective. He went on to say that "The roles of black people in our society will not be accepted as positive roles in the minds of our young people unless we display positive roles. An example of this can be seen by television programs and how they misrepresent black society. Research shows that nine years out of our lives will be spent watching television, so that if black youth have to watch TV, they should see shows that they can gain from, not shows that will constantly drug them and put their minds to sleep; shows that will portray positive, not negative roles to our youth, who are the key to our survival.

Another highlight of the evening was the showing of the film, A Documentary of Malcolm X. The film was a biography of the man himself, portraying his rise to the position of spokesman for the Nation of Islam and his legendary split from the Nation in 1964. It told of the hardships and trials he was put through, but yet somehow remained supreme. The Organization of Afro-American Unity (OAAU) was founded by Malcolm X, but he was brutally assassinated before the organization was firmly established in the black community.

After the dinner Mr. Noble stated, "We should not let any of our past brothers and sisters suffering and death be forgotten... Too many of our brothers and sisters have died... Too many are being forced on drug to destroy their manhood and womanhood." There should be a better, justifiable answer to us, the black people at Stony Brook or anywhere else on the face of this earth. The 1960's is not so far away that we should sit by and let everything that these our beloved brothers and sisters, suffered so deeply for, be taken away from us. He continued, "It's important for every black person on this and other campuses to do their best, in whatever task they pursue".

Members of the B.S.U. (Black Students United) should be commended for this well-organized affair. For all that attended, it was an informative, enjoyable evening.



Gathering at Malcolm X commemoration

Prose & Potery

THINKING

*I'm sitting here thinking.
Thinking about all the times
I've failed to accomplish
What I set out to do.
All the times I'VE been
Let down.
Somethings I can look back at
And laugh,
But with other things the pain and hurt is
still there,
That need to cry and let out the
pent up anger and fear.
That need to let out all those
surpressed feelings,
I say to myself,
What can I do?
Who can I turn to?
There's just me;
And my thoughts.
I cry a little, I laugh a little, I hurt a little.
Always remembering-
But never forgetting.
Toni*

THE MESSENGER II

*He is Mr. nobody
Sometimes he plays the role of
a Black clown
or that fool from uptown
Yes he is Mr. Nobody.
Smiles to hide his frown
Laughs to hide his tears
he is Mr. Nobody
no one to listen to him...
Do you??
For he is nothing and out of
nothing
he came
and he will go
but he is Mr. Nobody
and the thing that makes it so...sad
he is EVEN;
somebody to himself!!
C/B*

TRANSFORMATION

*I've changed
I'm no longer
the little girl I once was.
I still have
some of my old ways---
Some more refined now
Some still rough-edged
That need to be smooth
and rounded out.
But soon; very soon
they will be.
I'm more sure of myself but
still a little afraid of myself
(Yes - afraid of me.)
I've been through a lot
of changes,
Both physically and mentally
And I'm starting to become
a whole woman and I like
what I see.
Toni*

STRUGGLE

*I struggle
Trying to do right
Yet you excite me.
I wonder---
Maybe we could?
Just for one night?
I'm trying
Really struggling
To do right.
I can see
That you too
Have been thinking---
Could we?
Should we?
We're both trying
To do right.
We pass each other
Each avoiding one another
Subdued hellos
Trying, wanting
To do right.
We turn
We decide
Knowing this is right.
Toni*

ORGANIZATION is KEY to LIBERATION

*I have faith
In our ability to see beyond
the little that we claim to know
You are me, I am you and we have a
responsibility to each other!
To surpress racism, to be a model, to
expose the calculating bastards
who get rich off of our existence and
Labor and poverty and general
confusion.
We isolate ourselves
forming phony alliances
Based on race and sex or other categories
that limit our development.
Don't settle for the victimizing process
Life is for us to talk, teach and share
We are more than our bodies.
We are statements!
Who do you represent to the world?
Organization is Key to Liberation.
M/P*

CONFINED!!

*For trying to be free
confined...like some caged animal
confined!!
For trying to feed the hungry
confined!!
For clothing the poor
Yes...confined!!
Lock my body...but never my mind
Confined
But yet I am free!!
You never will understand
the concrete walls
can only lock in so much
Yes...try if you must
to figure that out!!
You puppets...confined
But yet...still free!!
Brothers and Sisters confined by the
mental process of
pacification
contained by the external/internal
diaper
feeding on the overworked
nipple
(psst...there's nothing there for you!)
sleeping in minimum security
cribs.(don't you see??)
But...there seems to be a problem
just a slight one
nipple dry and dirty
full of lies...yet you suck...hee hee
diaper full of decomposed
decompressed
All Amerikkan (yes, red white and blue
too).unleased
crusty, contaminated...causing
constipation of the brain.
Crib open, but slowly closing up on you...
fast
Brothers and Sisters peek just a little, she
is not what you
Justice?...no just-us!
Think
not blind, not equal
just overworked,tired
old B...!!
George Smalls*

Suggestions?

**What would you like to see
in Blackworld?**

What is your opinion of it?

What other comments do you have?

Bring them to:

**Blackworld Office or Suggestion Box
S.B. Union Rm. 060 located at
Information Desk**

AIM Investigation

(continued from pg.3)


of Canada and Mexico. The tenor to which we address ourselves is the societal trends of the early '60's American politics, where we saw and experienced civil rights demonstrations and riots exploding in the "low-control centers" in urban areas of America. These demonstrations and riots inflamed the major metropolises of every state in the Union where "low-control centers" or "ghettoes" were inhabited by the historically poor non-whites of America. From the east coast to the west coast, from the North to the racist citadels of the South. Throughout the five boroughs of New York's metropolitan area, "riots" sprang up. Harlem, the South Bronx, Brownsville, Bedford-Stuyvesant, Coney Island, Crown Heights and East New York experienced the tremors of dissatisfaction. In Boston, it was Roxbury. In Connecticut, it was the city of Hartford. In New Jersey, it was the city of Newark. In Cleveland, it was the Hough district. In Chicago, the South Side. In Michigan, it was the "enclave" of Detroit. In Los Angeles, it was the district of Watts; in San Francisco, the Mission District. In Alabama, it was the cities of Selma and Birmingham. In Georgia, it was Atlanta. The city of Greensboro, North Carolina...and lest we forget the shameful "Scherwmer-Chaney-Goodwin Affair" that took place in Philadelphia, Mississippi. As a result of these and many other similar events, most states, out of political expediency rather than moral persuasion, found it necessary to re-channel the energies of the nation's youth into institutions of higher learning, where they would get an education and, at the same time, be effectively kept away

from the city streets, the rural lunch-counters in search of redress of historically denied equal opportunities. At Stony Brook, the A.I.M. program has been a fundamental outgrowth of that same national conflict inherent in the civil right movement's thrust for the acquisition of equal opportunities and rights, guaranteed constitutionally, to all

of America's citizenry, regardless of class or skin pigmentation, in the early '60's, and specifically through the dedicated efforts of concerned students, namely, B.S.U. (Black Students United) on this campus, coupled with the response of the State Legislature and Stony Brook administrative officials at the University.

Follow up on investigation will continue in the next issue.

Do you know where I can get the Amsterdam News?



Yes! AT Blackworld Office, and they have the Times, even articles from the U.S. House of Representative. Go check it out.

Blackworld News



Blackworld News

CALENDAR of Events

Caribbean weekend Events

THURSDAY - April 28 Time: 6-9 PM in Union
Symposium - "A panel discussion"
Topic - "Politics & The Caribbean"
Time: 9-12 PM
Films on Caribbean will be shown in Union

FRIDAY - April 29 Time: 12-5 PM
Arts & Crafts Show in Union Lounge
Time: 5-8 PM
Masquerade Carnival "around Campus"
Time: 9 until...
"Jump-up" Party III
Stage X11 Cafe.

SATURDAY - April 30 Time: 12-5 PM
Cricket & Football Games (on foot ball field)
Time: 9 until...
Formal Dinner & Ball
Live-Band in Union Ballroom.

SUNDAY - May 1 Time: 5-11 PM in union
Martial Arts Show
Fashion Show & other Caribbean Cultural Activities performed.

Black weekend Events

Week of April 22

Time and place of events will be announced.



African students weekend Events

FRIDAY - April 15,
African Arts & Cultural Show
"ABU - Bakarr Sesay"
Speeches: "Sylvester Massaquoi"

SATURDAY - April 16
Party - "Hosting"
"Hosting Black Students in Campus"

Time and place of events will be announced at later date in touch.



EDITORIAL

Are you wondering why this newspaper has taken so long to come out this semester? Are you concerned that the new calendar proposal, already accepted, is against the interests of a majority of students and workers? Do you feel overwhelmed by academic pressures? Do you feel isolated or "depressed"? Do you wonder why you are here, or, more importantly, what you will do when you leave? Do you feel trapped by all of the competition for grades? Are you learning anything that will prepare you for life? Do you feel a part of this academic community?

All of these questions are rhetorical, because after talking to most students, we find that there is a general feeling of disgust and disillusionment. What do we do about problems that we all talk about, secretly and in "cliques"? Black World is an opportunity for us to speak out about the conditions of this University, the community, and the world.

Are black people the only ones feeling this oppression? No--we would be naive and foolish to believe so. History has shown us that not just Third World people have common problems, but all poor people, no matter what their color. It just so happens that some minorities have it better than others. Does that mean we should seek solutions using only our own resources? No--it is time that we began to see common problems and seek common solutions.

How many times have we heard this? How many people will have to die and suffer because we, as politically conscious people living in America, get high to escape facing the facts? We party to soothe our souls and complain to let others know that we see it. Is this the totality of our existence, to join the band-wagon and



Students at SUNY

become opportunists?

Black students, all students, should know that when things go wrong, they never change unless we take the initiative to confront them. The '60's showed us that man's influence makes a clear-cut statement of the problem, but there are risks involved.

Law school, medical school, and good jobs seem to control our actions completely. We are afraid to sacrifice our ultimate goals for the advancement of the school and America. Didn't we all see *Roots*? It wasn't just a program about black history; there were messages. You never get something for nothing. We have never been a

weak or passive people--why now? Does becoming a part of the "intelligentsia" mean so much that we must now emphasize clothes, make-up, and appearance, so as not to seem so obviously different? We are obviously different, and we should be proud of this. When we all leave S.U.N.Y. at Stony Brook to enter the world of the unemployed, the realization that American education is not the panacea will hit us. And then, because we have forgotten the community, and how to talk and think like "regular" people, we will be lost and ineffective. We have a task greater than just being ourselves...Join Us!

Letters to the Editor

To the Editor:

Upon learning of Mr. Irwin Quintyne's termination as of August 77, and Ms. Lorna Lipsett's dismissal on the spot, I was forced to comment on these actions, which are justifiably clear to the black community on the Stony Brook campus. It is quite absurd to find out that when any black faculty or staff member begins to exert some interest in their people, they are usually the person or persons who are fired.

Fine people such as Mr. Quintyne and Ms. Lipsett offered nothing but the best to the black community; in every respect they went out of their way to help any student that may have needed assistance. They are people that have encouraged students and the black community at large to cope with the seemingly antagonistic outside world.

Mr. Quintyne is what one might term a man "who is always there when you need support mentally and financially." The same applies to Ms. Lipsett. Without any proof of dissatisfaction with their work and performance, the "untouchable" John Toll saw it fit to fire these people. Due to this act and his inability to justify the actions of the administrative body against these black people, I believe a thorough investigation, i.e., Watergate, be put underway, and all campus cover-ups be exposed. The bull-shitting must cease.

Irwin Quintyne should be re-hired because he served the functions for which he was hired. Lorna Lipsett's dismissal should be investigated thoroughly, and the causes of the firings should be checked. I would hope that Mr. John Toll sees this letter, not as a threat, but as a justifiable demand of the Black Caucus (faculty, student, and staff) on this campus.

We as students will not sit by and have this administration dismiss or fire any other black person who find it in their hearts to do good for their people, e.g., Lincoln Lynch, Dr. Brown, and, in the near future, Irwin Quintyne.....

Respectfully,
Gloria Bailey

Letter to the Editor,

Black World is a newspaper that was and is designed for students who want to express their thoughts in writing on topics they wish to know more about. It is very disturbing that students who found themselves relating with each other in such a simplistic manner were manipulated by the system. I don't see the reason for such drastic changes, unless the system saw that Black World was doing too good a job to uplift the black folks and become a threat to them, being able to function on their own in such a professional manner. I don't see the reason why we have to sit back and let everything we have been taken from us without a fight.

AFS 399 should be a course for which a student can register, where English proficiency should be taught, and credit given for doing so. I believe if the University wants to do something for Third-world students on this campus, as they claim they are, why not offer their help to Black World executives and allow these students who register for Black World to sit in on sessions or come up with a better solution, if need be.

It is clear to many and myself that this administration is seeking to do every thing in its power to prevent minorities from standing on their own two feet. The belief that we can get a degree and be accepted in the so-called system is incorrect. My friends, the system has failed and will continue to fail us as long as they persist in stopping us from expressing ourselves.

It is my hope that the management on this campus will re-evaluate their turning point. It is my desire that the management of Black World see justification for this unworthy captivity of our designer, the Black World newspaper.

Respectfully,
Glennor Broderick

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.



BLACK WORLD

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An Essential Organization is Budding

The W.O.C. Forum (Women of Color) had their first gathering on March 2nd, in the Infirmary, room 205; counseling department. The focus of the organization is to service all Third World persons in forms of consciousness raising group sessions where men and women can get together on non-committal levels.

The Forum has been designed in an instructive manner, (with guest lecturers) as well as a free rap session. The free-rap session will encompass joint dealings between two individuals where persons can express their own perceptions and feelings on various issues. Feedback is vital in discussions, in terms of learning things about one another, as well as being beneficial to the development of "ones own level of consciousness". It is of importance that there be interactions of viewpoints between both male and female. Therefore, I take this opportunity to extend an invitation to the brothers who are interested in such a fruitful encounter, or shall I say, "meeting of the minds."

Some of the questions posed were: Why did white women seek liberation? and What effect did it have on black women as well as black men?

Black women, as a whole, were liberated from most things that white women sought liberation from. Stemming from our roots in Africa, where most societies were governed by patrilineal descent and patilocal residence, women had their particular roles and duties. Despite their roles being very submissive, they played an important part in keeping the family stucture intact. Black women in Women's Liberation want to be recognized as individuals black, and last but not least women.

The act of liberation of white women is very trivial in contrast to the struggle of black women. White women liberation consisted of a certain quilibrium of job rights equal sharing of responsibilities in a household with their husbands, opening their own doors, and burning their bras.

The formation of Women's liberation (white) affected both black men and women. Back in the 1960's, when the 1954 Supreme Court Law aganist Segregation had'nt been acted upon, blacks all over the U.S. were revolting in some form or another. The outcome of the revolt resulted in enabling black men to move up in society. White women felt threatened that black men would exceed them, and then came the formation of Women's Lib. The result of this movement enabled them to claim themselves as a minority, therefore, reaping the benefits of a "minority". Actually, there were no bonds broken, it just enabled them to move up in society faster, because they had engulfed black women as well as their resources under their title, of "women struggling", once again acting as an oppressor to both black men and women.

The second meeting was held in the union on the second floor, near the buffeteria. The topic of discussion was birth control, and the guest speaker was Serwah Darfoor, of GYN in the Infirmary. She gave a very thourough description of the various methods of contraception, as well as their performance. A question was posed; "How many people used contraception?"

This started off the rap session. A point was made that many men did'nt like the idea of using a profylastic, as well as many men did not even know how to use one. These and many other topics were discussed. Sounds interesting? Go down and check it out.

For further information, contact Patricia Thorton at 3-5753, or Herdi Micou in the counseling Dept. in the Infirmary.



Ms. Herdi Micou

Africana Studies Program

The cancellations in the Africana known, professors were teaching three Studies Program have been yet another and sometimes four different courses in issue of major concern here on Stony that department, as Ms. Lucia Levell, Brook's campus among black students. assistant to Prof. Parris, pointed out. This Classes that students had registered for situation was acknowledge by the were cancelled and courses that had administration, and was in fact previously been offered were no longer encouraged by the administration, available. Prof. Canute Parris (acting whereas professors in all other chairman of African Studies) has stated departments only lectured for two that there were nine cancellations for seperate courses. When the this semester alone and "that this was administration was confronted with the not the exception, but the pattern."

One of the abvious reasons for the professors in the Black Studies cancellation is lack of faculty within the department, the proposals were deptment. There have been resignations invariably denied because of a State within the department, which are freeze on the funds which the University elucidated upon in an article in this issue, needed to hire new personnel. Ms. Levell concerning Prof. Bethune's (lecturer) noted ironically that the freeze seemingly resigning. Consequently, without the had no effect on the other white-oriented number of professors needed to lecture, departments, or that it was circumvented some classes had to be cut. An somehow by the University where other interesting observation can be made at depts. were concerned. this point. In the history of the Black Prof. Canute Parris related that he Studies department, as it was previously was told at some point in time that the

administration was merely going to let the Africana Studies Program die. This was the result of the administrative feeling that the dept. was not having any impact on the world of academia or in scholarly circles. According to the administraiton there was not enough publication emanating from the depts. professors.

A year ago Prof. Donald Blackman put together a committee with the purpose of rejuvenating the department. The committee began a revision of the entire department; hence the new Africana Studies Program. After Prof. Blackman's resignation the committee continued with its work. At this point the University said that it would review its position concerning the A.F.S Program and augmented the standing committee, which now had a two-fold purpose, in that a search for a new Chairman was underway. In the meantime Prof. Parris was appointed as acting Chairman.

Along with the new Chairman there will presumably be appointments for two full-time professors, for a total of five full-time lines within the department. Within this context the cutbacks may be viewed as a stepping stone to the reconstruction of the program. It does not negate the validity, however, of the dissatisfaction that is sorely felt within the A.F.S. department.

Professor Vaughn (lecturer) and Ms. Levell have stated that the department has always had to struggle within a hostile environment, even from its inception. There was never any allocation of funds by the University for the purpose of conducting the research that the University holds in such high esteem. There were never any funds made available to the department for inviting guest lecturers or allowing any of the faculty to attend conventions or conferences with their peer group. In Prof. Vaughn's words, "We have always been holding on, and have never had room for advancement."

On the other hand, Prof. Parris has stated, "In my judgement, the behavior of some black professors has left much to be desired." In his opinion, the moral and ethical behaviors of these professors have been questionable, and not exemplary of unity and selfrespect. "We have carried tales to the administration about one another. We have lied about each other and made deals with the administration for our personal advancement and aggrandizement." Prof. Parris thought that these things detrat from our chances for tenured professors and give reason to those who would hold us in contempt. So before we become too ready to decry our presumed adversaries, we'd better look to ourselves.

Stephen Shields



Professor Waswass and Students

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