

# STONY BROOK BLACKWORLD



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## Joan Little Trial Is Over... Free At Last?

Raleigh, N.C. Aug. 16

The warm morning sun beamed brightly upon Wake County Courthouse as the trial of Joan Little reached its final stage of adjudication, concluding five weeks of heated testimony. Judge Hamilton Hobgood, who earlier in the trial clashed with prominent civil rights lawyer William Kunstler over "the quality of North Carolina justice," charged the solemn jurors with three options in deciding the fate of Joann Little: guilty of second degree murder carrying a sentence of 30 years to life; guilty of voluntary manslaughter worth 20 years in prison; or not guilty. The jury of six blacks and six whites left the courtroom to deliberate upon the historic task before them.

Outside the courthouse groups of people, black, white, young and old, gathered separately discussing with newsmen their impressions of the case.

"They (the jury) will probably find her not guilty," said a black native of Raleigh. "The prosecution had no business bringing such a flimsy case to trial anyhow. Wasting taxpayers money just so the authorities can try to save face. The truth of the matter is that a black woman caught Mr. Charley in the wrong with his pants down and gave him what anybody's justice would demand."

Not everyone's comment was quite that vocal. However, no one felt that Ms. Little was wrong for employing "whatever means necessary" in defence against a rapist's attack.

### Victory Is Ours

After a quick two hours deliberation the jury returned a verdict of not guilty. Spectators in the crowded courtroom, consisting mostly of Ms. Little's supporters, were naturally jubilant after the verdict was

BY TEDDY WHITE



Joan Little (Photo by Ted Gray)

announced. Cries of "power to the people" and "victory is ours" were heard as Ms. Little tearfully embraced her smiling battery of defense lawyers, and black people in Raleigh literally danced in the streets when news of the verdict reached them. "North Carolina justice," whatever that may mean, had been demonstrated at the expense of almost half a million dollars in legal fees alone.

A young white woman from California observed, "I shutter to think that if Joann Little had been white she would never have had to endure the agony and stress of a public trial."

A Raleigh psychologist partially concurred with this observation, adding "Considering the psychological stress and strain that Miss Little has been under for the past year, she has shown remarkable courage and fortitude. Imagine a woman faced with 7 to 10 years

on a conviction, sitting in her jail cell anxiously awaiting news of her appeal, when along comes a white male prison guard with an icepick who opens her cell late at night demanding that she have oral sex with him... or else?"

### Freedom Still in Doubt

The struggle for Ms. Little's freedom is, however, not quite over. She still faces a 7 to 10 year sentence on a grand larceny conviction. She was awaiting an appeal hearing of that conviction when she killed Allgood. She is now free in \$15,000 bond and the appeal of the conviction will be heard by the State Court of Appeals on September 23. Karen Galloway, one of Ms. Little's attorneys, said that she would seek a new trial on the grounds that her client had inadequate representation during her first trial in June, 1974.

Ms. Little's plight gained national attention at a time when the outcry against rape was constantly on the public mind.

## BSU Heads Resign

Black Students United Chairman Kenny Hawkins and Communications Vice-Chairperson Carol Middleton have announced their resignations from BSU office, effective immediately.

Hawkins, involved with BSU and various Polity committees since coming to Stony Brook in 1972, stated that he realized now that he had to devote more time to his academics to ensure his graduation this year. Last year Hawkins was BSU Treasurer until a mass of untimely resignations from BSU officers Bobby Houston, Calvin Brown and Inca Mohamed caused Hawkins to grab the reigns of BSU leadership and hold it together until another election could take place.

In the new elections in March Hawkins was elected Chairman and directed BSU's program for the rest of the semester.

Ms. Middleton, elected Vice Chairperson of Communications in March, told BLACKWORLD that "personal problems" caused her resignation. She said that she would continue to work with the Communications Committee but objected to the title of Vice Chairperson and the resultant responsibilities that the title implied.

Commenting on the resignations, Ms. Ross said, "Although Kenny and Carol are no longer in office, I don't believe that we have lost them. I know that in their hearts student interest still remains and when their help and experience is needed they will be there to give of themselves."



Booker Washington, BSU Treasurer

## UHS Expands Programs, Services

BY PAULETTE PERRIER

While it is entirely plausible that the University Health Service (UHS) staff hold a variety of values which are concomitant with those of American society on the whole, to our knowledge the UHS as an institution has seldom been accused of racial discrimination as far as patient care is concerned. There are several Black nurses, aides, student assistants, and one doctor (the gynecologist) on the UHS staff.

The UHS avidly invites students to make positive input into the running of the Service through participation in the Health Advisory Board. Students interested in joining a group concerned with Birth Control, Venereal Disease and related matters may join EROS in order to give counseling to fellow students and/or receive counseling themselves. Both EROS and the Health Advisory Board are located on the first floor of the UHS building. The "What's Up, Doc?" column published in Statesman answers students' questions relating to the UHS and health care. In order to insure adequate health care for Blacks on this campus we would advise Black students to take advantage of those existing avenues of student participation.

The mental health clinic is located on the second floor of the UHS building. The only Black counsellor, Herdy Micou, may be reached by calling either the Mental Health Clinic at 444-2281 or the Africana (formerly Black) Studies Program at 246-4015. Sister Herdy has offices in both places.

Regrettably, most Black students who have made use of the Mental Health Service have waited until an intolerable crisis has overwhelmed them before taking advantage of this on-going service.\* Please don't wait to go crazy before seeking out psychological counseling.

Black people do have problems; we do get depressed. A break-up with a boy or girl friend can lead to an awful set-back. Stony Brook can be a lonely, alienating and uncomfortable place, before it gets you down-get help.

As of September 1975 Black students will have the opportunity to design the newly formed Minority Walk-In Center. Students are needed to help develop a relevant program. We could have group and peer counseling, sensitivity sessions, Black Man-Black Woman sessions, or any other format that Black and Puerto Rican students deem necessary.

(Contact Herdy Micou).

There is also the Bridge to Somewhere Walk-In Center run by Anne Burnes of Psych. Services. It offers an intense student-counselor training program and is a good opportunity for those intending to become counselors in the future. This Walk-In Center can become a better thing when Blacks and Puerto Ricans become a part\* There is a 24-hour emergency service and a counselor (not necessarily minority) available at all times. Presently there is talk of developing a Black Hotline. Advice, suggestions and participation are needed concerning the installation of such a service.

### Blackworld

Since the days that are past are gone for ever, and those that are to come may not come to thee in thy present state of being, it behooveth thee, o man, to employ the present state without regretting the loss of that which is past or too much depending on that which is to come; for of thy next states thou cannot know except as thy actions now ordain them.

# Muslims Attract 30,000

by Lorelei X Anderson

Approximately 30,000 people packed Madison Square Garden and Felt Forum to hear the Supreme Minister of The Nation of Islam, Wallace D. Muhammad on June 26. This was the first time in over ten years that a head from the Nation of Islam or so-called Black Muslims had spoken in New York, and it marked the first time that W.D. Muhammad had spoken in New York since the passing of his father, The Honorable Master Elijah Muhammad (may Peace be upon Him) on February 25 of this year.

Some attributed the large turn-out to the clamor surrounding the Nation of Islam's policy on white

people. After many rumored remarks by members of the press, The Nation of Islam allowed the Amsterdam News to feature a reprint of an interview with the Supreme Minister that first appeared in Muhammad's Speaks. Many interpret the fifth statement on the platform of "what the Muslims Believe" as proof that the Nation of Islam would soon reveal itself as having a "universal message".\*

Among those who sat attentively while the Supreme Minister addressed a capacity crowd and a home-viewing audience as well were Mayor Kenneth Gibson, Oscar Williams, Jesse Jackson and Commissioner Walsh who was

there representing Mayor Beame (D-New York). Many proclamations were made in behalf of various cities here on the eastern seaboard honoring the unmatched progress of the Nation of Islam.

The audience was as differential as the rostrum. There were Black people and white people, both young and old. One Indonesian Muslim attended the event because he "always keeps abreast with what's happening in the Muslim world". A white Lutheran Minister found the speech "inspiring" and added that he "shared a common perception and desire for peace and unity and a common insistence for human dignity". A Black New York City high school student exclaimed that the day was "beautiful" and "if more students accepted Islam would be better off".\*

Also the promotion of Minister Abdul Haleem Farrakhan (formerly Louis Farrakhan) from minister of temple no. 7a New York and national spokesman to International Representative of the Nation of Islam prompted rumors from the press that the fiery speaker had been "set down". Contrary to the press allegations Minister Farrakhan



Minister Abdul Haleem Farrakhan

has just returned from a tour of Africa where he represented the Nation of Islam at the OAU Conference.

A college student from Staten Island Community College concluded "It was an academic must for me to get out here and hear the Supreme Minister. It was imperative to hear the balance of the story of the makings of Black people. We find out from the Muslims that everything we learn about Black people is only partial until we avail ourselves to some of the teachings of the Supreme Minister, Wallace D. Muhammad".

Addressing himself to the Nation of Islam's stance on white people being "devils", W.D. Muhammad explained "In Islam we say" The Whiteman can't be saved, he has to be destroyed". They didn't understand what the wise master (Honorable Master Elijah Mohammad) was teaching. They thought that he meant that the physical flesh had to be destroyed. The whiteman is not flesh. The whiteman is a lie. It's a mental falsehood that has been formed in the mind of not only white people, but everybody all over the world.



Hon. Wallace D. Muhammad

## Blacks Must Unite To Join OAU

By Alonzo Cannady

KAMPALA, Uganda—The recently elected chairman of the 46-member state Organization of African Unity (OAU) said here last week that Blacks in the Western Hemisphere would have to unite in one organization before gaining observer status in the continent-wide, African organization.

The granting of observer status means, in essence, that one can participate in all facets of the organization's operation, including closed meetings, without actually being based on the African continent.

Yasir Arafat of the Palestinian Liberation Organization for example, was recently granted the status of OAU observer.

The landmark ruling by OAU Chairman Idi Amin was in response to an application from Roy Innis of the American-based Congress of Racial Equality (CORE) for observer status.

Chairman Amin, who is President of Uganda, said during a news conference following the OAU conference that "Blacks in the United States, Caribbean and South America must unite in one organization, respectively, like us here in Africa."

Mr. Amin said that to grant observer status to just any group, that applied for it might create more division than it would prevent.

In the Innis request, the Black nationalist leader stated that

many Africans in the Western Hemisphere have considerable technological skills which are critical to Africa's future development.

He added that "Africans in the Western world will get more respect from their oppressors when their African brothers and sisters raise their voices in continental and other international forums on behalf of their family in this part of the world."

President Amin, although generally supportive of the points made in Mr. Innis' request, said that he has received no support to the claim that CORE is representative.

Of most Black people in the West, and therefore the OAU heads of state have decided that unity in the west is just as essential as unity in Africa."

Courtesy Muhammad Speaks

EEO office now in ESS Bldg. #116



### Ali Makes Good

Heavyweight champion Muhammad Ali has made good his pledge to donate some of his vast earnings to charity by contributing \$100,000 to aid the children of two drought-stricken African nations. The money, along with \$10,000 thrown in from boxing promoter Don King, will be used by the UN International Children's Emergency Fund to help set up a system of wells in the sub-Saharan states of Niger and Senegal. The irrigation project will be administered by UNICEF and an independent African development organization, AFRICARE. The contributions were handed over to representatives of both groups at a party in Chicago before Ali's departure for the Philippines to defend his title against Joe Frazier.

Africana Studies now located on 4th floor in Soc. Sci Bldg. 6

### LETTERS TO THE EDITOR

"MOVING AHEAD?"

Recently, it was announced that Ralph Watkins had resigned his post on the Suffolk County Human Rights Commission because of its failure to meet "humane rights or standards".

The tragedy in this instance is that Watkins is absolutely right. Statistics show that in most cases, the plaintiff loses. If one desired to question the reasons for this it would be quite clear. Although the commission informs the plaintiff that there is no necessity to have counsel, usually the defendant shows up with a lawyer who will promptly assault the senses with the "whereupons; wherewithals; inview of the facts; prima facie and all the other various and sundry legalistic terms. Seeing that the plaintiff is at a clear disadvantage, what is there to do?

We the people have got to bring about a clear and concrete method to dispel and dispense with the circus type atmosphere. We the people have got to take a stand. If we don't, then there will be many more "Ralph Watkinses" resigning from areas that are essential to our survival!

### COMMUNICATION MAJORS IN FOR STIFF JOB COMPETITION

Between 15,000 & 19,000 students will receive BA's in communications every year until 1984, competing for 9,000 annual job openings for reporters, radio and television, according to the September issue of "Money," an economics magazine. The article, "Who doesn't need a college degree", reported, "Enough psychology majors are expected to graduate every year for the next nine years to fill every psychologist's job now in existence."

Commenting on the scarce job market, "MOney" stated, "For at least 5 years, the rolls of the unemployed have been overpopulated with college graduates in Oct. '72, the last month for which comparative statistics are available. the nation's jobless rate stood at 5 1/2%, but over 15% of liberal arts' majors were out of work. As for the class of '75, the College placement Council in Bethlehem, Pa. reported last May that demand for Liberal Arts graduates had dropped 9% from 1974.



Audrey Williams of Career Development

Application for the Minority Graduate Student Locator Service which aids students seeking graduate school information are available from the Career Development Office, announced Assistant Director Audrey Williams.

IN its fourth year of operation, the LOcater Service attempts to help solve some of the problems related to increasing the number of minority students in graduate school. It also helps "grad schools identify potential applicants and helps minority students call themselves to the attention of graduate programs."

The Locator Service intended to serve primarily members of racial and ethnic minorities in the U.S. who are second-term juniors, seniors or college grads.

Information supplied by the students about their backgrounds and education plans is placed in the files of the Locator Service. Participating graduate schools then correspond with those students in whom they are interested and inform them of the procedures they require for application.

Mrs. Williams also called for all seniors who have not began a credential service file, running resumes for employment or need graduate school financial aid information to make an appointment by calling 6-7024. The Career Development Office is now located on the first floor of the Library, Room W550 next to the Map Library.



## "Building The Bomb"

NEW YORK—United States corporations have sold South Africa enriched uranium and nuclear technology used for building nuclear weapons, Representative Les Aspin (D-Wisc.) charged that some United States corporations have sold South Africa enriched uranium and nuclear technology used for building nuclear weapons, Representative Les Aspin (D-Wisc.) charged recently.

Mr. Aspin noted that "South Africa has the fear to want to build a bomb, and it has the technical skill. All it needs is weapons-grade uranium, and the U.S. government is now supplying that."

The U.S. Nuclear Corporation, a private company from Oak Ridge, Tennessee closely associated with the Nuclear Regulatory Commission of the U.S. government (formerly the Atomic Energy

Commission) has been the supplier of the enriched uranium.

"We Blacks have pursued every collective action imaginable. We free the Scottsboro brothers only to witness the Trenton 6. We free an Angela Davis only to witness a Jo Ann Little. We see George Jackson, Martin, Malcolm and Medgar gunned down in our midst. Not only are we powerless to protect our leaders, but the small gains which they died to attain are not transmitted to our next generation. We fight for equal rights and in the process get ripped off by white women. We fight for our protection as a minority and the white power structure pits other minorities against us. In peace and in war we have waged battles, gained for others while receiving crumbs for ourselves."

Dr. George Jackson  
Chairman, Nat'l. Black Psychologists Assoc.

It is not in flesh to think; it is not in bones to reason.  
It is not in flesh to think; it is not in bones to reason.  
A noble death is better than an evil life; strive to live therefore as long as thou oughtest, not as long as thou canst. While thy life is to others worth more than thy death, it is thy duty to preserve it.



"I wish I had a dime to buy a pint of wine." (Editorial Comment)

## Toll Receives NAACP Plaque

University President John S. Toll was awarded a plaque from the Brookhaven Chapter of the N.A.A.C.P. Tuesday evening. Prior to receiving the plaque he paid \$500 for lifetime N.A.A.C.P. membership. Plaques are awarded to all contributors who purchase lifetime membership in the organization. Addressing an audience which included ten

Black and thirty-five Whites, Toll briefly touched on affirmative action efforts made at Stony Brook. Ironically, Stony Brook's affirmative action plan has been severely criticized by Jacques E. Wilmore, Northeast Regional Director of the U.S. Commission on Civil Rights, who accused the University of having no specific plan of dealing with

deficiencies "and of having no goals and timetables." Toll said at the award ceremony "steps are being initiated to correct the situation. Affirmative Action Officer Lloyd Sargeant stated that the Equal Employment Opportunity committee is now revising the plan to be resubmitted to civil rights commission."

The Black Graduate Student Organization will meet Wednesday, Sept. 17, from 4 to 6 p.m. in Room 216, student Union.

Career group discussions will be held every Wednesday, 4 to 5:30 p.m., announced Audrey Williams, Assistant Director of Career Development.

Information will be available on careers, resume writing, skill identification. Seniors, graduate students and alumni are invited.

# Double Chains

By Bill Brent

*Ed. note: An examination of the history of rebellions makes it quite obvious that in most cases it is some senseless, unnecessary act of violence or injustice against the oppressed by the oppressor which sparks them.*

*When an individual or group of individuals uses all legal means available to gain a semblance of justice, and all these efforts fail, these individuals have no choice but to resort to whatever means necessary to gain their basic human rights. This was the basis of the American Revolution as it was on Thursday, Sept. 9, 1971 when more than 1,200 inmates, protesting inhuman living conditions since time immemorial, took control of Attica State Prison.*

*As Brother Bill Brent, a twelve-year prison veteran now exiled in Cuba, wrote in "Double Chains,"*

*"One of the most vicious massacres in modern American history resulted from the failure of governmental officials, to meet the Attica inmates' demands for an end to inhumane treatment at the hands of sadistic prison officials."*

*The ensuing attack to retake the prison resulted in the deaths of 42 inmates and hostages, all who were killed by gunfire, police gunfire.*

*The following is an accurate account of the events which led up to the massacre of Sept. 13, 1971. Written by Brother Brent, "Double Chains" is reprinted from the Black Panther and Tricontinental, the political organ of the Organization of Solidarity of the People of Africa, Asia and Latin America (OSPAAL) published in Havana. We can trace it accurately as far back as 1962 to a lawsuit against the State of New York filed by five Black Muslim inmates, charging that religious freedom was being denied them.*

*In 1964, an inmate named Joe Gallo, a member of the Brooklyn Mafia, sought a court order to prohibit the activities in Attica of a branch of the Ku Klux Klan which had been terrorizing Black inmates and whites who dared align themselves with Blacks.*

*On August 19, 1970, the inmates of Attica staged a hunger strike in support of demands for an increase in the \$0.29 daily wage; in the aftermath of this hunger strike 26 inmates were transferred from the prison, and 50 inmates within its walls were punished.*

*Again, in July, 1971, a list of 27 demands for prison reform was sent to State Corrections Commissioner Russell Oswald. The demands were formulated following months of discussions among*



*In the aftermath of the Attica rebellion, inmates (shown above) were herded like animals and then viciously brutalized.*

the prisoners and circulation of a handwritten newsletter among the cells. The inmates told Oswald they were tired of begging for more decent conditions and their freedom as human beings: they stated further that they were planning a sit-in and a food strike if he did not comply with their demands.

In August following the news that George Jackson had been murdered in San Quentin, inmates staged a hunger strike.

On September 3, 1971, Oswald visited the prison to present prisoners with a taped recording he had made asking for more time to meet their demands. He promised such things as a law library, parole furloughs and evening classes in the future but said "these things cannot happen overnight." At this time he had had the manifesto

of demands for some 60 days.

There were 27 initial demands the most outstanding of which - because they parallel demands that any working-class-conscious person would make - were those for the updating of industrial working conditions to the standards provided for under New York State law the establishment of inmate workers' insurance plans to provide compensation for work-related accidents; the establishment of unionized vocational training programs comparable to those in the federal prison system which provide for union instructions, union pay scales and union membership upon completion of the vocational training program; that all institutions using inmate labor be made to conform to the state and federal minimum

wage laws; and a change in medical staff, medical policy and medical procedures, periodic checkups of all prisoners and sufficient licensed practitioners 24 hours a day instead of inmates' help as is now in use.

Attica Prison Hospital is totally inadequate, understaffed, and discriminatory in the treatment of inmates. Many times mistakes are made, improper and erroneous medication is given by untrained personnel.

Another vital demand of the prisoners at Attica was an end to the Segregation of prisoners from the main line prison population because of their political beliefs. Some of the men in segregated units are confined there solely for political reasons, and their segregation from other inmates is indefinite.

of the inmates at Attica, 85 per cent are Black and Puerto Rican while all the guards and administrators of the prison are White. This is a very deliberate practice, and one of the ways in which a white, racist society maintains its control, maintains its rule.

The prisoners had analyzed their situation according to the reality under which they had to live every day, 24 hours a day. That analysis made them realize that the only way they were going to get even a show of justice was to get help from the outside world, and the only way that could be accomplished under the fascist conditions with which they had to live, was by rebelling, by using revolutionary violence to oppose the reactionary violence of the prison officials, the warden, the guards, and to call public attention to their suffering.

The attitude of the prison population of the United States can best be summed up in the following quote from one of the participants in the Attica rebellion: "We are men. We are not beasts and we do not intend to be beaten or driven as such."

## Survival In Attica ... "Means To Live"

Last year at Stony Brook there was an event to commemorate the Attica uprising and to focus attention on the issues surrounding the deaths there. As part of the day's activities a round table discussion took place which tried to explain the conditions that led to the uprising.

A transcript taken from a videotape entitled "Attica is All of Us." is the body of the text which follows. Read carefully the words of these people to understand the inhuman conditions which our political system uses to oppress the people of our society.

### TRANSCRIPT OF ATTICA BROTHERS TAPE

Red Murphy: ex-Attica inmate, Midnight Special  
Che Nieves: " " " "

Dennis Cunningham: lawyer, Attica Brothers

Brother B.J.: on trial in Buffalo

Lonny Smith: S.B. Student

Todd Romerano: Attica Defense Fund

Mitch Cohen: Eastern Farm Workers, Red Balloon

Woman-Revolutionary Student Brigade

Rahsaan; S.B. Student

RM: Describing Attica Prison, its Dante Inferno. It's like hell. Racism is very prevalent. There's constant abuse, constant harassment, no medical treatment, poor food. Anything bad you can imagine.

B.J.: Living conditions are like so bad you are locked up in your cell for 16-18 hours per day. I was there only two fucking months and I never got off of Reception Company. You dig. I stayed in "A" block and I didn't go no fucking where. I just stayed in "A" block and slept in my cell for 16 hours per day. Another four hours a day I could spend in the yard. Then, I would be locked up for lunch. Then I would go out for another three hours. Then go back into my cell for the night. I got a shower once a week. I'd go to the mess hall and get some soup, that's just water, hot bouillon-flavored water. The coffee was made out of chickory nuts, it's the shittiest coffee in the world. We're talking about living conditions that are a lot different from living conditions at this place. They are no different when you go down to NYC on the Lower East Side. It's a class thing. YOU look at the people that go into prison, they come from the Lower East Side where things

are bad. They are coming from conditions that are bad into conditions that are worse. People tried to organize themselves in Attica to overcome that. We tried to get redress of grievances, go through the normal channels. All we were asking for was to be treated like human beings. We weren't asking them to let our asses out until we took over the prison. In the initial stages of what happened at Attica we weren't asking for that. All we were asking for was better food, better medical care, better recreation educational and work programs. We were asking to be treated like human beings and given the rights we feel we had as being human beings on this earth. It's no different from Wounded Knee, it's no different from pretty much every struggle that's been waged in the U.S. in the past 300 years, liberation from oppression, repression, racism, sexism or any form of oppression you might think of.

R.M.: That took the course of a lot of racism. If I would associate with a black inmate, then I would have to hear the brunt from the pigs. More harassment, more physical harassment. They would come to the white people and say "You better watch yourself, the black guys are going to do this. They would go to the Puerto Rican People and say "You better watch yourself, the white guys are going to do this." They (the guards) were always trying to create dissension. Just prior to George Jackson being killed. That was really a focal point, you know it brought unity where it didn't make any difference whether you were black, white, yellow brown or green. You were an inmate you were suffering the same bullshit. I think like that's the main thing that's got to be overcome, that fucking racism. I think it's very important. If we stop worrying about the color of somebody's skin and start dealing with all being oppressed.

B.J.: Racism is a tool it gives the white guys in the joint a certain class privilege. I had a clerk job when I went to Cossackie. It's a tool. YOU can't just say let's overcome it, but you got to deal with why you going to overcome it and how you do that. Whose job is it to overcome racism? You know you're not going to get the administration to overcome racism that's their tool. They use that to keep us divided. It's up to the prisoners to overcome that. We didn't really overcome that until we took over the prison on

Sept. 9 because ultimately when it come down to survival you will throw off any bullshit that is on you to survive. Whether its racism, sexism, class privilege, class background, whatever, you will throw it off it means your survival. It means to live.

# The Attica Massacre

By Jean Wilkins Dember

Attica, is still hard to believe. The callousness and might which destroyed so many and the ruthlessness which cast aside negotiations has not been seen upon american soil in recent times. It shocked so many because generally, we are not taught, that this same ruthlessness, this systematic, oppressive, brutal anarchy, was what built america. This massive social pathology, is hidden in our corporate social memory and infects our race relationships today. The few white guards, who came between the expressive eruption of this pathology were sacrificed to the God of Tyranny in an orgiastic highly stylized ritual much akin to a mass lynching.

Now, we are told there may have been a cover up. This is not a new coverup, but an extension of the age-old coverup which prevents us from facing our religious schizophrenia and institutional Jeckle & Hyde ideology. We pray, as a nation, and sing and pledge liberty and justice for all; perhaps to maintain a sense of well-being which would be totally destroyed, were we to face the awful truth...this nation was guilty on this massive genocide of Africans and Indians... of which Attica is only a small extension.

The same governor who ordered the Attica massacre, vetoed mandatory Black history in the schools of his state. Why??? If America faced the truth of our contribution and our systematic destruction, perhaps, the few families which control this nation would no longer be able to prevent Black/White/ and other non-whites, who all stem from the African Root, from uniting for fundamental change. This would end their autocratic control. We could move to a new societal and mental health. This new health would enable us to see how corrupt has been our treatment of colored peoples around this world.

Mental health personnel must be involved in this. It requires "reality orientation"...Looking at racism for what it is...A public health disease which is reinforced, sustained and projected through systems which deny, Black and warp minority people. White people suffer massive delusions of superiority on the basis of which they rationalize the social and economic manipulation and destruction of the minority family. The minority children are pawns in a massive system that makes success impossible for the parents while creating jobs

of institutional and professional status for the white society.

Affirmative action plans that do not incorporate the element of compensatory opportunity (to make up for past denials) are only illusions. Union heads do not feel they should move ahead because of the state of the economy. They can reason this because their priority has never been survival of black people, they have no commitment to equality. Neither does this nation.

Little by little however, the knowledge of how to play the game of politics and community control is coming back to the people...the ordinary people.

This knowledge is being shared, and the will to act together to save ourselves and our children is rising above the dope and the liquor and the rotten housing.

Those who feel they no longer have to listen...merely because the cities are not burning ... will learn...that the struggle continues, in our minds, in our hearts and our blood....we will



"THE SOUND BEFORE  
THE FURY OF THOSE  
WHO ARE OPPRESSED"

ATTICA BROTHERS  
ATTICA 1971

KKK  
Barred From Prisons

## Justice: Another Victim Claimed

This article is reprinted from THE BLACK PANTHER which has recently received an eloquent and forceful appeal from Sister Marjorie Marsh, one of the 26 women transferred from the North Carolina Correctional Center for Women to a men's medium security prison at Morgantown, North Carolina.

We print, in full, this sincere message from a woman struggling for justice in a corrupt penal system. We would like to thank Sister Jinni Stroman for providing us with this inspiring letter of determination. "I sit here day after day waiting the unknown that will follow, to continue the reality of my struggle for liberation. My thoughts ramble into uneventful hours with no verbal facts or opinions to alter their course. My actions which have promoted this incarcerated situation, have been plundered and relived with no justification for the actions of my keepers. Assumptions and expectations are worthless, my schedule is unknown because it is controlled by my keeper, yet even in my blindness I am not afraid nor weak. Perhaps I am lonely, bored or tired, but it's a good feeling, for it is for a cause.

6th WEEK

"Today (the letter is dated July 25) marks the sixth week of my incarceration here at Western Correctional Center. I, along with 25 others, who fought and stood for our lives on June

15-19, 1975, at the North Carolina Correctional Center for Women. We have stood patient throughout this political experiment performed by the N.C. Correction Department staff. We have not changed our position or determination in our attempt to expose the Department and its deceit to the people.

"We were not willing to stop for the many pacifiers that have been offered us, instead we offer ourselves as guinea pigs to be used as the tools of the people, to destroy the now corrupt political ballgame of the corrections department that uses the oppressed people as equipment.

"Despite of all the temporary defeats, the discrimination, the prejudice, the deceitful efforts of the keepers to alter or prevent us, we will educate the people of the political corruption and misconduct of those who make the governing policies of the system.

"Our intentions are to convince the people that these actions taken against us were politically motivated, to maintain the silence that has persisted in the Department for years. Our hopes are that the unjust actions the state has performed against us (the representative of the oppressed) will motivate people to counterattack and seek justification for their murderous deeds.

"STAKED OUR LIVES"

"We have staked our very lives on the continuation and further development of the struggle for the liberation of the oppressed. Our 'love' for the people strengthen decision daily, this motivation is greater than the materialistic one that our keepers have. It's a feeling that makes you feel the blows aimed at your sister's head, a feeling that assures you each day you sit in this 7 by 6 foot cell, it's a contribution to the people, a feeling that makes you feel pride in your loyalty to your sisters, a feeling that lets you say with confidence, 'I am somebody,' a feeling that brings a tear of happiness to receive word of a minor victory, a feeling that you are free, at least in the mind, a feeling of pride in the strong unity that grows daily and this love is a feeling that makes you know the life you have devoted to the struggle will not be in vain.

"As the previous days go by, we await tomorrow and summarize the past six weeks as an attempt on the Corrections Departments, to silence its victims of the unjust actions that were ordered by the Department and approved by the state's governor. Our destiny hence depends not on the keepers of our body... but the participation of the people, in this our struggle for liberation from the oppressors.

"There's much more involved in this than merely a convict bucking the penal discipline

procedures, that's not the issue. This is the door of corruption opened to allow the exterminator (the oppressed peoples) to enter to deal with and bring a new cleanser on the market—Unity and Love.

"My life is your tool—use me as an example of the racism, sexism, and discrimination of the oppressors of our land. Stand with me, my bruthas and sistas.

### Rocky Subpoenaed On Attica

Vice President Rockefeller has been subpoenaed to appear in Federal Court in Buffalo on Nov. 5 in connection with a civil suit arising from the 1971 Attica prison rebellion, according to Joseph C. Dwyer, a lawyer of Olean, N.Y. Mr. Dwyer represents Johnnie Barnes of Brooklyn, father of John Barnes, a 23-year-old inmate who was killed during the uprising. The suit seeks \$1-million in damages on the ground that unnecessary force was used to retake the prison. Mr. Rockefeller was Governor at the time.

Albany, Sept. 3 (AP)—The State Correctional Services Commissioner today issued what he called a "landmark directive," prohibiting employes of the prison system from belonging to the Ku Klux Klan.

Commissioner Benjamin Ward, who is black, said the State Correctional Services Department had advised "a limited number" of employes that they must resign membership in the K.K.K. prior to Oct. 1 or face dismissal.

The policy statement came after a six-month investigation by the department of alleged Klan activity and its effects on the operation of the state prison system.

Last April, Earl Schoonmaker Jr., a teacher at the Eastern Correctional Facility at Napanook, was dismissed for participating in K.K.K. activities within the facility. Until today, the department's policy had been to allow Klan members to work in the prisons, providing they did not participate in K.K.K. activity on the job.

A guard at the Walkkill Correctional Facility reportedly helped organize a Klan rally at New Berlin last July.

Mr. Ward said, "In a racially mixed community—over 50 percent of New York State's inmates are black, and over 60 percent are non-white—any Klan presence causes an imbalance between employes' constitutional rights to freely associate, and the right of inmates under the Eighth Amendment of the United States Constitution to humane treatment.

# Roger Champen

Roger "Champ" Champen is a jailhouse lawyer. He, Jerry Rosenberg and Frank Lott were admitted to the National Lawyers Guild in the fall. He has, with his legal advice and help, gotten 45 people out of jail.

Champ has traveled all over the state of New York from prison to prison since he arrived in Sing Sing in 1958 after being convicted of armed robbery. He got a 20-30 year sentence. He was supposed to see the parole board in November but in the course of serving 14 years, he lost 240 days for prison violations (like talking in the hallway, being out of place at work).

### WHAT DID YOU DO BEFORE YOU WERE BUSTED?

I came back from Korea in January 1952. I had been in the Philippines, Okinawa, Japan and Korea. Actually I went into the service feeling that it was something that I should do—I felt I would go over there and help my country. I was under the illusion that I had a country and that country was here.

When we came in they had a fireboat blowing water to welcome the conquering heroes. They marched us down there and they gave us coffee and donuts and the whole works, the whole show. Finally I got out and I got back to New York City and I had nothing to do. So I was still young, I was running around, I didn't have a job. Shortly after that I got arrested for the first time in my life—and got five years for robbery.

*The whole prison system is nothing but a big business. This is a warehouse of human flesh. These prisons are keepers of flesh. This is how they do it. With this industry and all they give for rehabilitation—all these things are on paper—there's no such thing as rehabilitation. I've been to all of the prisons—let me tell you, there's no such thing as rehabilitation.*

—Frank Lott

*The evil systems of colonialism and throve with the enslav the trade in negroes — but end with the complete people . . .*



ha

for

## Voices From Inside

### Frank Smith

*The people on the street gotta wake up. Nothing comes to the sleeper but a dream.*

—Frank Smith

Frank Smith or "Big Black" was sentenced to 10-15 years for assault, robbery and larceny. Though he was served seven years and should be up for parole soon, it's not expected that he'll even have a chance to sit down with the parole board.

After the prison was retaken he was beaten and dragged upstairs to segregation. There, stark naked, he was put into a cell with only a mattress and a pillow. Guards opened all the windows. "Imagine a 250 pound man trying to squeeze under a pillow," he commented.

Guards told him, "Don't worry, if you don't freeze to death, you'll die another way, nigger."

### WHAT HAPPENED AFTER AT-TICA WAS RETAKEN?

I was laying in the hallway from the gas because they shot gas in the hall, observing things outside the window shooting, death assaults and different things happening in the yard that I just came out of. The next thing I know I'm pushed out the door into the A block area and my clothes are being ripped off me. I'm on my stomach and I'm crawling across the yard.

I must have crawled for ten or fifteen minutes, then someone said, "Alright nigger, when I tell you get up, get up and look straight ahead with your hands behind you, hear?"

So the Department of Correction officers said, "That's one of the leaders over there—that's one of the niggers." So another one took me.

They took me on the side of the building under the catwalk in A block yard and laid me on the table on my back. They took a football and put it under my throat and he told me if I move the football, he would kill me.

Then they started asking me if I was the one who cut the officers' testicles out—castrated and put it in his mouth. I said, "No, I had no knowledge of this." One or two of the civilians there said, "You did it nigger, we know you did it."

So one says to the other, "I bet you I can shoot his testicles off." This time I'm looking at a pistol.

Another one says, "No, I bet I can throw a cigarette on him and burn it off." The other one says "If you can get a cigarette on him I bet I can shoot it off."

For the next two hours I was constantly used as a human ashtray and spittoon. They dropped hot shells, shotgun shells, bullet shells on my body. I have spots on my body now that I can show you and also I have burn marks on my body—between my legs, on my legs, on my stomach.

All the while, these people are doing these things, they are constantly saying, "Big Black, you know you did this, we seen you do this, we had glasses on you," while . . .

and imperialism, arose  
ement of negroes, and  
must surely come to its  
emancipation of the Black

- MAO TSE TUNG

"So now in the  
year 1971 the robots  
decide they no longer  
want  
to be  
robots  
--they  
want  
to be  
human  
beings  
and be-  
cause  
of  
that  
they  
decid-  
ed to  
make a  
maxi-  
mum-  
maxi-  
mum  
sec-  
urity  
prison  
--you  
won't  
be  
able  
to  
breathe  
in  
there."

-Champ

**"The worst kind  
of crime  
is been committed  
against us,  
we were robbed  
of our desire  
to even want to  
think and do  
for ourselves."**



compiled by  
michelle pollard

There's so much I want to talk  
about. It's just the idea of talking,  
talking, talking and nothing is being  
done. I'll talk to anyone, it doesn't  
matter who it is. The question is  
what will it accomplish? Will some  
good come of it? Is it going to stop  
more Atticas--good, I'll come down  
and talk to anyone. The thing is not  
just to listen but to try to help con-  
ditions like this so it won't happen  
again.

-Carl Jones-El

me crawl in the elevator on my  
back, on my buttocks and on my  
elbows. They make me get into a  
corner like so with my legs up  
against the wall. They kept on the  
whole while, constantly telling me  
that they were going to kill me.

An officer upstairs knocked my  
head like I was a piece of meat or  
an insect. He kicked me two or  
three times. He made me stand up  
but I could hardly stand up because  
I lost quite a bit of blood and a  
puddle of it was right there when  
he knocked me out. But I went  
because I was more scared than  
anything else because I don't know  
what's going to happen. I finally  
got up and they whipped me to my  
cell. One thing I have to say is that  
I'm not going to let them do that to  
me again....

## Contemplations in Black

By MICHELLE POLLARD

### WHAT ARE THE PSYCHIA- TRIC WARDS LIKE?

I've heard many stories in the  
ten years I've been in here.

### WHAT DID THEY SAY?

Well for one thing, the first thing  
they do when you get over there,  
they tell me, is that they start feed-  
ing you these pills--thorazine and  
things like that. Some guys get  
shock treatment.

The packages they receive from  
home are taken. The people outside  
don't know because most of the...

Dear Editor:

On April 18, 1973 an all-white, middle-class  
Marin County jury found two young black San  
Quentin prisoners, Earl Gibson and Larry Justice,  
guilty of killing a guard. The only professed  
"eyewitness" was a notorious "snitch" who was  
immediately rewarded by being released on  
parole. This was the same Herman Johnson who  
had previously offered to testify against six of the  
accused in the "Soledad Seven" case, a case which  
the prosecutor himself dropped for lack of evi-  
dence.

Gibson and Justice have already spend three  
years in the infamous "Adjustment Centers" of  
Soledad, San Quentin and Folsom for a crime  
which they did not commit. Although their case  
has had little notice from the media, we consider it  
to be of unusual significance because it brings to-  
gether a number of issues of far-reaching impor-  
tance. The appeal is about to be filed. We have  
raised \$4000. We need an additional \$1400 to pay  
for it. It is for that reason that we ask earnestly for  
your help.

Here are the issues:

1. They were indicted by a Grand Jury whose  
selection was later declared to have been uncon-  
stitutional by Judge Vernon Stoll.

2. There was interference with proper selection  
of the jury: a prospective juror hid the fact that a  
member of his family had been employed in law  
enforcement for 25 years.

3. The trial jury was guilty of misconduct:  
members carried on independent "research" dur-  
ing their deliberations and after the prosecution  
had rested its case.

4. After the verdict jurors admitted that they  
had not adhered to the rule of "proof beyond a  
reasonable doubt."

5. Credibility of prosecution witnesses was vi-  
tally compromised: the time-honored practice of  
the Department of Corrections in rewarding in-  
mate informers brought parole for two witnesses  
and the scheduling of a parole hearing for the  
third.

6. Two prison hospital nurses and a medical  
technical assistant saw inmates who fled the scene  
of the crime; all testified that they were neither  
Gibson nor Justice.

7. Fingerprints on the murder weapon and at  
the window from which it was thrown belonged to  
neither of the defendants.

These are some of the reasons why rulings of the  
trial judge and the verdict of the jury must not go  
unchallenged.

Contributions may be sent to the Committee at  
either 2963 Magnolia Street, Berkeley 94705 or  
2519 Pacific Avenue, San Francisco 94115.

We appreciate your support.

Sincerely,  
Phillip Shapiro, M.D.

Ms. Jae Scharlin

Co-Chairpersons of the Gibson-Justice Defense  
Committee

# Faces & Places At Stony Brook, 1975



**Irwin Quintyne,**  
Equal Employment Opportunity



**Lloyd Sargeant,**  
Affirmative Action Officer



**Prof. Lincoln Lynch,**  
School of Social Welfare



**Prof. Donald Blackman,**  
Chairman, Africana Studies



**Prof. Canute Parris,**  
Africana Studies



**Audrey Grayson,**  
Bursar's Office



**Valerie Boston,**  
Financial Aid



# Crown Heights Affair

## THE SHIRELLES



## THE 5 SATINS

FEATURING FRED PARRIS



### CONCERT IN THE COLD

On an unusually chilly evening on September 3, the masterminds of Stony Brook's social planners presented an outdoor "oldy but Goodie" concert. The usually deserted ballfield witnessed an unprecedented amount of traffic, as the Shirelles and the Five Satins stirred the melodic memories of almost 1,000 listeners with "blasts from the past." Joining the oldtimers, were the talented Crown Heights Affair "Dreaming a Dream" which if success is any indication, has apparently come true for them.

### ALVIN AILEY DANCE THEATER AT LINCOLN CENTER

August 12-24, The Alvin Ailey City Center Dance Theater appeared at Lincoln Center, New York State Theater. I had the opportunity to view four of the company's works and, unfortunately, the program was not what I had expected from the interracial dance company. I won't know whether this was the dance theater's first performance away from their City Center residence, but it was as if the vastness of the New York State Theater engulfed the company.

Then there was the difference in audiences. Last winter when I saw the company perform at City Center the audience was already warmed-up and partially dancing way before the dancers appeared! The audience at the New York State Theater was cold, impersonal and very polite. I tend to feel that performers, to some extent, depend on the responsiveness of their audiences. This audience was dead and the dancers dragged across the stage.

The ticket prices were inexpensive, as usual, with only a dollar more charged for the best seats - so one can't say that the "complexion" of the audience was much different. Maybe everyone, dancers and audience included, were faked-out by being at the so-called zenith of the fine art theaters, Lincoln Center.

The four works I saw were "Blues Suite", "A Song For You", "Rainbow 'Round My Shoulder" and "The Mooche".

"Blues Suite" had good musical accompaniment by Brother John Sellers (incidentally his first name is "Brother"), but it seemed that the group was more than singing and dancing the blues - I think they all had the blues! "House of the Rising Sun" was the highlight to this segment danced by Judith Jamison, Tina Yuan and Beth Shorter. The set was a bright yellow with a large circular projection of orange light on the back wall. All three of the women in their individual interpretations did well in conveying the feelings of women who must earn their livings as prostitutes.



"A Song For You" was terrible. This version was sung by Donny Hathaway who, although on tape actually carried soloist Clive Thompson whose movements were oftentimes effeminate and ill-fitted to the music.

"Rainbow 'Round My Shoulder" was choreographed by Donald McKayle and featured the male dancers of the company along with Donna Wood. There were a few nice leaps and turns by the dancers as well as some nice visual techniques in the segment "Men on the Chain Gang". When one of the members of the chain gang escapes, gets shot and returns wounded, to his comrades before finally dying - I had a hard time believing that this was a genuine emotional experience for the men.

"The Mooche" had a breath takingly beautiful set. The whole stage was resplendent in colored neon blinking lights, silver metallic flats and mirrors while a thick white mist rose from the stage floor. The music, by Duke Ellington, and the costumes by Randy Barcelo added to the nostalgia of a 1930's night club setting for this dance movement. There was a lot of strutting, a tap dance by Estelle Spurlock, but very little dancing.

### SOUNDS IN MOTION

Sounds in motion, a dance company that bases its material on the Black experience was performing on the outside of New York State Theater as part of Lincoln Center's out-of-doors festival, and was a lot more exciting than Alvin Ailey's Company. They performed "Free Voice" that conveyed feelings of human bondage and hope through dance movement. Sister Dianne McIntyre's Seven Members Company was back by a spiritually rooted music ensemble featuring Babafumi Akunyun, percussion, Hank Johnson, piano and Gwendolyn Nelson.

By Lorelei X. Andreson

A special Thanks to Sister Jocelyn Sherrill  
Whose patience + perseverance helped  
make this issue possible. EDITOR

### Black Music

Trane  
must have  
died  
a thousand  
times  
trying to tell  
us  
what it was  
all about  
but we were  
so busy  
dancing,  
we couldn't hear  
his music.

A.B. Spellman

# What's Happening On Campus

## BLACK STUDENTS ASSISTANCE FUND

The BSAF is a campus-wide organization of Black students, Black workers and faculty dedicated to the task of ensuring adequate representation and treatment of all Black people on Stony Brook's campus. The Chairman is Lincoln Lynch, Tel. 444-2073.

## BLACK STUDENTS UNITED

We the people of Stony Brook established this organization to promote and develop unity among the Black community at Stony Brook.

Through political activities, this organization will deal with any racist factions at this University. It will form programs involving tutorial assistance, academic information and guidance. It will also establish a firm and positive voice in the University structure.

This organization will promote social activities geared to the following goals: to deal with such basic problems as financial and general university policies and to further a strong sense of unity and brotherhood within the Black community.

From the data collected through interviews, the people have decided that structurally, this organization will be run by committees. The Chairmen and Co-Chairmen of these committees will be elected by committee members.

All committee policies will be determined by the committee and senators of B.S.U. The organization also has the power to establish any committees necessary to serve the needs of the Black Community.

## THE BLACK GRADUATE STUDENT ORGANIZATION

The idea of a Black Graduate Student Organization took form in the spring of 1972 when a group of Third World students felt the need to have a say in their respective destinies here at Stony Brook.

It was noted that although the admittance level for minority graduate students had risen so had the attrition rate, a phenomenon to which no one in the administration or the individual departments seemed anxious to address themselves.

Likewise rumors were circulating that certain departments were "racist" while others were labeled more "liberal." Third World students therefore decided communication among minority students was essential. Thus the Third World Graduate Student Organization was formed. Due to the gradual change in the composition of membership, in September 1974 the title Third World Graduate Student Organization was dropped and the title Black Graduate Student Organization was adopted. It seemed that the Black graduate students faced problems of a unique nature to which other minorities were not blatantly subjected.

**BSU COMMITTEES** Culture and education: to set up workshops, future concerts, movies, informal lectures and to deal with various aspects of our culture and awareness.

**Aim and Administration:** dealing with any and all University policies affecting Black People on the Stony Brook campus.

**Communications:** to make the Black community aware that we are a functioning part of the Stony Brook community and to receive and relay all communications throughout the SUNY system and surrounding communities.

Incoming students are welcomed by their Black Student Government. Support it by participating.

## BLACKWORLD NEWSPAPER

3 credits offered

Editor - Teddy White

Managing Editor Paulette Perrier

Art Editor - Michelle Pollard

Black students' enthusiasm for writing has often been dampened by indifferent high school teachers unable to communicate with them on individual levels. Blackworld serves as a catalyst through which these students can begin to express their thoughts, ideas and beliefs in writing, learning through practice and encouragement, gradually developing confidence in their own latent abilities.

Blackworld's constitutional obligation is "to educate, agitate, and stimulate the Black community into utilizing and relying upon its own intellectual resources to help improve the condition of Black people throughout their community and the world."

The "each one teach one" concept is paramount to the whole philosophy of Blackworld; we live it, we practice it, we advocate it in all our undertakings. In the same context, we are constantly striving to perfect our learned and natural skills and also acquire new skills and knowledge so that we will have much more to offer our Brothers and Sisters coming through this gigantic maze they call "college."

The months of September and October, 1974, were used as an organizational period. It was decided that no permanent board of officers would be elected, but that at each meeting a new chairperson and secretary would preside. This revolving system, it was hoped, would allow for greater participation from each member of the organization. Presently, the Black Graduate Student Organization meets once a week, addressing itself to the various problems and issues of the Black graduate students and the Black community as a whole.

The organization consists of three sub-committees. The Socialization Committee addresses itself to social

## WIDER HORIZONS

While offered for credit, the Wider Horizons Program actually goes beyond being a mere academic exercise. It transcends theoretical intellectual speculation and calls for definitive and committed action.

It is a program where we older "wiser" and more mature students at Stony Brook, working together seek to turn around and work with our younger counterparts.

Working with students ranging in age from about five through fourteen who come from Riverhead and other surrounding communities (the so-called "problem students" and "disadvantaged students"), we seek to establish a positive rapport with them so as to enable us to interact and teach as well as create a basis for the students' self-motivation in positive directions.

Wisdom and maturity indicate that one has a high level of responsibility and so these are the students whom we seek to recruit as counselors. All prospective counselors must meet the requirements for registration.

**NO STUDENT SHOULD REGISTER FOR WIDER HORIZONS WITHOUT HAVING BEEN INTERVIEWED.**

## BLACK COMMUNITIES AND SERVICES

As an important concern to all Black people in Suffolk County it is paramount that we become informed about the location and services of the Black communities surrounding Stony Brook University, not just because they happen to be nice places to live in and visit, but because wherever we find Black people in this world we should immediately feel as though we're just part of the family. We all know that whatever affects a member of the family affects the family as a whole; therefore, we should know also that whatever affects us here at Stony Brook will in some way affect the Black communities wherever we live.

## THE CARIBBEAN STUDENTS ORGANIZATION

The purpose of the Caribbean Student Association is to develop a working relationship with and to encourage communications among all Black people on the Stony Brook campus.

Since the inception of this organization, it has structured itself in such a way as to create a link between all Black organizations at the University. This bridge link fostered the development of some dialogue among the various groups such as the following: Black Students United, The African Association, The Malcolm King Center, etc.

The purpose of this dialogue was to develop a communality of purpose and to heighten the level of communication among the different groups.

The Caribbean Student Organization has recognized the fact that there is a diversity of cultures and peoples on this campus reflecting the Pan-African Diaspora. It was this fact which led the Caribbean Students to found such an organization, with the honest hope of letting other Black students from other parts of the Diaspora know about the Caribbean culture and people. The Caribbean students in turn hope to learn more about our people in Africa and America.

The Caribbean Association also recognizes the fact that it is young but growing with the hope of achieving its goals. To those who are not already members, especially those who are coming to Stony Brook, this organization urges you to become members and help in the development of this group.

For further information, contact Wendell Dottin, the past chairman, at the Africana Studies Dept. Tel. 246-6737.

## MALCOLM KING EDUCATIONAL CENTER

Educational Center for Pre-School Children-Age 18 months to 5 years.

3-6 credits offered.

This program is designed to emphasize formal learning with a strict disciplinary approach consistent with child learning practices to which they are accustomed in the home. Values, roles and functions of individual members of the extended family lifestyle will be exercised so that there will be no schism between school and family life, despite pre-school experience.

Goals

A. Instillation of identity and Black self-pride through the use of a Black framework.

B. Introduction to verbal expression, letters of the alphabet, words.

C. Emphasis on individualized development of skills.

D. Introduction to mathematical concepts and expressions, introduction to geometric figures, counting, numbers, etc.

Students working in the Center are required to take the following courses:

BLS 339 - Education of the Black Pre-School Child

BLS 251 - Education of the Afro-American in America

BLS 299/BLS 399 - Research in Black Studies

Student Director - Robert Houston

Assistant Student Director - Jerome Morgan

THE CENTER IS LOCATED IN THE PAN-AFRICAN CULTURAL CENTER-TABLER CAFETERIA

functions and fund-raising events. The Documentation Committee compiles and records pertinent data and information. The Black Forum Committee invites Black and minority students and speakers to inform and educate the general Stony Brook Community.

# What's Happening In Suffolk County

**Gordon Heights:** a sizeable suburban area approximately eleven miles from the Stony Brook campus.

**COMMUNITY ORGANIZATIONS**  
Gordon Heights Progressive Civic Association  
Pres. Mr. Albert Whigham

**N.A.A.C.P.**  
Pres. Mr. Ken Anderson

**Central-North Brookhaven Health Council**  
Community Rep. Mrs. Elsie Owens

**CHURCHES**

**Community Baptist Church**  
Granny Rd., Coram, N.Y.  
Pastor: Rev. Powell

**Mary A.M.E. Zion Church**  
Granny Rd., Coram, N.Y.  
Pastor: Rev. Snell Van King

**Mt. Olive Baptist Church**  
Middle Island Ave, Coram, N.Y.

**Faith Baptist Church**  
Teler Ave, Coram, N.Y.

**Gordon Heights Seventh Day Adventist Church**  
21 Teller Ave., Coram, N.Y.

**St. Francis Caribna**  
Middle Country Rd., Coram, N.Y.

**BLACK BUSINESSES**

**Blue Ice Lounge**  
Main Street, Patchogue, N.Y.

**Burwell Beauty Salon**  
Mill Rd. and Yaphank, Coram, N.Y.  
(516) 732-0632

**Sepia Squires Barber Shop**  
Granny Rd. & Mill Rd. Medford, N.Y.  
(516) 732-8626

**Weir's Delicatessen**  
Mill Rd. and Granny Rd., Coram, N.Y.

**Super Deli**  
Gray Ave., Medford, N.Y.  
(516) 732-9838

**Park Lounge (Bar & Disco)**  
Granny Rd., Selden, N.Y.  
(516) 732-8595

**COMMUNITY ORGANIZATIONS**  
N.A.A.C.P. of Amityville  
Pres. Mr. Eugene Reed

**C.O.R.E. (Suffolk County)**  
Director, Mr. Irwin Quintyne

**Black Assembly**  
Chairperson, Mrs. Jean Denver  
Local Action Center  
Director, Rev. Evelyn Miller

**BLACK BUSINESSES**  
Triangle Beauty Salon  
Broadway Ave., Amityville, N.Y.

**Amityville, N.Y.** The town of Amityville is located approximately 28 miles from the Stony Brook campus. When entering Suffolk County off the Long Island Expressway, Amityville is the first town in Suffolk County. The community, which is called North Amityville, is a predominantly Black area which offers a wide range of cultural and social activities. Following is a partial listing of some of the community organizations and community services of Amityville, New York.

**Les Beauty Salon**  
Broadway Ave., Amityville, N.Y. Ave.

**James Barber Shop**  
Great Neck Rd., Amityville, N.Y.

**Curtis Barber Shop**  
Albany Ave., Amityville, N.Y.

**The African House**  
Albany Ave., Amityville, N.Y.

**Al's Gift Shop**  
233 Broadway Ave., Amityville, N.Y.

**G and N Fish Store**  
Albany Ave. and Great Neck Rd. Amityville, N.Y.

**Young's Lounge**  
Great Neck Rd. and Albany Ave. Amityville, N.Y.

**Reed's Barbecue**  
Great Neck Rd., Amityville, N.Y.

**The Downbeat Lounge**  
Rte. 110, Amityville, N.Y.

**The Jelly Bean Lounge**  
Broadway, Amityville, N.Y.

**Johnny All Weather Drive-In Theater**  
Sunrise Highway  
Amityville, N.Y.

**BLACK CHURCHES**  
The Holy Trinity Baptist Church  
Great Neck Rd., Amityville, N.Y.  
Pastor: Rev. Crayton

**Hollywood Baptist Church**  
Great Neck Rd., Amityville, N.Y.  
Pastor: Rev. Luitert

**Bethel A.M.E.**  
Amityville, N.Y.  
Pastor: Rev. Bowie

**Hempstead, N.Y.** The town of Hempstead is a neighboring area next to Amityville. Its community is diverse, but it also has a considerable number of Blacks and other minority people. In the light of the distance between Hempstead and Stony Brook, our data for this area is incomplete. However, as a vital source of knowledge and information, Hempstead is

the location of Muhammad's Temple of Islam. All Brothers and Sisters are invited to visit Muhammad's Temple of Islam on any of the following days.  
Muhammad's Temple of Islam No. 7L  
Peninsula Blvd.  
Hempstead, N.Y.

Wednesdays, 8:00 - 10:00 p.m.  
Fridays, 8:00 - 10:00 p.m.  
Sundays, 2:00 - 4:00 p.m.

The following communities are also located in the vicinity of the State University of New York at Stony Brook and they seem to have considerable numbers of minority group persons living there.

- Bayshore, N.Y.
- Bellport, N.Y.
- Brentwood, N.Y.
- Central Islip, N.Y.
- Huntington, N.Y.
- Huntington Station, N.Y.
- Islip, N.Y.
- Medford, N.Y.
- Patchogue, N.Y.
- North Babylon, N.Y.
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## A Rude Awakening

### Helpful Health Hints

Vitamin C may be useful in reducing the severity and duration of viral colds; the effect of reducing the frequency of infection is less clear.

Taking too much may cause diarrhea (what is "too much" will vary, with the individual, particularly according to how much Vitamin C the individual normally takes).

Usually people take 500 mg. every 4-6 hours as compared to the Minimum Daily Requirement of 70 mg. per day which is set by the National Academy of Sciences-National Research Council in their "Report of the Food and Nutrition Board."

#### Need Increases

Taking Vitamin C daily definitely increases the body's mechanisms for eliminating it. So, while it is not known how much more your body will use, it is suspected that your need for it increases.

#### Special Uses

Vitamin C in higher doses has special use in a number of conditions. These include: correcting scurvy and acidifying urine in people with recurrent urinary tract infections. (An acid urine is less likely to permit the growth of the bacteria that cause most urinary tract infections; here, at least 1 gram is needed).

### Crabs

Crabs (pediculosis pubis) is the name given both to the organism and to the itchy condition it causes. The critter is called a crab because that is exactly what it looks like if you get really close to it. When seen from a distance, however, it will usually look like a tan or brown spot. If you notice any "freckles" that start walking, suspect the crab. The crab primarily inhabits the pubic hair, but may be found in the body and armpit hairs, the moustache, or even the eyelashes.

These itchy devils are pretty contagious by both direct body contact or through contact with something that was recently close to someone's infected body. By far the most common form of infestation is by contact coincident with sexual relations.

Crabs (occurring anywhere but on the eyelashes - see note), can be treated very easily with KWELL SHAMPOO, a parasiticide containing Lindane (Gamma Benzene Hexachloride, U.S.P.) which is effective for the treatment of head lice (pediculosis capitis), crab lice (pediculosis pubis), and their nits. Treatment:

1. Wet hair thoroughly with warm water.
2. Pour about 1 oz. (2 tbsps) onto the affected area and adjacent hairy areas. Rub well and work into a lather (as with any ordinary shampoo).
3. Continue lathering for 4 minutes, being sure to cover all hairy areas.

4. Rinse hair thoroughly, then towel dry.

The treatment can be repeated in 24 hours if you have doubts about the cure. Do not use this shampoo more than twice in any one week. Kwell (Lindane) in small amounts is a crab poison, but in large amounts is a people poison.

Sometimes the nits (eggs) stay attached to the hair even after they are dead; they look like dandruff, only they don't fall off. A half and half solution of vinegar and warm water will dissolve the cement that holds these remaining nits onto the hair so that they can be combed out easily with a fine-toothed comb.

Note: Avoid contact with the eyes or other delicate membranes. If accidental contact occurs, rinse thoroughly with water.

For crabs on the eyelashes, application of an inert ointment (i.e. vaseline) is recommended. This will smother them.

Since crabs are spread by contact, your close friends should also be examined (and treated, if necessary). Prompt treatment helps to avoid spreading them further. Contaminated clothing and other articles such as towels, etc., should also be cleaned to prevent reinfestation or spread. Cotton clothing, sheets and towels should be laundered then dried in the dryer, woolens dry-cleaned, and combs, brushes, washed with the Kwell shampoo. After treatment, put on clean clothing and use fresh sheets and towels. Sanitize your friends and your environment.

## Police Run Amuck

Saturday, September 6, 1975, at 3.00 p.m. the Suffolk County police chased a male youngster through the residential community of North Amityville. Children were in their yards and on the sidewalks when the police stomped through the community with their guns drawn. There was no prior warning by the police to inform the residents and their children of the present danger, according to witnesses.

"The police of patrol cars number 114, 104 and 120 exhibited no regard or respect for the North Amityville community and they acted in a fashion similar to if not identical to the nationally infamous Klu Klux Klan! If this terrorizing experience of wild maniacal men, running loose with deadly weapons drawn, in the midst of numerous children was not bad enough, the insensitive, heartless, non-professional police broke into the home of Mrs. Daisy Green of 8 Jefferson Avenue, in order to apprehend the youngster after he had been searched and released. In doing

so, they harassed members of the household, caused a physical disturbance in the home and frightened the astonished children. These children will never forget the trauma that these so-called "peace officers" displayed in their home and neighborhood," stated the residents in a press release.

A ten year old boy said to his mother after having witnessed this inexcusable miscarriage of police procedure:

"Mommy, if I had been playing cowboys while the police ran through our yard I may have been shot, like Cornbread in the movies!" The residents stated further, "Police brutality is a living nightmare in the North Amityville community as well as in all communities of its kind in America. We, the residents of North Amityville, will not tolerate the workings of the Klansmen camouflaged in blue."

Save our children. Join Wider Horizons

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## What's In The Stars

By Jazz Rivera

Virgo (Earth) August 24-September 23  
Ruling Planet Mercury  
Animal Nature - The Bee

### ROMANTIC YOU

Casual sex isn't your thing; only special men turn you on. Even then, you hold back till you're sure the feeling is reciprocal. Given that, you're delightful in bed: sensitive, responsive. You notice the small things he needs—and take care of them.

### HEDONISTIC YOU

Your house and clothes are simple, understated, and always very tidy. Concerned with maintaining your health, you take care of your body; love your body; love your weekly sauna/massage/manicure number—the old cleanliness-is-nest-to-Godliness routine.

### PRACTICAL YOU

Your ability to keep track of details and awesome logic make you a good researcher or proofreader; your interest in health may lead you to nursing. You care about your image, dressing, neatly, tastefully, making sure everything is just so.

### SOULFUL YOU

Virgo's virtues, carried to extremes, are her faults. Your ability to handle details can become incessant nitpicking (driving friends crazy); it can also turn you into a hypercritical martyr. And don't empty the ashtrays every five minute during a party.

ATTENTION:  
THE Aim program will be holding tutorial classes  
SEVEN days per week for further info:  
Contact Willard Grant at 6-4016

## Kwashiorkor:

*Kwashiorkor: n. pathol. a nutritional disease of infants and children, occurring chiefly in Africa, associated with a heavy corn diet and the resultant lack of protein, and characterized by edema, potbelly, and changes in skin pigmentation. (from native Ghanaian word)*  
-Random House

### From The Sahel To Harlem

From the Sahel to Harlem  
As dawn's first light  
wrenches us from deathly sullen sleep  
our pain begins.  
Through the windless silence  
I can hear the children cry:  
"Please, we must have food:  
a little maize  
some palm or taro,  
dates or figs.

"Please, we must have food, God."  
They used to raise their hands  
together, gesture and beg;  
and pray silently  
the sound of terrible whispers.  
Now they just moan pitifully.  
And when I tell them  
"there is nothing"  
they do not understand

"Okafu, my little warrior," I used to think,  
"someday you'll wear the headdress of a chief;  
Hoist your shield to menace attackers,  
and quickly throw the spear,  
a bullseye every time."  
"Bosa," my youngest child,  
"someday you'll make the King  
of a neighboring friendly tribe  
proud beyond his station."

My children, look at them  
and the magistrate wants tribute for it:  
tribute enough, the lives of all my sons!  
-rattling bones, hallow eyes-  
undead shadows of imagination.  
Someday my children. Someday.  
But now there is only breathing  
of children awake but unable to move,  
and the sound of terrible whispering.  
And when I tell them  
"there is nothing"  
they do not understand.

I say  
the roots that feed us  
the second season of the drought  
are gone; are grown as scant as the  
drops from our last fertile well...  
and the chicken that feed us  
last week, lies a half-rotted carcass,  
a thing the flies no longer touch.  
But when I tell them  
"there is nothing"  
they do not understand.

Sands drift where once the grasses grew,  
and each day death steals a little closer,  
like the vultures circling overhead  
(that lately sound like eagles).  
Already grown fat on the carrion  
of goats and cattle,  
now they want my children!  
And they may take them yet,  
for I, who have not eaten for a week,  
can no longer give milk;  
and my children,  
without their mother's milk  
will surely die!

And  
who am I to stop the flight of fate?  
I, who would irrigate the fields  
with my tears, had I enough?  
can I eclipse the sun  
and make cool again this desert plain?  
Can I summon miracles  
from this wretched dust?  
Can I straighten the knotted legs  
and heal the eggshell head  
of my first born, Bosa,  
or put back the soul that  
has drained from her body, nearly dead?  
save a torture soon to be forgotten?

The Americans give us rice, Hah!  
Meanwhile  
the village elders can do nothing:  
they fear the gun as much as hunger.



God, they say, as abandoned the Ashanti;  
and our warriors,  
their hopes perished,  
their souls parched for explanations,  
mutter with cracked lips-  
(bodies bent to the earth)-  
that they to believe it.  
My husband, who is dead, so believed it;  
and now I-  
after staring all day at the sun, and  
searching the barren sky for clouds  
that will not come, mid-heat shimmer and scirocco-  
now I must believe it too.

That  
death sails on vultures' wings  
and sings his song to mock us:  
"Kwashiorkor, Kwashiorkor..."  
AS again the children cry,  
their weeping more desperate through softer:  
the sound of breathing  
the sound of terrible whispering  
the sound of the living dead.  
And I pretend I cannot hear them.  
I pretend they do not exist.

And suddenly, I do not exist.  
I am outside my pain;  
outside myself somehow  
and I realize  
we do not exist  
we are already dead  
Michael Boyajian