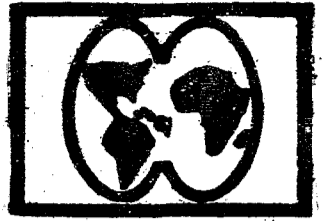


STONY BROOK BLACKWORLD



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EFWA Dance In Support of Farmworkers

BY PAULETTE PERRIER

The Eastern Farmworkers Association (EFWA) held a Harvest Dance on Saturday night in the Stony Brook Student Union Ballroom to raise funds for their programs and to disseminate information about the migrant farmworkers plight on eastern Long Island.

The dance featured farmworker-speakers Rastus Harris and Godfrey Hoims, and a jazz/rock band.

In a pre-dance interview, sixty-seven years old Mr. Harris detailed the history of the farmworkers strike against the I.M. Young Company which is now in its thirty-third month. Having been lured to the I.M. Young Company's potato grading operations with promises of work, food and shelter when/ if for any reason there was no work, the farmworkers found themselves pawns in a price raising strategem where by as a EFWA member explains potatoes were kept off the market by the I.M. Young Co. in order to raise potato prices. During this time workers were denied food, electricity, gas, and salaries. The workers went on a strike against I.M. Young on December 4, 1972. The I.M. Young Company retaliated by having the police throw the workers off the camp at gunpoint. Mr. Harris commented that it had been raining on that day and that the worker's property including Mr. Harris' bridgework had been thrown into the mud and thereby lost forever. The strikers have maintain a six day per week picket line ever since.

EFWA has aided the workers by supplying food, clothing, bedding, and legal assistance. They have opened the Spenser Hobson Memorial Farmworkers Health Center in Riverhead which is named after a fifty-one year EFWA worker who was crushed in a potato harvester in September, 1973. The health center is staffed by volunteer doctors and nurses from the Coalition of Concerned Medical Professions and provides free medical care to migrant and seasonal farm workers.



RASTUS HARRIS

67 year-old farm-
worker spoke at
Harvest Dance

Dave Mitchell, an EFWA worker and Master of Ceremonies for the dance, noted that EFWA workers are not paid salaries because "our only duty is to serve the interest of farmworkers. We have 15 full-time workers and several part-time workers who receive room, board and basic expenses but no salaries. We want people committed to change, not to salaries."

Mitchell also explained the corporative involvement in the potato industry. The I.M. Yong Company, which is being picketed by the EFWA, is a subsidiary of the Lebanon Chemical Company which is in turn a subsidiary of the Upjohn Pharmaceuticals. The largest potato packing company on the East coast is the Agway Corporation which is not only situated across the road from the I.M. Young Company but is also a subsidiary of Upjohn. Long Island ranks third in potato production (only Maine and Idaho rank higher).

Of the seventy migrant camps on the island half of them are potato grader camps and the remaining half are nurseries. The grader camps are staffed by predominatly Black workers while the nursery camps are predominatly Puerto Rican.

Sixty-seven year old Mr. Harris was one of the workers who helped to organize the nursery workers so that at present both types of camps through the EFWA are waging a united fight. They are asking for \$2.89 per hour, and a dime for a hospitalization plan as well as a guaranteed fourty hour week and time clocks to eliminate the use of "downtime". "Downtime" is the practice of paying packing shed workers only for work done during the time the machinery itself is running. The EFWA's office is at Beaver Dam Rd., Bellport, N.Y. 11713

Student Clashes With Security

NORMA JEAN MC DOW

On August 25, 1975 Stony Brook student, George Hott, was arrested and charged with harassment and assault in the 2nd degree. What actually took place was an appalling miscarriage of justice. I was an eyewitness to the incident which lead to the arrest.

I had been standing on one of those usually long slow moving lines one finds at the student accounts window. It was registration time. I boserved George walk up and join a young lady already on line. From the conversation and gestures that took place between the couple it appeared that George was simply resuming his former position on line. A young woman who was in another line started verbally abusing the Brother. While George chose to ignore the woman, the woman persisted complaining. Eventually she came so close to his face that at one point he grabbed her to restrain her.

At no time in the confrontation between George and the young woman were any voices raised, nor did I hear her ask for a security of icer At one time she did insist on speaking to "someone in charge" at the student accounts office. She was told that someone would be along to speak to her. This,

however, was not done and instead someone in Student Accounts called Campus Security. When the two officers (one male, one female, both white) arrived they did not ask any questions. George and the young woman started to talk at the same time. The male Security Officer, John C' Purcell, stepped up to George and said in his face, "You shut up, buddy, nobody is talking to you." He was belligerent, hostile and arrogant. It was my first encounter with Campus security in action. I foun myself forced to rimnd myself that this was not Mississippi in 1954 but Stony Brook, 1975.



George was never allowed to give his account of what had happened. The officer appeared to assume that regardless of what had happened George was automatically wrong. This p question: was the officer acting in this prejudicial manner because George was black and male, and the young woman was white and female? Officer Purcell immediately placed George Hoft under arrest without going through any formal procedures. George went to the AIM office for help? he felt he would need witnesses to secure his safety. He was immediately pursued to the AIM office by Officer Purcell and the female security officer but was met by two other security officers who were already awaiting him. Officer Purcell was in a rage. He then passed his stick to another officer while other officers tried in vain to restrain him. As he lunged at George, George seemingly and naturally felt the need to protect himself and did so by hitting him before he got hit. officer then stated again, "You're under arrest," at which time Georeg realized that he had been tricked into this situation. Officer Purcell then pulled out a metallic instrument which could have been a gun. Whereby, George left the office they were a in and ran into another office and bolted the door. He could hear Dr. Evans trying very hard to reach some understanding with the officers. At some point Dr. Evans knocked on the door and let George know that he could come out and no one would harm him. George complied. George explained to me that his whole thing was not to harass nor abuse anyone. But he did have to maintain his manhood and this definitely was in question he felt, and had to be defended. AT University Relations I spoke to Ms. Alexis Smith and posed several questions to her. Asked if Officer Purcell ever had been charged with harassment in the past, she replied, "No, although someone did try to run him down."

Africana Studies

What Is a "Black Perspective"?

BY PROFESSOR DONALD BLACKMAN

It has been stated many times that central to the area of African Studies is the notion of the "black perspective"; any definition of Africana Studies must include the fact that the body of knowledge contained therein is seen from the "black perspective". But what constitutes the "black perspective"? Is the "black perspective" a meaningful concept or is it uttered solely for rhetorical effect?

Charles V. Hamilton asserts that the "black perspective" is the way in which black people see the world around them, shaped and conditioned by their experiences.

Now, for a long time there has been voiced abroad in the halls of Academe the myth that there is something called "objective social science" which denies that there is a black particularism masquerading as universalism.

Examples abound and one only has to take any passage at random from the lucubrations of doyen of "objective social science", Daniel P. Moynihan to illustrate the point. In BEYOND THE MELTING POT, Moynihan and Glazer make this astonishing statement,

"...It is not possible for Negroes to view themselves as other ethnic

groups viewed themselves because and this is the key to much of the Negro world -- the Negro is only an American, nothing else. He has no values to guard and protect."

Any intelligent freshman will at once recognize that implicit in this uniform comment is a negation of the African past of Afro-Americans together with other aspects of European racial mythology, among which is that the Africans' mind, such as it was, represented a tabula rasa or an empty receptacle awaiting the bounties of Western civilization to be poured into it. The piece of rubbish quoted above is notable only for the fact that it passes for an apotheosis of "objective social science" and genuine "scholarship" together with together with the facile manner in which these gurus dismiss the labors of a scholar like Herskovits with one stroke of the pen.

Racial ideology may also be discerned in the ideological pre-conceptions of social science theory does not purport to address the question of race relations. Take the theory of perfect competition in economics, among the assumptions with which this theory is hedged about are equality and freedom of competing units. It does not require much to see that it takes a gigantic feat of the imagination for blacks to make assumptions that freedom and equality exist in the economic sphere or anywhere else for that matter. The celebrated black scholar, Kenneth Clarke, expresses the principles that man's perspective derives from the sum-total of his experiences in the following illuminating testament in DARK GHETTO.

I could never be fully detached as a scholar or participant

.. More

than forty years of my life had been lived in Harlem. I started a

school in Harlem public schools. I first learned about love, about

cruelty, about sacrifice in Harlem... In a very real sense, therefore,

DAEK GHETTO is a summation of my personal and lifelong experiences

and observations as a prisoner within the ghetto long before I was

aware that I really was a prisoner.

In this spirit therefore, Africana Studies must tackle the issue of

"the false universality of white concepts" and must develop a issue of

a methodology based upon the issue of experiences which form the

ethos of black people who have for centuries lived as on outcast

race of untouchables throughout the world. Our credo has been

expressed in this ringing declaration of Lerone Bennett, who has

enjoined us to...abandon the partial frame of reference or our

oppressors and to create new concepts which will release our reality

which is also the reality of the overwhelming majority of men and

women on the globe. We must say to the white world that there are

things in the world that are not dream t of in your history and your

sociology and your philosophy.

BSU Get-Aquainted

Dinner Tonight

Black Students United (BSU) is sponsoring a get-acquainted dinner this evening to introduce freshmen and transfer students to the Stony Brook Black community. Members of the entire black community, including professors, graduate students, workers and administrative staff are expected to attend.

The FREE dinner will be served at 6:30 p.m. in Tabler Cafeteria. "We are hoping that all black students on campus will attend," said BSU CHAIRPERSON ROXANNE ROSS. "It is also hoped that this dinner will provide an opportunity for all black students, professors and workers to get to know one another," said Roxanne.

The menu will consist of fried chicken, peas and rice, baked macaroni and collard greens according to Michelle Crippen, a member of the Food Committee.

Roxanne also called for more student participation on BSU committees. Presently, the Education & Culture Committee, under the direction of Vice-Chairperson Linda Humes, is planning an extended Black Week in early November. Other active committees are Aim & Administration chaired by Senator Sam Jones, and Vice Chairperson Marilyn Chapman is heading the Communications Committee.

BSU Senate meetings will be held every Wednesday at 8:30 p.m. in Tabler Cafeteria.

Consuming

by Cathy Field

In an environment where food is plentiful, we approach each meal as if it were our last. Why do we worry so much about starving to death?

Feeling unable to produce our own food because we must buy it in a supermarket, we are terrified lest there not be enough. What if it were Sunday every day and all the stores were closed?

We have become so distant from the earth we live on that we have forgotten that we grow the food we eat, we make the clothes we wear and the houses we live in.

We see the environment as one in which the physical necessities are scarce, mostly because we cannot produce what we need, and must depend on what is outside our control. On supermarkets for food, on landlords for homes, on stores for clothing, on people we don't know for sex, affection, and love.

There is so much food produced that much is wasted. There is so much clothing made that fashion has been invented to urge people to buy a new wardrobe every few months. There is so much housing being built that laws are being passed to limit the number of people in each unit.

There is so much excess that our energy has been channelled into producing luxury and consumer items that at best do not improve the quality of our lives, and at worst destroy our minds and bodies. Cigarettes, and television, potato chips, chocolate bars, silver-starred platform boots, knickknacks for the whatnot in the corner.

For people to feel compelled to buy all these gewgaws, we must feel that there is something lacking in our lives. We must be discontent and not know the source of our discontent. We must be dissatisfied and not know why. We must be needing something we're not getting.

It's obvious that we need food, clothing, a place to live. We also need friends, people with whom we can relax and be ourselves. We need real interaction with others. We need to be creative, to express ourselves as creative people.

But we have set up our lives so that we do almost nothing that we really want to do. We almost never

express desires or thoughts or feelings unless they are appropriate; we censor our self-expression.

How can we ever feel that we are able to affect the environment when what we say and do often has nothing to do with us, but is something that fits into what is going on, and thus doesn't change what is happening.

Trying to fit in and be appropriate means that we must sell ourselves like so many groceries on the shelf. There is a market for candy dishes, a market for celery, a market for people.

If I'm not bought, I'm worthless. If no one wants to rent my labour or use my skill, I am of no value. This often makes it difficult to obtain the physical things that I need.

This is true in a social structure where we exist for the benefit of the institutions we create and maintain. We are helpless and incomplete. We have little desire to change anything because we believe that nothing can be changed, by us or anyone else.

Our institutions try to give the illusion of changing with the needs of the public. Politics, community organizations, schools, urban planning groups, all try to involve the "grass-roots" in their decisions, but there is no real interaction, no real equality.

The attempts are merely to pacify, all on the surface, no depth. But few are really fooled.

We can't help but feel helpless and that if we are to survive we must be used by other people. We feel that we exist so that our nation may be strong, for the greater glory of God, for the benefit of others.

That gets turned around and we see other people as things to buy and sell and trade and then throw out. We become tired of them, so we abandon them like so many empty tin cans.

Soon we are all commodities like cigarettes and paper cups, newspapers and movies. We start to protect ourselves so that others don't use us and leave us empty, discard us.

But who wants to spend their life in a garbage can?

The Minority Walk-In Center: A Haven in Chaos

BY MARVA L. USHER

If enough student interest is generated the minority students on the Stony Brook campus may soon have a place uniquely designed for. The Minority Walk-In Center will peer-counsel with a hotline installed enabling students who can not reach the Center for some reason to call in for help or for a chat with someone.

Sister Herdy Micou of the University Health Services Mental Health Clinic in an interview with BLACKWORLD provided some light on the purpose and goals of the proposed Center. First of all, the Center's gathering place will not only be for those who have some type of crisis but it will also be for anyone who wants a place to

sit, relax, listen to music, chat with Third World students or just be quiet and "cool out."

Sister Micou feels that the center should be peer-orientated because it requires students who have had the same type of problems and survived them to really know how to help other students new to the campus environment in dealing with the "system".

"Most minority students come here from communities and schools where they are the majority, said sister Micou. Being thrust into an alien environment in which they are clearly the minority can have adverse effects on these students. If a place exists here on campus that will provide a

haven of peace and companionship for our brothers and sisters, most problems that may arise could perhaps be solved ~~over~~ before they reach a crisis state.

Sister Micou will be posting notices around campus asking for interested students to meet with her and provide input into the Walk-In Center. At these meetings such topic as a name for the center, program format and a location, will be discussed.

This will be YOUR Center. It will only be as good as you, the students, make it. If you have any ideas, make them known to Sister Micou. She can be reached at the Mental Health Clinic, 4-2281 or Africana Studies, 6-4015.



HERDY MICOU, UHS Mental Health Services Counselor is seeking student input into the proposed Minority Walk-In Center

Johnetta Tinker: An Artist at Work

BY LORELEI X ANDERSON

Sister Johnetta Tinker is currently director of The Craft Shop located in the basement of the Student Union on campus. A native of Boston, Massachusetts, she received her B.A. in art education from Texas Southern University her "spiritual" home. Sister Johnetta then got "homesick" and returned to Boston where she is presently still working on a Masters degree in Art Education from Boston University. The twenty-seven year old director has entitled her thesis "The Study of Black art and Artists on her administrative duties Sister Johnetta sits on the Student Affairs Equal Employment opportunities Board (E.E.O.) where she checks to see that affirmative action searches have been conducted for minority applicants.

Below are some excerpts of an interview with Sister Johnetta conducted by Sister Lorelei, BLACKWORLD staff writer.

B.W. - What Media do you work in?

Sister Johnetta - The media that I work in the most is charcoal. I do a lot of charcoal drawings of Black family life. I also work in other medias - more or less as a hobby. I work in oils, jewelry, weaving and ceramics, but my main thing is charcoal.

B.W. - How did you get into weaving?

Sister Johnetta - That's a long story. I was kind of forced into it by an instructor in my undergraduate school. She told me I had to have weaving in order to graduate. So I took it primarily because I needed it in order to graduate. I did the rug and enjoyed it. It's a good thing to know.

B.W. - Do you enter art shows and if so have you won any awards?

Ans. - No, I have this thing about art shows and entering contests. I feel as if you're competing against other artists and I don't believe in doing that. I mean it's good to get an award every now and then, but I think it should be your own individual thing. I feel as though if I compete with myself that every piece of work I do is better than the last one I did, that's the only type of award I need. To compete with another artist's works...I just don't think we're communicating on the same level.

B.W. - What are some of your plans for The Craft Shop this year?

Sister Johnetta - Well, so far I've started doing the workshops. I'm teaching a workshop in ceramics and sculpture. It's a free workshop with only a material fee and it should be pretty interesting. Overall, I'm planning to have a couple of craft bazaars and show and things like that throughout the year.

B.W. - Many people have said that Black artists have a responsibility to "the people" so to speak in that their works should be reflective of the Black experiences What are your feelings on this?

Sister Johnetta - I enjoy all types of art from a still life to a landscape. It doesn't make you any more Blacker if you don't paint Black people. I feel as if art should reflect your environment. It also has alot on how you were taught in the high schools. When I was in high school I did still lifes and that's all I did! That was the assignment. That's what I did. And that's what I knew how to do. The reason why I went to Texas Southern was because it was a Black University with a Black art school.

It took me awhile to really learn how to do Black faces. I went there making these little thin noses and my art instructor told me "you got to get with it!" For a whole month he had me drawing eyes, noses, lips, ears, hair and hands in separate drawings pads. Finally I could put it all together.

B.W. - Being a Black woman who is both creative and professional is there any one concept you would like to share with younger sisters?

Sister Johnetta - well, probably if I had a younger sister I'd say if there's anything in life worthwhile and you want to do it....You CAN do it!.. Alot of instructors tell you you can't get ahead. I had one tell me I couldn't make it through junior high school! So that's where peoples' heads are at. You really can't go by that. If you want to be a lawyer or whatever you shouldn't let anyone stop you.

B.W. - What direction do you see Black people moving in?

Sister Johnette - That's a hard question, because I see them moving in so many directions right now. Alot of them are positive. I see them trying to restore. Restore our culture. Restore our faith in one another. I think we're gradually getting ourselves together, but I can't say in what direction we're going in.

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Wyandanch Cooperative College: An Innovative Curriculum

BY HARRY SAMUELS

The Wyandanch Cooperative college for higher education was formed to meet the needs of residents of Wyandanch, New York, and surrounding communities for programs in liberal and technical higher education. It brings fresh resources into these residential communities and raises the level of aspiration and expectation of a new kind of student body composed of educationally and economically disadvantaged young people and adults. It can be a model in institutions elsewhere of cooperation among different kinds of educational institutions and community agencies - a cooperation which is essential to the fulfillment of the needs and hopes for higher education felt by less advantaged citizens and which simultaneously meets the needs of a changing national socio-economic structure.

As a relatively new educational institution aimed at an typical college student, we were confronted with unique problems and difficulties for which the immediate, ready-made solutions of traditional colleges were simply not valid. In our four years of existence, we have moved from adolescence to full maturity through the use of innovative methods and techniques evolved from experience and geared to the needs of our particular students.

A NEED ORIENTED CURRICULUM

The first area of innovation is directed at the core of any college - its curriculum. The curriculum objectives at the Wyandanch Cooperative College Center are geared to provide those basic skills (as individual needs dictate) and a modality for the emotional maturation necessary to bring the economically and academically deficient student up to a level of achievement that would grant him admission into a traditional college-degree program. To achieve this objective Wyandanch College Center provides college preparatory "bridge" courses for students who believe they have college potential but whose backgrounds have not been geared for academic achievement and whose standardized aptitude test scores are not acceptable for freshman admissions at a degree-granting institution. This preparatory nature of the Wyandanch College Center Curriculum is exemplified within the framework of its proficiency and placement examination design. Specifically, all incoming students at the Wyandanch College Center are tested for levels of proficiency in English, Math, Reading, and Science. Based upon evaluation of these tests, students are placed at the proper level of displayed proficiency.

As a non-degree granting institution, our curriculum must furthermore be concerned with the transfer of course credit to other institutions. Some colleges provide partial credit for remedial work taken. Given "reassurance credit" seems to motivate people to involve themselves more strongly in the subject matter of the course; in these terms, therefore, "credit" is somewhat analogous to "currency in escrow" (specifically, to be redeemed at the receiving institution). Not giving a student credit for taking a course would be like not paying a teacher salary for teaching a course. As the institution most closely connected with the student, we feel it should be at the discretion of the Cooperative College Center to determine and to develop the appropriate mixes of credit/non-credit developmental and remedial courses on an individual basis.

It is our contention that the so-called "economically and academically deficient student" should have a broader exposure to higher education in order to bridge the gap between the attempt to survive by the disadvantaged student and the opportunities afforded him for survival by traditional academic environments. It seemed to us that a program involving both remediation and full credit college courses would greatly increase our students' chances for success. Furthermore, from our perspective, a purely cognitive approach to the type of bridge-building that we were attempting would seem risky. We therefore implemented a viable aesthetic education program, including Music, Art, Drama and Ceramics, as an integral part of the total curriculum. Many of our contemporary psychologists believe that the principles of modern education might best be served if our schools were encouraged to be more pluralistic, so that children could, hopefully, develop those skills more closely related to their life experiences. Music, Art and Drama would be prime examples.

AN ENVIRONMENT CONDUCIVE TO LEARNING

It has been proposed that the Cooperative College Centers were established to provide paths for the sociologically, psychologically, economically, and educationally disadvantaged to enter into and to achieve and survive in the competitive arena of higher education, and to integrate and implement ideas and methods which evolve from experience to make the achievement and survival a reality. As with curriculum innovation, the second area of innovation at Wyandanch College Center involves the grounding of conducive learning environment. The Wyandanch Cooperative College faculty acts on the assumption that all substantial education must involve WHOLE people, and that it takes place on an affective-cognitive continuum. To be vital and effective, through, the continuum has to be stressed rather than either of its polar ends. In other words, a humanistic,

simultaneous existence of both "head" and "guts" must be emphasized and dealt with on the part of both faculty and students if our goal is to educate people.

Experience leads us to believe that Cooperative College Center Students must encounter remedial steps before lively, meaningful education can take place. For the teacher with a solid grasp of a body of cognitive skills and the tendency to stay within the comfortable area of his capacity in the classroom, this means acquaintance with the amorphous ranges of his emotions. For the student accustomed to operating from a base of feelings and a structure demanding immediate relevance, it means solidly placing his feet on the new and forbidding ground of cognition. Therefore, for each party to stay alive in a learning situation, something "uncomfortable" - because it is new - must be explored and exchanged in the classroom. This is the essential bond between C.C.C. students and teachers, even in cases where expectations are reversed; it is the source for the motto of the college centers as a place "where everybody learns."

Educator Jerome Kagan reflects that teachers should work to create the self-esteem that is the number one factor in success. At the Wyandanch College Center, this second innovative method in teaching fosters an atmosphere where student and teacher tend to join together, an atmosphere where the honest recognition of mutual weaknesses and strengths bring about a supportive, close bond of which Kagan's concept of self-esteem is a primary by-product. In the student's eyes, the teacher comes to lose his aura of absolute authority and is dealt with as a human being. In the teacher's eyes, the student is not someone to be cajoled into "higher" pursuits but is an individual with complex needs and desires which are recognized as being similar to his own.

AN AUTHENTIC COUNSELING PROCESS

In the third area of innovation, counseling, we somewhat disagree with that segment of the profession which advocates that the prime responsibility of educational institutions processing a Black student population could best demonstrate their commitment by, for example, recruiting competent and experienced Black Teachers and counselors who would ultimately devote a large percentage of their time to the redemption of Black people. Going one step further, we believe, and advocate that the basis of any meaningful guidance and counseling for a student, particularly a minority student, begins with the overall assessment of a student's needs. Individual needs, in its broadest sense should include interests, vocational and professional aspirations in relationship to one's existing level of academic achievement and personal growth. Subsequently, the Wyandanch College Center counselor, in his attempt to contribute to the student's welfare, learns not only to relate to the personal problems of the student and his vocational desires, but he also works closely enough with members of the faculty to gain insights into the student's problems as they are manifested in the classroom.

Remediation is prescribed based on the student's scores and instructional interpretation of the Wyandanch College Center diagnostic battery in English, Reading, Math and Science.

Each new Wyandanch College Center student takes those tests within the diagnostic battery which are congruent with his future higher educational aspirations and perspective. Health Science and Science majors take English, Math Reading And Science. Prospective Liberal Arts majors are only required to take English or Reading, etc. An evaluation is then made based on information gathered from the personal interviews and idagnostic test scores. First, this report gives an indication of the student's academic deficiencies and prescribes a program for his stay at the Wyandanch College Center which realistically fulfills his educational plan. Second, the report attempts to ascertain the degree of the student's emotional maturity and its implication for his success on a typical S.U.N.Y. campus. Such a combination of academic skill building and attitudinal development notably takes into account not only the intellectual but personal level and potential necessary in the overall development of the student; at the same time it is helpful in identifying the student's future course of educational and vocational expression.

It is our contention that the Wyandanch Cooperative College Center is of inestimable value to the community members who attend as well as the society at large on a reciprocal basis. Hopefully, the successful Wyandanch College Center student is an agent of change and the society at large is his arena of expression, society he will now be better equipped to bring into focus and make harmonious with his existence as a contributing citizen.

Profiles In Blackness

The History of Aim at SB

BY G. G. GREENHOUSE

Profiles will attempt to introduce Black people and Black organizations to the Black community. It is important that we all know each other and support each other and our organizations — no one should be able to say "I didn't know who or what existed for Black students on campus." Some of the profiles will be short introductory articles; others will be longer "student input" articles with historical data included when necessary to remind us of where we were, where we are and where we should be headed.

How many students on campus, and others in the minority community know that the AIM program came into being as a result of a direct and involved struggle by Black and other minority students here on Stony Brook campus. How many students know how the program evolved, and what philosophies and ideologies emerged as those students and faculty perceived the program-then, and how it would operate in the future for students?

Has the program fulfilled its goals to date — if so, how? If not, why not? Has it lived up to the ideology and philosophy built into it when it was first designed?

Does the program have the support of the students involved in it and or the support of the rest of the minority community — if so what form of supports — if not, why not?

These articles will attempt to answer these questions as well as raise other questions through personal interviews of people directly involved with the program from the beginning to the present. These articles will attempt to give students insight into what processes are in operation and how they, the students, directly play a part in the process.

AIM officially came into being, on paper, in the Spring of 1969.

It is a part of the Educational Opportunity Program (EOP); AIM, Advancement on Individual Merit, developed out of a struggle waged by less than fifty minority students attending Stony Brook on a Special Opportunity Program (SOP) supposedly designed to provide adequate financial and educational aid. In reality, the program had very little structure, especially in the educational aid area. SOP was not designed with and adequate, relevant, counseling service to help students make adjustments and educational decisions; there were few if any remedial or tutorial programs built into the program, therefore, SOP was, in essence, a band-aid service applied to an educational system that required, and STILL needs, major surgery.

The students, perceiving the blatant inadequacies of SOP, began to wage a struggle for a new program. AIM was created. It was not out of the benevolence of this (or any other) university, that AIM was created, but rather, it was the result of a long and organized STRUGGLE; (a struggle also being waged on many campuses across the nation at that time) by minority students here at Stony Brook. These students, operating through BSU, organized into committees, to investigate thoroughly the existing program, found out its inadequacies and drew up a list of demands which they presented to John Toll. Toll as usual attempted to placate the students by telling them "to work through existing university channels" — which in essence meant... "Ask, don't demand... Wait, don't DEMONSTRATE." In effect he wanted full-time students to take time away from their studies, go to countless meetings (i.e. work through existing channels), go through endless red tape, "prove to US this program is needed... and then... maybe... we'll GIVE you this program".

These Brothers and Sisters, attempting to open up, and fulfill the

dream of uplifting all impoverished people — via gaining a college education did what was necessary — at that time, to bring about and develop a program. These full-time student attended meetings, as well as their classes; worked on countless committees, and in the end came up with a program, on paper, to be called AIM. The process involved in developing the program required setting up committees. They were committees to investigate the inadequacies of the existing program, and to try to design the new program in such a way as to compensate for qualities found lacking in SOP, and include long range funding for future growth and needs. The students were an integral part of the decision and developmental process necessary in structuring the new program. For example, there was an Admissions Committee formed, composed of students and some faculty members, to evaluate and revise the Admissions policies, especially as they pertained to minorities. This committee was formed, because it was believed that the existing admissions personnel was not equipped with sufficient expertise to revise the existing policies in such a manner as to rectify, relevant, new policies for minority students. This student-faculty committee evaluated and selected all of the incoming minority students (150) admitted in the Fall of '69. In addition to this committee, there was a Curriculum Committee formed to design, or work with department heads, to develop special English and Math courses, and other special education programs to help students overcome ineffective preparation (by the educational system) for college.

There was a Search Committee set up, composed of students and faculty, who actively recruited and interviewed perspective applicants for the position of Director of the program. The point to be made from these examples and descriptions of committees, their composition and their duties is to demonstrate the overwhelming active student — Black student, — participation and involvement in every aspect of the developing AIM program at its inception. These students saw then, as maybe we should still see now, that if they needed and wanted a program to take care of their academic and financial needs, they would have to work long and hard and in a united fashion to bring it about. They were working together to open up the doors, for themselves and others toward gaining a sound education and in turn using this educational process in helping those who would follow. This is the only way oppressed people have been able to effect some type of upliftment for themselves.

The students worked hard and long, through existing university channels; some lost hours and credits during that Spring struggle. Many stayed into the Summer working on the program so that much of the ground work would be laid by that Fall. The university would have us all believe that the AIM program was developed out of the fact that they, the University, realized the needs of minority students and wished to rectify existing inequalities in the educational system. Toll constantly sites AIM as one of the most effective financial aid and affirmative action programs existing on campus. Yet — since the beginning of EOP-AIM, the Administration has had a very dim view of its success. Its opinion of programs such as AIM was expressed by one of its members, Mr. Kogut, in Spectrum, Vol. no. 1 - May 17, 1969 — "Kogut expressed pessimism, when he pointed out that judging from the statistics of similar programs at other schools, we should not expect too many of these students to be too successful in this difficult enterprise." Already this program was being geared to fail. Already, administrative officials were advocating its destruction. The success or failure of any program depends on the support that it receives from those officials in key positions, and the active support and participation of those most effected by the program; its members, the students and the minority community.

In the remaining articles of this series we will explore through interviews the philosophy, ideology, structure of the programs and the long range plans of the AIM program.

Letters To The Editor

A construction worker at the HSC building died of a heart attack Sept. 12, 1975. Security was called to aid a "sick man". Two officers who were eating lunch heard the call and ran out to their vehicle to see if they could help the man. They did not know the type of illness from which this man was suffering. They arrived and the man was blue in the face. They immediately started to use the resuscitator on the man. (Neither of these officers have received any type of training since they have been hired to work for the D.O.P.S.) Another security car was trying to answer the call but was delayed. It was sitting in traffic behind a bus. (It has no red light or siren so it had no way of letting the other traffic know it was on an emergency call.) The University ambulance arrived. The man was placed in the ambulance and taken to the hospital where he was D.O.A.

I wish I could say the preceding paragraph was a fictional account of forty-five minutes of an eight hour day. That would be a lie. The story is true. For telling the truth I may end up on the unemployment line but I will not end up on a psychiatrist's couch or in a liquor bottle.

The point of my writing is as follows. This could have been you, your girl friend or boy friend, in short, someone you love. The campus community turns on security because we ticket and tow. To be quite honest this is the only thing a person is shown when they are hired. For the most part the officers give tickets to make you realize you are breaking a rule which was established so the daily operations of the university may be executed safely. Of course there are exceptions to this attitude. Questions raised by officers regarding training fall on deaf ears. If they are lucky maybe the ears are only hard of hearing. A question asked of us over and over again is "Where can I park my car? There are no spaces." All we can

honestly answer is "In legally marked space." Has it occurred to the Campus Community they may be asking this question of the wrong department? Why not ask the people who plan the construction of the university? My point here is the officers, in ticketing and towing, are doing all they have actually been trained to do to promote a safe campus.

I would like to raise a few questions. The officers' complaints are as well founded as the Campus Community's complaints. Can we help each other? Or shall we succumb to that old saying, "Divide and Conquer"? Can we make the campus a safer place in which to work and to learn? I know one department such as ours does not have the power needed to do this. We need the support of the students and the workers. We are too busy bickering among ourselves to see why we are bickering in the first place. Does the Campus community have any say in funds being spent on new construction when old construction needs rehabilitating? After all we are the people who see all the buildings inside and out, whether we live in them, sit through a fifty-minute class in them or work an eight hour day in them.

I have written much to be digested. I hope it is read with an open mind and digested by a growing mind. My hope will become a reality when all which I have left unsaid is vocalized. Benjamin Franklin once said, "Where complaining is a crime, hope becomes despair." I am complaining and I am hoping. I hope this is not a crime.

In closing I would like to clarify something. This writing contains my personal feelings as a student and security officer at Stony Brook. This does not reflect the official departmental policy. I can safely say it does reflect the feelings of a great number of officers. This writing is not tainted with any malice or revenge. It is laced with sincere concern for the intangible right to live.

Janet E. Sinram

AIM in Action



**GRACE TUCKER AIM
ADMINISTRATIVE ASSISTANT**



JULIA WASHINGTON — AIM COUNSELOR



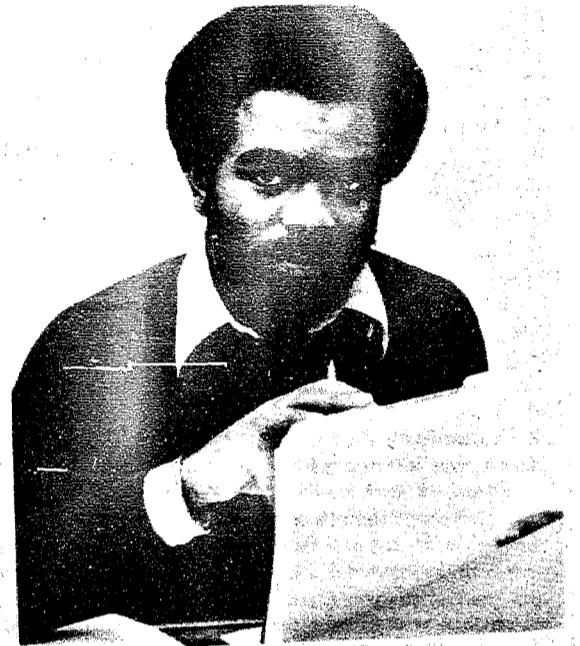
LEE WALKER AIM COUNSELOR



**LEE JACKSON — AIM
ACADEMIC COORDINATOR**



MELODY BOYD



WILLARD GRANT — AIM COUNSELOR



ULKI NOURI — AIM COUNSELOR



LORNA LIPSETT — AIM ASSOCIATE DIRECTOR



RUPERT EVANS — DIRECTOR OF AIM



GLORIA GIANNIONE — AIM SECRETARY

Community News

Amityville Day Care Center Opens

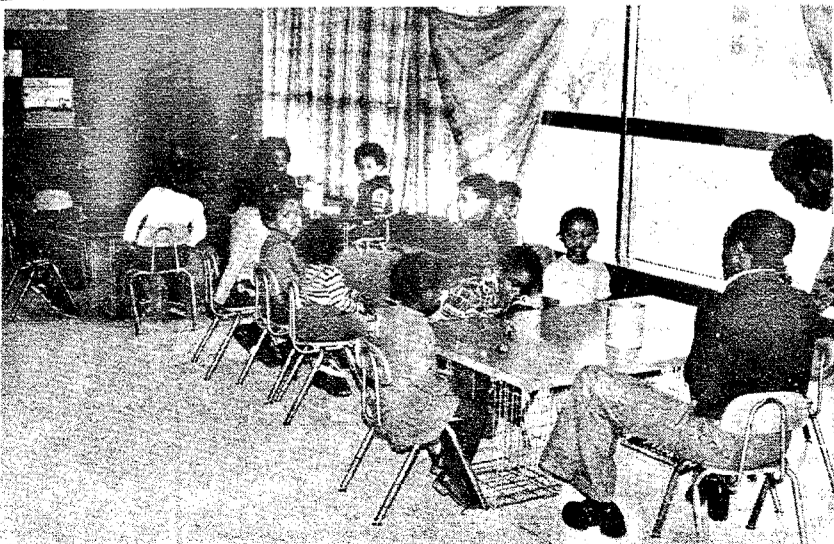
The Catherine B. Jones Day Care in Amityville is scheduled to open on Sept. 29, 1975 with approximately 42 children. The center is located on the grounds of the grounds of the Northeast School on Albany Avenue. Eugene Woolwine, recently with the Aim Program at Stony Brook, is the Director of the center.

Black Firm Awarded Contract

Rodman Associates of Hemstead, L.I. has been awarded a sub-contract worth some \$90,000. The contract is with the E.W. Howell Construction firm, the general contractor that is putting up the Fine Arts Building, Phase Two at Stony Brook. Mr. Ira Hamilton, a black man, is president of Rodman Associates. It is to Mr. Howell's credit that he took affirmative action and found a Black Company to share the work on the Building. The Nassau/Suffolk Affirmative Action Program, directed by W. Douglas Martin, was instrumental in bringing the two parties together. Irwin Quintyne, Chairman of the Nassau/Suffolk Minority coalition suggested Mr. Hamilton's name when an earlier attempt by Mr. Howell with another black company failed to materialize. This action may have been the result of meetings that were held earlier this year with Mr. Charles Seegal of the state Construction fund which indicated at that time the necessity for general contractors to begin a realistic affirmative action plan to bring minorities into the construction work force at Stony Brook. M. Howell was the first to make a positive contribution to Black Employment at Stony Brook in the construction field. It is hoped that he will not be the last.

Sesame Street Program Begins

The Sesame Street Program will begin this semester with about ten students from Stony Brook. On October 2, 1975 an all day training session will be held at the children's T.V. workshop in New York City. The Sesame Street Program will train students to utilize Sesame Street Materials in Day Care Centers throughout Suffolk County. The students will work at the centers 3 hours per week for academic credit. Professor Donald Blackman, Chairman of the Africana Studies Dept. at Stony Brook, and Mr. Tony Best, Director of Field Services for the Children's T.V. Workshop initiated the program at Stony Brook. Irwin Quintyne, Director of Field Services for E.E.O at Stony Brook assisted professor Blackman in reaching the Day Care Centers Association in Suffolk County, and solicited their support for the program.



CHILDREN AT THE MALCOLM-KING CENTER

Cutbacks Affect Us All

In light of the effects of a inflationary economy, now being universally experienced among college students in particular, the following statement was prepared by The Committee Against Cutbacks.

The problem is cutbacks. All of us are affected. This summer alone, a Budget Committee had to subtract \$800,000 from the university budget. As the recession continues, we can expect more.

What do the cutbacks mean? They mean a decrease in financial Aid. Although President Toll claims that the amount of aid had doubled in the past year, he fails to explain that this money has already been spent. Financial Aid-work-study, scholarships, graduate grants and AIM packages decreased. Fewer students work in the Library and in the Administration building.

We have seen students go hungry for weeks at a time, as in the case of checks issued for food, students were given \$50 for three weeks supply of food. Some folks depend on the will of friends while waiting for AIM to straighten out their packages. Roberto Rios - Roberto Who? Administrations new credibility gap.

We have seen the Administration fire a popular counselor (Gene Woolwine) as an economy measure.

We have seen students deregistered because they were not notified that their aid packages were decreased or cancelled.

We have been told to take out loans if we want to continue our education because the university won't finance us.

Clearly, University Official's only loyalty is to themselves. While Toll pleads economy to the students and workers, he dines with the man responsible for the budget cuts: Governor Hugh Carey, who will be present at the Stony Brook Foundation's annual \$75.00-a-plate dinner at Colonie Hill.

The Committee Against Cutbacks was formed to oppose this dangerous trend in university budget-paring. We meet every Tuesday night at 7:30 in the Stony Brook Union. We will be at Colonie Hill Friday night. We will make ourselves heard.

The Committee needs, above all, student participation: suggestions, energy, and your willingness to fight Albany's arbitrary treatment of students and workers in the SUNY system.

BSU

Happenings

BLACK STUDENT UNION

EXECUTIVE COMMITTEE

- Roxanne Ross-Chairperson
- Marilyn Chapman- Vice-chairman Communication
- Linda Humes - Vice Chairperson in charge of Cultural and Education
- Booker T. Washington - Treasurer
- Michelle Pollard- Secretary
- Sam Jones - Vice chairman AIM and Administration

SENATORS

- Gerald Parker
 - Michael Shannon
 - Norma Jean McDow
- STAGE XII QUAD

- Marc Pollard
 - Sepi Teferra
 - Arnold Keith
- KELLY QUAD

- Keith White
- G QUAD

- Patricia Thornton
 - Diane Blades
 - Joan Cox
- G & H QUADS

- Inca Mohammad
 - Rodney Lane
 - Marvin Bentley
 - Terrance Grant
 - Zaheer Baber
 - Wendell Perter-a-Dottin
 - Mwutu Nubin
 - Jide
- Black Forum
 - Malcolm King Education Ctr.
 - Wider Horizon
 - Black Gold
 - International Students
 - Black Theater
 - Caribbean Students Organ.
 - Graduate Students Organ.
 - Blackworld Newspaper
 - African Students Organ

Quad meetings will be held on Wednesday October 2, between 6:00 and 7:00 p.m. in Roth, Kelly, Tabler, and H quads. At this time there will be an election for senators from the above mentioned quads. The location of these meetings are: Roth cafeteria, H Quad Langmuir Lounge, Tabler Quad Cafeteria, and Kelly Quad, building "A", 1st floor lounge.

Sports In A Nutshell

BY AL BANKS

Question:

Somebody please tell me why the best running back on Long Island is playing defensive end?

Answer:

For some reason defensive end Kent Witt was made into a fullback last year. So Lee Ronhloe (a full-Back) who could easily play in the Pros is being made to play defensive end.

After watching the Stony Brook Football Club opener Saturday night, the only good thing about this game, marred by numerous penalties and fumbles, was the fine defensive performance at defensive end by Lee Ronhloe. Not to put Kent Witt down, who was a good defensive end and who is doing a good job playing full-back. But I'm afraid he doesn't even come close to Lee Ronhloe at either position.

But if Lee Ronhloe played fullback who would play defensive end... Kent Witt? Seriously, Lee Ronhloe is such a fine talent I can't see why he's not playing fullback and defensive end, Coach?

Stony Brook plays Swarthmore College this Saturday at 8pm on the football field.

Place, Position and Powerlessness

By Sharif Allah

Left alone on this dusty desert
I travel each day and yet get nowhere
This sandy land of Black, white, gray where time is
only thought of when the sun only shines
Yes, I'm alone, incarcerated in a lazy daisy world of

Abstraction,

I'm a reject of society and no man, a madman,
castrated and raped in two sexual technical worlds,
left here in the wilderness and see life only when my eyes open and lips say
thy art thy brother

And nightness broken by battery power is my sign
To consciously realize that death is within

Four feet.

Lost, leary, dreary and weary, life has killed me,
stranded and left to rot, die by the venom of snake,
I'm weak, blinking out, thinking out, flipping out
of my mother Hucker mind

and

Its not even a prophesy and my tribe don't know,
Don't see, Don't Talk, don't hear and don't care.

I'm one and by myself, trying to reunion with
natur and dead to the world in the desert

But I'm a poet, a poet who is left to
organize any comrade who wishes to enter into
My dusty desert and travel only

To old places!



Trumpet star Clark Terry (pictured) and the International Art of Jazz Ensemble will perform a musical tribute to jazz great Duke Ellington at the second annual Stony Brook Foundation Awards Dinner at Colonie Hill in Hauppauge on September 26.