

# STONY BROOK BLACKWORLD



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## Rap Time is Over Says BSAF Head

The Black Students Assistance Fund (BSAF) has revitalized its campaign to fight "rampant institutional racism" on the Stony Brook campus.

The BSAF, a campus wide organization representing all blacks at Stony Brook, cited as examples of racism the refusal of University President John S. Toll to approve the promotion to Associate Professor of Assistant Professor Annie Mae Walker of the Education Department, after nine years on the University's faculty. Also cited was a similar refusal to grant promotion and tenure to Dr. Leroy T. Brown, Assistant Professor of Anatomical Sciences, and the threatened termination through reorganization of Dr. I. Andre Edwards, director of Guidance Services and Counseling after eleven years.

The Brown case is now before the New York State Division of Human Rights, which this past summer found "probable cause" of discriminatory practices by the University in its adamant refusal to grant Brown tenure and promotion. BSAF Chairman

Lincoln Lynch said that the campaign to combat racism at Stony Brook involves both the legal and "direct action" approaches.

The Legal Defense Fund of the NAACP has already been asked to initiate a class action suit against the University on behalf of Brown and the BSAF. Also, an appeal was addressed to the Higher Education Committees of the N.Y. State Senate and Assembly and to the black and Puerto Rican Caucus in Albany requesting an investigation into the racial policies and practices of the State University of N.Y. and of Stony Brook in particular.

An appeal against the racial practices of the University has also been addressed to the Department of Health, Education and Welfare and the Equal Employment Opportunity Commission according to Lynch who, after three years here, was refused reappointment by the Dean of the School of Social Welfare after approval by his academic concentration, the

APT Committee and an almost 4:1 approval by the full faculty of the School.

"If all these efforts to induce change in Stony Brook's racial practices, then the next semester on this campus will be a warm one," said Lynch. "We will organize the students, the faculty and other workers to begin the confrontation phase of our activities. These will include civil rights groups such as the NAACP, CORE and off-campus community people who are tired of the President's pious platitudes and want to see more blacks at all levels at the University.

Lynch said that the BSAF has been negotiating with the Administration since March 25, 1974 for the establishment of an Afro American Affairs Office similar to the Office of Black American Affairs at HEW, but that the University has shown that it is not interested in solving its racial problems.



Herbologist Dr. Moore discusses the value of herbs.

## Art of Herbology Explored

BY RONALD ANTONIO

The BSU (Black Students United) in co-operation with Blackfrica Promotions conjured up Dr. Moore, a veteran Hobo and Herbologist to give a lecture on Astrology and Herbology on November 5 at Tabler Cafeteria

Dr. Moore, who heads a six-member faculty at UCLA (University on the corner of Lenox Avenue) unveiled his knowledge of the "Lost Art of Herbology". Herbs, which Dr. Moore believes are the key to our survival, were displayed in their many forms, roots, barks, stems, leaves, used as natural

foods and as remedies for many physiological and mental disorders human beings face. He gave samples of these herbs, as well as incense and honey to the appreciative audience.

As for his astrological utterances, he spoke of each of the twelve signs corresponding herbs. He also made the titanic prediction of cataclysmic catastrophe for major cities in the northern hemisphere, and discussed the survival potential of mankind through the use of herbs.

## Divide & Rule: Machiavelli Comes to SB

On Thursday, October 23rd Newsday carried the headlines "STATE U MINORITY POLICY ALTERED".

In its article Newsday reported that SUNY at Stony Brook had "agreed to change admission procedures" affecting the admission of women, minority group members and low income persons. According to the article, the change was ordered by the University President John S. Toll following complaints registered by the Long Island Chapter of the Anti-Defamation League of B'nai Brith, a Jewish civil rights organization.

This change in Stony Brook's policy has been unanimously protested by the leaders of every black group on Long Island and by black organizations on campus.

### Pond Holds Meeting

On Thursday, Nov. 6th, Acting President T.A. Pond and his aide Sheldon Ackley held a meeting ostensibly "to clarify the University's position" in light of the wide publicity generated by its announced change in policy with respect to the admission of blacks and other minorities in the Health Sciences Center.

Invited to attend this meeting were officials of the

administration, officials of the Health Sciences Center, certain members of the EOC and Affirmative Action Program and other "interested individuals" selected by Pond and Ackley.

By all reports from black and white participants alike, the meeting was a monumental farce and morbid, colossal waste of time for the approximately 40 people who attended.

### Other Issues At Stake

But there are more fundamental issues at stake, and more basic implications to consider than a supine administration seeking to justify its cowardly retreat from policies of principle.

First among these issues is a deliberate and calculated effort to split and polarize blacks on campus, a manner reminiscent of the basest tactics of British colonialism.

The administration in the person of Pond, Vice President of Student Affairs, Elizabeth Wadsworth, and President Toll have for the past eighteen months been meeting and negotiating with the Negotiating Committee of the BSAF around the entire question of blacks on campus and specific proposals to deal with the numerous problems, to devise a permanent institutional vehicle

for solving these problems.

This committee, made up of faculty, students, NTP and CSEA representatives was able to come to an agreement with the administration along the lines set forth by the BSAF. The administration has subsequently reneged on its own agreement on so-called flegal grounds.

The point here is that in seeking to explain an inexplicable policy change, the administration has ignored the BSAF in an effort to divide the black campus community into different camps. The sad fact is that this transparent action went unnoticed, and indeed was sanctioned by so many brother and sisters who attended this deception of a meeting.

It is no compliment to those who allowed themselves to be so abused by an insensitive administration? indeed the administration is using the age-old tactic so familiar to all of us. They will talk to the "responsible niggers," but will avoid all dealings with the so-called "militant." They will deal with those who are "reasonable" but ignore those who are determined to fight for change regardless of the cost or consequences.

Unity Forces Change  
Of equal importance is the

fact that the ADL was able to force a change because of their internal unity and their absolute commitment to their cause, while blacks make little impact because they're divided, seeking only their individual security and personal aggrandizement.

The administration has used this aberration to good effect. Their reasoning goes something like this: "We have seen when blacks are united they can gain a goal; examples, i.e. SEEK, Open Admissions and others. When they fight among themselves they are impotent, and we will have nothing to fear, business as usual. We will therefore not seek an accommodation with those militants of the BSAF instead we will invite any group of individuals. They will squabble, contradict and confuse one another and we will be able to do what we wanted to do in any case. An added plus will be that these individuals will be flattered and honored in meeting with us and they will help us destroy their own unity and the BSAF."

### When Will Niggers Learn?

Santayana once wrote that "those who forget the past are doomed to relive it." It is difficult to believe that blacks at Stony Brook have learned nothing from the Booker T.

Washington/W.E.B. Dubois debates, from the Fredrick Douglass/Lloyd Garrison dialogue, or more recently from the numerous schisms which, generated from without, seek to impede our progress and destroy our synergy.

Are we at Stony Brook so self-satisfied with our token representation on this campus as faculty, students and workers that we can say to hell with our brothers and sisters knocking vainly at the door of education and job opportunity? A door securely locked by a conniving administration and barred by a hypocritical ADL?

Some of us refuse to take that position. The BSAF will and must act in behalf of all black people on this campus. A petition is now in the process of preparation calling for 1) the reinstatement of Professor Lincoln Lynch of Social Welfare who has been denied reappointment because of his campus activities with BSAF, 2) the reinstatement of a policy designed to increase the number and quality of blacks at all levels on campus, 3) that the administration reopen negotiations with the BSAF around the establishment of an office of Afro-American Affairs and 4) that the administration responds to all outstanding communications from the BSAF.

# Rapping "Spoeetry" With The Last Poets

BY VERONICA HAWES

Black Students United (BSU) in cooperation with Blackfrica Promotions presented the Last Poets Celebration of Spoeetry last Tuesday evening. The event was held before an audience of about 75 students in the Pan African Cultural Center located in Tabler Cafeteria.

The Last Poets consist of Jaluddin Mansur, Sulieman El-Hadi, and Abu Mustafa. Accompanied by conga drum, the three Muslim brothers recited "spoeetry" which is a form of poetry spoken rapidly.

Their message for the evening dealt with "The Maintenance of the Soul." What is the maintenance of the soul? I asked Brother Jaluddin who explained, "Allah does not change the condition of a people until they put forth an effort to help themselves. Black people must learn to keep themselves mentally, physically, and spiritually stable. Our minds must steer clear of corruption, our bodies must be kept in good condition. A Muslim does not shake your hand with the same hand he uses to wipe his behind. Spiritually, Muslims submit to the will of the Creator - Allah."

Jaluddin further elaborated on who Allah is: "Allah is incomparable, incomprehensible, but his signs are manifest. The sun does not outstrip the moon and the moon does not outstrip the sun. They swim along in orbit. They do not collide. These are clear signs for people of understanding and for people who have knowledge and are endowed with reason."

Most of the spoeetry presented that evening can be found on an album called Chastisement. "Reflections," "Blessed Are Those Who Struggle" and "Before the Whiteman Came" are a few of the numbers that were performed.

#### VD a Canine Disease

Between performances, Jaluddin spoke of different aspects of American tradition and concepts, past as well as present. He mentioned the fact that venereal disease was passed on to man through the dog which was allowed to have relations with females. This, he said, took place in early European history when the white man lived in caves and used the dog to teach him how to hunt.

Jaluddin referred to the devil as a whisperer and a doer of evil, and Saturday as Shaitan or Satan day. "History is just what it means, his-story, not our story," said Jaluddin. "I gave you [the white man] soap, I taught you about universities, I gave you all the things that you would possibly need to create a prosperous civilization for yourself. But you took what I gave you and called it yours, leaving me with nothing," recited Sulieman.

Money and wealth mean very little to a Muslim. "Allah said that a man with an abundance of wealth will have as much trouble getting to heaven as a camel would have going through the eye of a needle," said Jaluddin.

The response from the audience was one of appreciation. The program lasted for approximately two-and-a-half hours. There were times when I thought people would leave but they remained, sitting and listening attentively to what the brothers had to say.

"While we sleep we are somewhat dead. Sleep is the twin brother of death," continued Jaluddin. "We say we

have nightmares or wild dreams. There are times when we felt much better while we were in our sleep than when we wake up. 'I'm cool? I'll wake up and look at my reflection in the mirror and say I'm bad, bad, bad.' some brothers and sisters be thinking. Well, you ain't shit. Get your mind together first. Once you get your mind together, your behind will follow."

The Last Poets ended the evening by saying they hoped that they had bestowed upon us a message that we could understand. They asked us not to return to our dormitories and "lie dormant" but to think about where we will go once we leave the university. "Think about your aspirations and do what you think is best for your benefit and what prospects of life will enable you to lead a prosperous and productive life. Know thy self. Learn who you are and everything else should follow smoothly," advised the brothers.



## Alma John Guest at Women's Day Program

TV personality Alma John will be the guest speaker as the Grace A.M.E. Zion Church of Patchogue observes their Annual Women's Day Program on Sunday, Nov. 16th.

The day's observance will begin at Grace Church located at the corner of Grant Place and Cleveland Street, with the morning Worship Service at 11: a.m. The Rev. Ms. Patricia Green, Associate Pastor of the Shaw A.M.E. Zion Church, Corona, N.Y. will also speak.

The afternoon program will begin at 3:30 p.m. at the United Methodist Church on South Ocean Avenue, Patchogue. Special music will be provided by several choirs from neighboring communities.

Mrs. John is the recipient of numerous awards and citations for excellence in the fields of Education, Public Health, Human Relations, and Communications.

A graduate of the Harlem Hospital Center School of Nursing and New York University, she later founded the Y.W.C.A. School of Practical Nursing from which hundreds of nurses have graduated becoming valuable members of the Health Team.

For two decades Mrs. John has been and continues to be the director of Women's Activities for radio station WWRL in N.Y.C. She is currently the producer and hostess of "Black Pride" television program on WPIX, Channel 11.

"Mrs. John is most capable and always happy and willing to use her vast store of talents to promote and encourage others as they strive to acquire those tools which will make them successful in the world in which we now live as well as in the world to come," according to a church spokesperson.

The public is welcome to attend both programs. Dinner will be served free of charge after the morning worship.

## BSAF: A Catalytic Agent

The influence and activities of the Black Students Assistance Fund (BSAF) extend far beyond the confines of the Stony Brook campus.

As we move to prevent the erosion of those infinitesimal gains so dearly won in the Sixties, other institutions and individuals both on and off Long Island observe and progress, learn from our mistakes and are heartened by our determination.

A direct result of our activities was the reactivation of the Committee of Concerned Afro-American Academics, the activist arm of the African Heritage Studies Association, a nationwide group of black faculty and students involved in correcting the misrepresentations of Africans and Americans of African descent.

The Committee has met with officials of the City and State University system as well as black State Legislators and were successful in helping to restore some of the cuts proposed for SEEK and SUNY Special Programs in the State Budget in March, 1975.

The Committee also supported and lobbied for the candidacy of Dr. Inez Smith Reid, a young black professor and lawyer at Columbia University, for a seat on the State Board of Regents, the highest and most powerful educational body in the state. While Ms. Reid was not elected by the Legislature, her qualifications and the support of the Committee were not lost on Albany.

A direct outgrowth of these efforts and the representations made to the members of the black and Puerto Rican Caucus, a citywide university coalition was recently established to deal with the problems of blacks, and eventually of other minorities, occasioned by New York City's economic plight. This coalition will be made up of black legislators, black faculty and black members of the Board of Higher Education.

Not only has the efforts of the BSAF helped to focus reviewed interest on blacks in higher education in the metropolitan New York, the BSAF has not lost sight of its

commitment to black faculty, students and other workers in Nassau and Suffolk. Accordingly, members of the BSAF have joined with some twenty black community groups including the NAACP, CORE, the Urban League and others to form the Black Education Coalition of Long Island. This new organization, based in the offices of the Economic Opportunity Commission of Nassau County, 106 Main Street, Hempstead, has made some strides since its inauguration at a press conference on July 30, 1975.

Representatives of the Coalition have testified before the Contract Compliance Committee of the Department of Labor in Washington, D.C. on the ethnic problems at the College of Old Westbury and here at Stony Brook.

The Coalition has also met with President John S' Toll and Old Westbury President John Maguire in an effort to convince these officials of the urgent necessity to make both their institutions more responsive to the needs of blacks and other

minorities and to fulfill their obligations under the requirements of the Federal Affirmative Action Program. Both presidents were unresponsive, believing with some justification that they and their institutions have nothing to fear from blacks in an overwhelmingly white environment.

But the Coalition is pressing on, and plans are being made to take and support action around the policy changes recently agreed to by Stony Brook which in effect will reduce the admission of blacks and other minorities from an already disgraceful and unrepresentative level.

Hopefully, the torch which the students, workers and faculty of the BSAF continue to hold high at Stony Brook will not only light the way to meaningful black participation and change in higher education on Long Island, but will also be a beacon for New York City and New York State.

## Evans Tells Of "Greatest Mistake"

BY GABRIEL FELIX

The Latin American Organization, formerly P.R.S.O., has been conducting a series of interviews and examinations concerning Stony Brook's present situation with an eye on its future of interviews and examinations concerning Stony Brook's present situation with an eye on its future. The interviews and the investigations are an effort to understand the internal problems of this university and become a productive, forceful organization

that can deal effectively with the problems that affect us all.

We began by inviting Dr. Ruppert Evans, who very diplomatically sat in on one of our meetings. The meeting turned into a question and answer period which students used to familiarize themselves with the Aim Program. During this interview Dr. Evans made a comment which we found to be essential.

He said "I realize that one of my greatest mistakes since

I've held my office is to dismiss Sandra Miller (Sam)". He went on to say that the decision wasn't his alone. A panel of four decided on her dismissal. He also said that she was one of the best counselors he's ever had on his staff and confirmed it by saying "by now she would have had students sitting in her office helping them prepare for the oncoming pre-registration."

His admission regarding Sam's work and dismissal was very annoying to L.A.S.O. The

possibility of Sam's dismissal was never brought to the attention of Aim students. It came as a surprise to us all. The organization believes that any changes to take place within the Aim program should be brought to the attention of Aim students. A step in the right direction is marked by the processing of a proposal with suggestions and constructive ideas. After all we are Aim.



DR. RUPPERT EVANS





BLACKWORLD Associate Editor Sister Lorelei X interviewing Brother Muhammad ("Kool") before showtime.

Photo by Ron Antonio

## Kool & the Gang Calm Stony Brook

BY LORELEI X. ANDERSON

It was a clear spring evening in 1972 and there was still a touch of the "Peace and Love" era of the 1960's at Suffolk Community College. The weather was warm and the atmosphere was even warmer as Black people jammed into the cafeteria - standing two and three on chairs and tables just to get a glimpse of Kool and the Gang, featured entertainers for the students' Black Weekend.

Kool and the other brothers were "fine" with their large afros, slick routines, stylish jumpsuits and neat instrumentals. The audience stood in awe and amazement as they performed a soulful rendition of "Stop, Look and Listen." Then Ronald gave them a demonstration of the circular breathing technique on his tenor sax and the audience exploded. Kool and the Gang touched you and relaxed you and they were bad!

Kool and the Gang were back in Suffolk County. However, this time they were down the road from Suffolk Community College in the Stony Brook gym. Here, the group christened the beginning of the Black students of Stony Brook's Black Week as they did current favorites as "Hollywood Swinger," an original caribbean-inspired composition, "Caribbean Festival" and "Funky Stuff" to name a few.

The audience was held by the group through their "party" hits and their soft progressive number which was accented by blue lights and a swirling mist created with dry ice and blowers. It was as if the group was performing on a cloud and it was here that the audience was again treated to the spiritual expression contained in the circular breathing technique, which only means one breathes through every part of one's body. Brother Ronald asked the audience to reflect upon their experiences as he held an "A" for approximately seven minutes on his tenor sax. The audience went wild.

But Kool and the Gang appeared a little differently than they did in the early 1970's. They were using such phrases as "As-Salaam-Alaikum" (Peace be unto you in Arabic) and three of the members, including Ronald and Kool had become Muslim followers as part of the Nation of Islam.

When Dennis Thomas, on flute and sax, introduced the group of eight musicians who claim responsibility for the popularity of recent instrumental groups, the audience was surprised to see that Kool, the force behind the group, was the slight, humble man on the bass guitar. After the second performance, in a classroom off the gym that

doubled as a dressing room, Kool explained the change and its effect. It was learned that Kool, his brother Ronald and Otha Nash, the trombonist, have Arabic names by which they wish to be called.

"The names were changed by the Chief Minister of the Nation of Islam as something to identify ourselves with. For instance, Hondani (a.k.a. Otha Nash) means "warrior," Kalish (a.k.a. Ronald Bell) means "one who strives to be honest" and Muhammad (a.k.a. Robert "Kool" Bell) means "one who is worthy of praise." So the names mean something. Names like Robert, Ronald and Otha, which were our names before our names were changed don't mean anything," said Muhammad.

Unlike the dressing rooms of other entertainers there was no alcohol, cigarettes or marijuana present. Instead, as Muhammad spoke the members of the group as well as many of their small children munched on fruits, cheeses and dinners. This was arranged in banquet fashion by the BSU, and Muhammad's Temple in Hempstead provided the dinners. The traditional group and "groupee" feeling was nowhere in the room. Instead, there was the group's wives and children. According to one of the member's wives, they attend practically every performance with their husbands.

Though the group did not all appear to be members of the Nation of Islam, it was evident that the group moved, interacted and performed - in the words of one student, "in perfect harmony." Brother Muhammad was asked the reason for this.

"Islam is perfect harmony. That's the root of it. It's like the universe is in perfect harmony - the sun and the planets. So I attribute this to Islam."

Since the group's birth in 1964, Kool and the Gang claims that their music is a "mixture of Funk, Jazz, Lattin and Pop." Originating first from Jersey City, N.J., the group has so far produced eight albums and there has always been that undercurrent of jazz in their music.

What direction did they plan to move towards in the future? "We plan to do a jazz album," said Muhammad. "As far as our commercial albums are concerned, they'll basically be the same but stretching out a little more. Our concept has always been 'give the people what they want and also what they need.' So our albums were always into the energetic 'disco' type sound to draw them to the album where the actual message is. We will continue to put this message out."

Brother Muhammad's eyes were full of energy as he spoke of the group's music and it was obvious why this slight man was indeed the "head".

"I'd say that our music was energetic. It makes people move to a degree. When you deal with movement, you're dealing with the physical body [by] keeping the physical body in shape. Our music also has a message in it. For instance, a song like "Higher Planes" deals with 'We've been

down too long, getting down too strong. And nothing ever remains the same. And we have to keep lifting up to higher planes.' Higher planes of knowledge, wisdom and understanding."

Brother Muhammad was asked whether he felt his music "soothed the savage beast" as other forms of music claim to do. Brother Muhammad broke out in laughter as did Brother Kalish who was standing nearby.

"If a beast is savage and he opens up his mind and hears the message in the music he will become civilized. We strive hopefully to soothe the savage beast's mentality that the Chief Minister (W.D. Muhammad) talks about. The Chief Minister teaches that we're all the same as the mentality that we have been seduced to. This is what we have to change."

Brother Muhammad continued, "I would like to say to my fellow Bilalians - which is the name the Chief Minister has given the so-called Blackman in the wilderness of North America and to all peoples of the earth, that I pray Allah that one day we will reach that plane of knowledge, wisdom and understanding so we can live in peace and harmony. First, we have to get away from the chains that put us in that condition which the Chief Minister says is that "white mentality."

Some who attended the concert thought it too short and still others felt that they were not as good as when they performed at Radio City Music Hall or the Apollo - but there was one note that everyone could agree on: Kool and the Gang have proven throughout their eleven years of music mastery that they are still brothers.



Drummer George "Funky" Brown

Photo by Ron Antonio



# The 1960's Civil Rights Struggle in Focus



Attacked and pained by police smoke bombs, brothers and sisters seek refuge. (UPI Photo)



White people in authority have and continue to "play football" with the rights of black people. (UPI Photo)



His father fought for his piece of the rock. Will he fight for his children's rights when the time comes... ..or will he fall asleep? (UPI Photo)

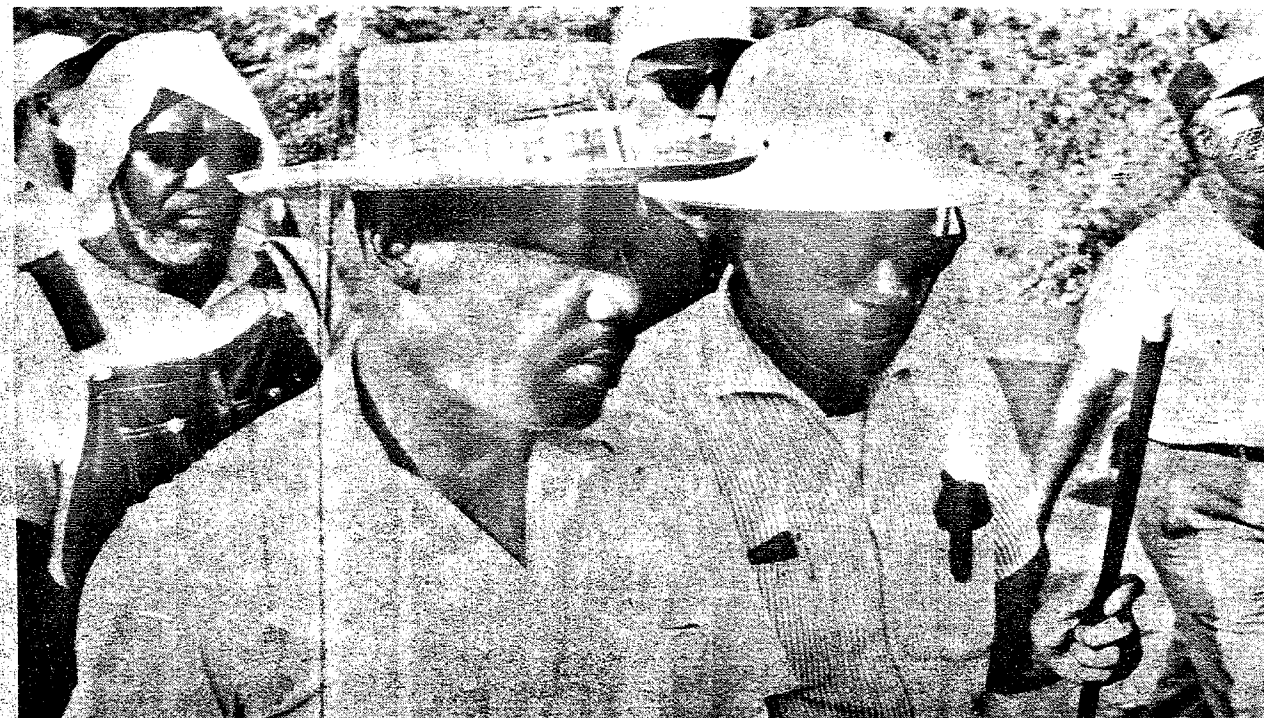


Fighting a high-pressure water hose in Birmingham during demonstration in 1963. (UPI Photo)

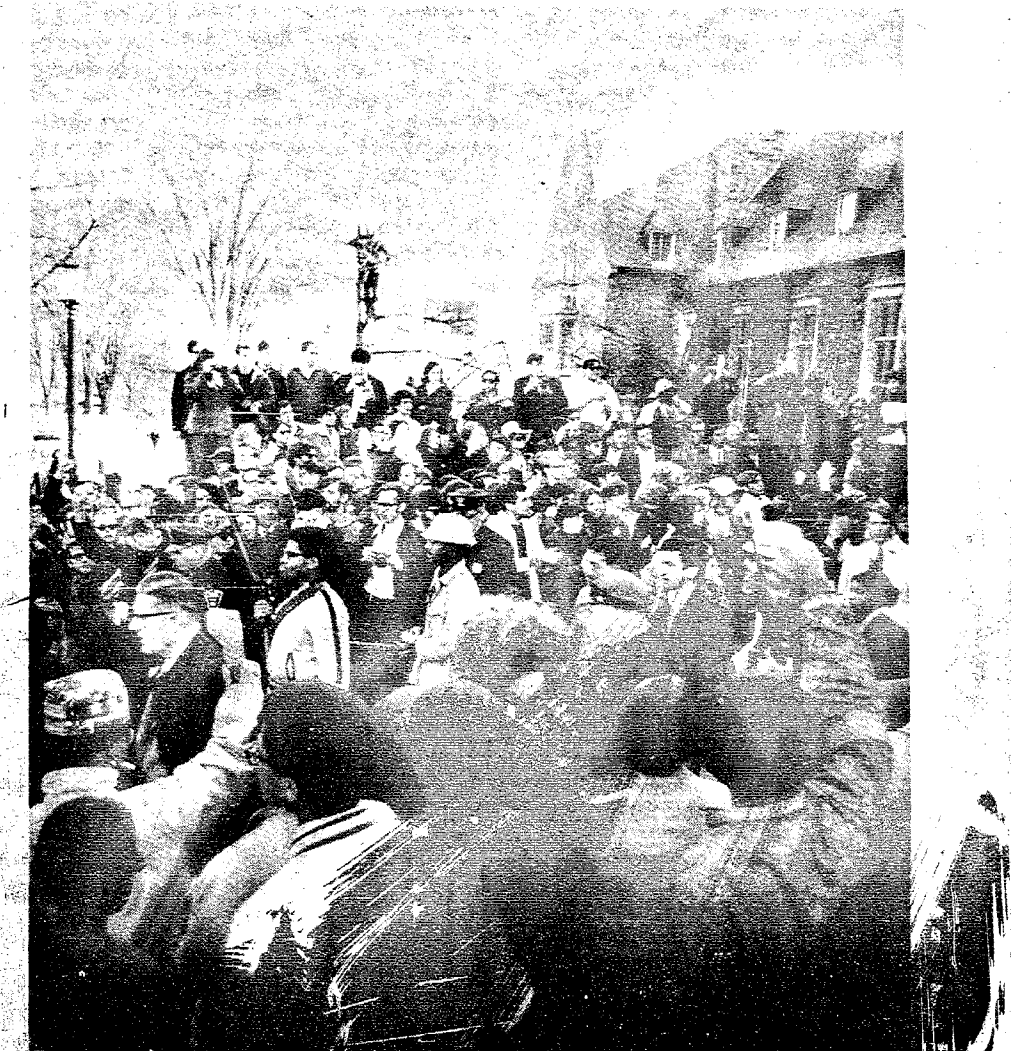
## A Time To Live; A Time To Die



Black mother attacked, beaten and jailed for trying to 'love thy neighbor' during civil rights struggle. (UPI Photo)



The late James Meredith and the Late Martin Luther King Jr. both tried to reach the goal by "peaceful means". (UPI Photo)



Overt displays of self in demonstrations by student and faculty members, as well as full-fledged physical attacks on black people who demanded their rightful roles in justice and equality in America.



# View From Black Cosmology: Racial Integration In Education

BY N.A.R. MWATA BEN-NURIAN

The recent re-insurgence of racial integration in education has taken both the Black domestic colony and European-settler communities with various arguments. However, in our Black (African) domestic colonies several of us have or are re-evaluating this objective value and the inherent acceptance of this development.

Questions would, therefore, arise asking: "What is the worth of affirmative action programs when they are controlled by the very people who excluded and discriminated against us? What is 'racial integration' or a balance of race in public schools or educational programs? Does it mean that in every public educational institution 12% of the population is to be of African descent (or as related to the national ratio of Blacks to European-settlers)? Does it mean setting racial balance in public schools along local racial ratio?"

Then, if an educational institution is 80%, or 10%, or 50% Black, does that really indicate a racial balance or integration?

One group response to this issue has been to return to the fight to uproot Black-colonial elementary and secondary students from their communities and "bus" them into racially volatile schools and antagonistic community persons. These would consist of such racial accommodationists, i.e., racial integrationists as Roy Wilkins, Leroi Jones (a/k/a/ Imam Baraka, Kenneth Clarke, Jesse Jackson, Huey Newton, et. al. These are the supporters of either adjusting or confronting the dominant Caucasian racist-power structure for the goal of racial integration, i.e., a raceless amerikkka.

It is thus understandable why Leroi Jones (an opportunist of the Black radical or Black

"Left") would march in Boston arm-in-arm with an opportunist of the racial accommodationist or Black "Right" like Kenneth Clarke or Roy Wilkins. The major difference between them is that a person like Leroi Jones with a quasi-Marxist-Leninist bent would confront and challenge the personnel of the dominant or superordinate racist-power structure with a mixture of legal and paralegal means. While persons like "Uncle Roy" would challenge these racists only within the prescribed and accepted values such as class action legal suits, the moral appeal to mayors, governors, presidents, et. al.

The brave Black parents who risked their lives and their children's lives in being the first Blacks to "integrate" educational institutions cannot but have caused great anxiety and strain on themselves and their families.

The argument of 'racially integrating' a controlled and dominant Euro-settler educational institution or program is not necessarily an evil deed. However, adversaries of the racial accommodationist would make the point that it is insulting to the Black community telling them that their children can only be properly educated in a European-settler community educational institution. This particular group perceives that it is not necessary to uproot their children from the educational institutions located in the Black community and placed several miles away in a hostile and physically threatening European-settler community educational institution. These problems encountered by many of our parents have given them this perspective. They further feel that it should be the duty of every board of education to see

that all schools maintain a good standard of education and not just single out the European-settler community schools for maintain such good standards with our help, of course.

Persons of this persuasion do not petition, parade, sit-in, beg the government for busing Blacks into Euro-settler educational facilities. Rather, they are advocates of moving to control and determine their educational institutions and/or programs, i.e. Black community control. Although they do view the possibility of Blacks attending or having the right to attend European-settler



educational institutions, that is not a primary concern. Their primary concern and focus is to control and develop the educational programs and/or institutions within the Black community, e.g., community school district boards, AIM, etc. These Black people are not followers of the Caucasian dominant racist culture's adage that to be separate is to be inherently unequal.

Out of all of this ferment and struggle has grown the type of Black parents and community people who have moved to have control of the decision-making,

and that the only alternative is for community control by Blacks. Since these programs are supposedly for our benefit and edification, they contend that we must control and determine its continuation. This is, again, from the standpoint of the historical reality of a racially oppressed and economically exploited people. This group takes the stand that European-settlers have never or will never have the interests of people of African descent at heart, i.e., we are not considered equals. Furthermore, they state that we should not expect them to have been and continue to be our oppressors and exploiters for over 500 years, and if allowed would continue to perpetuate their genocidal activities, ad infinitum.

People of this persuasion on this campus in particular should for instance be involved in controlling and developing educational programs such as AIM, Wider Horizons, Upward Bound, Africana Studies, Malcolm-King Educational Center; or we should be mobilizing as advocates of Black communities such as Central Islip, Gordon Heights, Wyandance, Amityville, etc. to control and develop their board of educations or local school districts.

Blacks who attend the dominant, racist community educational institutions attend institutions where Caucasian men and women (and occasionally a Knee-grow overseer or lackey included) perpetuate a Eurocentric body of knowledge fostered, imparted and studied by their pupils. Even when they attempt to study us, their perspective still comes out Euro-centric(racist). Therefore, any outsider to this body of knowledge that is reinforced and promoted by their culture, will not only encounter cultural problems, but problems in regulating their own lives as well.

Also, these educational institutions/programs are for the most part community

controlled. That is, if any group of parents or politicians decided that only certain curriculum changes should be instituted or certain instructors could only be hired, or only certain pupils could attend, then such would happen.

How much of a struggle do you think Caucasian parents would put up if they discovered that their children would start school on even reading levels as Black children, then by the time they got to the 5th grade, their children were two years behind the Black student's reading level? The same example

can be stated for the other basic skills. Do you think they would sit idle or become so easily frustrated with that educational system as it pushes their children to despair and dropping out? What do you think a Caucasian would do if they got eliminated from educational programs because room had to be made for Blacks? Thus, it is understandable the backlash today from Caucasians, challenging the admissions and so-called affirmative action programs vis-a-vis-Blacks.

I hope these points/questions that I have raised will help in our endarkenment towards raising our commitment to our people and our struggle for Blackselfdetermination. We as Black students, workers, faculty in educational institutions must view ourselves exacting in that manner: Black (or African descent) first and then a member of our profession/occupation second. In accepting this view we must also accept that there is desperate need for excellence in skills by Blacks in order to reinterpret from a Afrocentric viewpoint the Eurocentric body of knowledge. This Black perspective obviously demands nothing less than excellence and commitment with our skills/knowledge. We as Black people must begin to deal with problems that affect our existence. Nothing less should be coming from us as Blacks oppressed and exploited.

THE CONTINUAL CALL  
FOR  
BLACKSELFDETERMINATION  
DEMANDS ENDARKENMENT.

## Progress Without Struggle?

*LET ME GIVE YOU a word of the philosophy of reforms. The whole history of the progress of human liberty shows that all concessions, yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all absorbing, and for the time being putting oall other tumults to silence. It must do this or it does nothing.*

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

*This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical but it must be a struggle. Power concedes nothing without a demand. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of injustice and wrong which will be imposed upon them; and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.*

*In the light of these ideas, Negroes will be hunted at the North, and held and flogged at the South, so long as they submit to those devilish outrages and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from all the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and, if needs be, by our lives and the lives of others.*

FREDRICK DOUGLASS, 1839

## malnutrition Causes

### Brain Damage

Malnutrition in America has resulted in over a million young children suffering from either the stunting of their brains or in danger of such brain damage according to scientific studies reported by the New York Times recently.

When malnourished pregnant women are considered in the estimate, one million babies yet to be born are also in danger of the atrocious effects of brain damage caused by poverty in America. The study results imply what others have suggested in the past, namely that poverty and malnutrition are part of a vicious cycle which trap and doom the children of the poor to the same environment their parents endured.

The studies were done by a

team of University of California scientists using extensive data from two national nutrition surveys and the 1970 U.S. census. The scientists matched this information with data that give clues to nutrition and brain development. From this information, they estimated how many Americans were so severely malnourished as to put their brains in jeopardy.

The team estimated the average deficit in brain weight among the severally malnourished children at 125 grams, a substantial fraction of the 1,400 grams weight of a normal four year old child's brain.

Although the majority of poor people in America (50 million) are estimated to be white, blacks and other minorities suffer from the most intense and concentrated impoverishment of any single group.

# Cress Theory Explained by Reknown Psychiatrist Welsing Draws 3,000 in N.Y.

BY LORELEI X ANDERSON

Brilliant Black female psychiatrist Dr. Frances Cress Welsing addressed a capacity crowd in the main auditorium of the American Museum of Natural History on October 30th. Formerly a faculty member at Howard University before being denied tenure, she is best known for her 1973 appearance on BLACK JOURNAL (WNET) where she debated William Shockley, famous for his theory of race inferiority based upon I.Q. testing results. Since that time the sister has made many public appearances where she speaks primarily to situations facing Black people.

In her New York engagement, Dr. Welsing presented her

definition of racism as "a behavioral system [global] of logic, thought and speech acting entirely on patterns of perception - unconscious or conscious with the goal of domination of people by whites in politics, religion, entertainment...."

Dr. Welsing named racism as the cause for the Caucasian's sex problems. She also stated that white people were the only group of people that castrated their victims. She felt that this added significant support to her theory of Black superiority since Blacks were historically the victims of castration. Destruction of the reproductive organs was symbolic with destruction of the Black race, she felt.

Concerning the conditioning of Black children, Dr. Welsing cited a revealing study where it was found that these children still regarded the color white as desirable and the color black as undesirable.

Dr. Welsing explained that creating a sense of inferiority among Black people was an organized effort and that "from self-respect [one gets] self-defense," which is what Black people are being programmed against. In a bitter note, Dr. Welsing said that Black people were at the "lowest level of self-respect in the history of Black history." To support this statement, the psychiatrist said that the Black man calls the Caucasian "The Man" which

only leaves him four other categories - boy, girl, woman and baby. She added that today Black men address each other as "baby," their women as "momma" and the place where they live as a "crib". For this theory, Sister Frances thought "it is no wonder that we call each other 'motherfuckers.'"

In her conclusion, Dr. Welsing gave the address where one could obtain a copy of the "Cress Theory" by sending one's name, address and \$1.50 to the HILLCREST CHILDREN'S CENTER, 1325 WEST, N.W., WASHINGTON, D.C. 20009.



AIM ART GALLERY

On Tuesday, December 2, 1975, the Aim Program opens its Student Art Gallery at 4 pm. If you have original artwork, poetry, etc., you'd like to have displayed in the Gallery, send it Ms. Lorna Lipsett in the AIM office no later than Wednesday, November 26, 1975. Several pieces will be selected and hung in the Gallery for one month. You must be an AIM student to compete for Gallery space and prizes to awarded in March, 1976.

## Need Money For College?

BY CHESTER L RASH

Are you taking out loans every year and dread having to pay them back after you graduate? Are you continuously bugging Mom and Dad for a little spending change? Would you like to continue your education but cannot afford the cost? Hopefully, I will be able to allay some of these anxieties shortly.

Are you aware of the many sources where you can apply for funds to help finance your education (undergraduate and graduate) - especially if you are a minority student. A couple of hours of your time is all that is needed. But before you say "Bullshit, I can't get any of that bread" - again, allow me to attempt to allay some of your anxieties and possibly provide you with a little motivation by using myself as an example.

I am a Black graduate student in the Sociology Department. This year, I was awarded a \$7,500 Sydney S. Spivack Minority Dissertation Fellowship by the American Sociological Association. Now you should have a different tune: If he can do it, so can I."

Where can you obtain information about these funds? The Financial Aid Office (Room 335 in the Administration Building) has a book, "Scholarships, Fellowships and Loans, Vol. 5" by Feingold which lists most of the available grants, scholarships, fellowships and the necessary qualifications. Sister Phyllis Edwards is willing to assist anyone who desires to use this source. If she is not available, just ask anyone in the office for assistance.

Ebony and Essence Magazines publish a list of available scholarships once a year. You should inquire about the Ford Foundation Fellowships, especially if you are a graduate student. During my educational pursuits I obtained scholarships or fellowships from the following sources which you may desire to contact: undergraduate - Presbyterian National Board of Missions (I am a Baptist.), and Delta Sigma Theta National Sorority, Inc. (no sexual preference); graduate - Danforth Fellowship and Southern Fellowships Fund.

If you have decided to apply, consider the following hints:

1) CHECK YOUR TRANSCRIPT BEFORE YOU SEND IT! If there is an incomplete on it, attach a letter to your application explaining the grade.

2) Be sure that the person who is submitting a letter of recommendation for you is submitting a good one.

3) If the award is not designated for minority students, you may desire to subtly indicate that you are a minority student. This especially applies when applying to graduate school

4) Ask someone to check your application, especially your "general statement," before you send it (preferably an experienced person).

5) Send all original material and forms - no copies, for example, xeroxed copies.

6) If your application is going to be late, call the funding agency and explain why and send your application as soon as possible via the speediest postal means. 7) Send your application RETURN RECEIPT 'CERTIFIED'

8) Send for your application TODAY; some of the applications may be due as early as December 1. Also, some funding sources may require you to submit examination scores which you may have to make arrangements to take.

9) IF YOU DON'T SUCCEED THE FIRST TIME, TRY AGAIN - I DID' EXPERIENCE IS ONE OF THE BEST TEACHERS.

Give this information to other brothers and sisters, and if I can be of any assistance, please feel free to contact me at 698-6208.

**Right Teaching**  
To truly know a thing one must experience it. To understand other people one must come into contact with their lives and see their deepest needs. Then one can teach with true sympathy and what one has to offer is well received.

## BSU Brings NBT to SBU

BY LORELEI X ANDERSON

As part of the Black Week activities sponsored by the BSU on Monday night approximately 15 Stony Brook Black students joined with Barbara Ann Teer and The National Black Theater Company (NBT) in a "Master Liberation Workshop."

Described in their brochure as "a relaxed family environment...created where everyone gets an opportunity to remove the notion that black people are oppressed, underprivileged and culturally deprived," the group provided just that environment in Tabler Cafeteria amidst sweet smelling incense and soothing live music. Expecting to see a theater performance, the students instead had to commit themselves to spending five hours of what became a relaxing evening of sharing one's experiences, reflections and emotions through various

exercises lead by Sister Barbara.

One of the most memorable exercises consisted of standing in tight-knitted lines of three and singing "The Star Spangled Banner" to the group's surprise. After being seated the group was asked their feelings on the exercise. One participant explained that it "made me feel good" because for the last five years he had refused to sing it for political reasons. By participating in the exercise he felt he had rid himself of the song "for once and for all."

At 12 midnight one could not tell the N.B.T. participants from the Stony Brook students as there was a natural spirit of unity in the room.

The N.B.T. was first formed in 1968 by Sister Barbara Ann Teer who before this time had participated in many European

art forms. Excelling in European art forms is demonstrated in the many awards and recognition Sister Barbara has earned. However, she knew that she must create "a Black Art Standard that would clearly identify and allow her to fully experience the different styles, points of view and levels of energy housed inside Blackness."

Many may remember N.B.T. from "SOUL" (WNET) where they presented "A Ritual To Regain Our Strength and Reclaim Our Power" in 1970. The group presents many different types of programs ranging from workshops, "The Blackening," noted entertainment and speakers as well as full-scale productions. They are located at 9 East 125th Street in Harlem and their phone number is (212) 427-5615 if you would like more information.

## Singing The Gospel

BY VERONICA HAWES

The Black Choir is a gospel singing group consisting of about twenty brothers and sisters who meet every Wednesday night in the Fine Arts Building, Room 270 8 p.m. Although there are not many members, the sound they personify is beautiful. I recently attended a rehearsal with only five members and the harmony was just as good! The Choir's assistant Marvin Palmore is a superb instructor. He is constantly looking for perfection in our voices. Bernice Carter is the director.

Gospel singing is entirely different from the every day songs we hear on the radio or albums. There is a feeling behind gospel singing that must come

from within the singer in order to get that certain flavor that always accompanies gospel singing. While we rehearse, we clap our hands and sway back and forth as though we were in church on Sunday morning. I close my eyes and use my voice to its fullest potential. There are moments when I feel I can't sing another note for fear of cracking but my determination overpowers me and I go on and on, constantly singing and putting everything I have in me into the songs.

In the past Black Choir has visited numerous churches in the metropolitan area. Last year they performed for Black Weekend. This year they will be

performing for Black Week on Sunday, November 16th.

Naturally when I came here I wanted to be in everything that was black oriented but I narrowed my desires down to one. Being a part of Black Choir is a very enlightening experience for me because I have a chance to do what I've always wanted to do. Being a Catholic did not enable me to sing religious songs with that certain feeling I get from singing gospel songs. I am now using a part of me that expresses my inner feelings in their truest form. That part of me is my voice. I look forward to the success of Black Week and in years to come the success of Black Choir.

I'm not going to sit at your table and watch you eat, with nothing on my plate and call myself a diner. Sitting at the table doesn't make you a diner unless you eat some of what's on that plate. Being here in America doesn't make you an American. No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism. I don't see any American dream; I see an American nightmare.

MALCOLM X

## Commentary: NAACP Coll. Chapt.

Fellow students, we, the newly organized Stony Brook University Chapter of the N.A.A.C.P., feel that there is an urgent need for communication between the college campus and the surrounding communities.

Past actions and policies of the Stony Brook administration with respect to minority faculty and staff promotions (tenure, etc.) have been suggested as being "racially" influenced. Continued harassment of minority students by departmental administrators and faculties also possess "racial overtones."

Efforts of the Stony Brook community to combat these and other problems have seen too few victories. Campus organizations and advocacy groups lack the legal and political power to halt "racism" at Stony Brook. A national organization such as the N.A.A.C.P. will serve as re-enforcement of local efforts to lay to rest discrimination based on race, religion, and sex.

The purpose and aims of the Stony Brook Chapter shall be to improve the political,

educational, social and economic status of minority groups; to eliminate racial prejudice; to keep the public aware of the adverse effects of racial discrimination and to take all lawful action to secure its elimination. In addition, its objectives shall be to inform students of the problems affecting blacks and other minority groups to advance the economic, educational, social and political status of black people and other minority groups and their harmonious cooperation with other peoples; to stimulate an appreciation of the black man's contribution to civilization; and to develop an intelligent, militant and effective leadership.

We encourage your participation and support, and extend an invitation to join us in our efforts to improve the quality of life for minority people in the Stony Brook community. For further information, please contact Lewis Watkins (698-5402), Michael Stripling (6-4791), Joyce Smith (6-6048), Cheryl Smith (6-4784).

The blood, sweat, tears and suffering of black people are the foundation of the wealth and power of the United States of America. We were forced to build America, and if forced to, we will tear it down. The immediate result of this destruction will be suffering and bloodshed. But the end result will be perpetual peace for all mankind.

HUEY P. NEWTON

Our struggle will go on so long as the grass shall grow, sun will shine, and rivers flow to the sea....

INDIAN SAYING

Wherever Death may surprise us it will be welcome, provided that this, our battle cry, reach some receptive ear. That another hand reach out to wield our weapons, that other fighting men come forward to intone our funeral dirge to the staccato of machine-gun fire and new cries of battle and victory.

CHE GUEVARA

### ONLY I KNOW WHATS TRULY IN MY HEART

it seems to me that everywhere i go  
people are trying to run my life  
this isn't the way its suppose to be  
only i know whats truly in my heart

i went for employment and what i wanted to do  
they wouldn't let me  
what in the hell is this  
am i to be held down all my life  
is this the way its suppose to be  
am i denied the life i want to lead  
just because they don't think its right  
or am i a puppet on a string  
that people can use anytime they want  
No thats not me  
what i want to do, i will do  
one way or another  
for only i know whats truly in my heart

SHEILA R. GOMEZ

### AIM OPEN HOUSE

On Tuesday, December 9, 1975, the AIM staff invites you to attend their First Annual Open House. Scheduled activities begin at 9 am in the AIM offices (Library-C-3843). Visits to AIM classes, the AIM Tutorial Center, small discussion groups and more are on the agenda.

### URBAN LEAGUE

The Urban League of Long Island has tickets for the Whitney Young Jr. Memorial Football classic. The game will be held Saturday, November 15 at 3:00 p.m. at Shea Stadium. Tickets are \$6.00 each.

The Long Island branch is also sponsoring a post game party at an additional cost of \$9.00 per person.

### BY LINDA HUMES

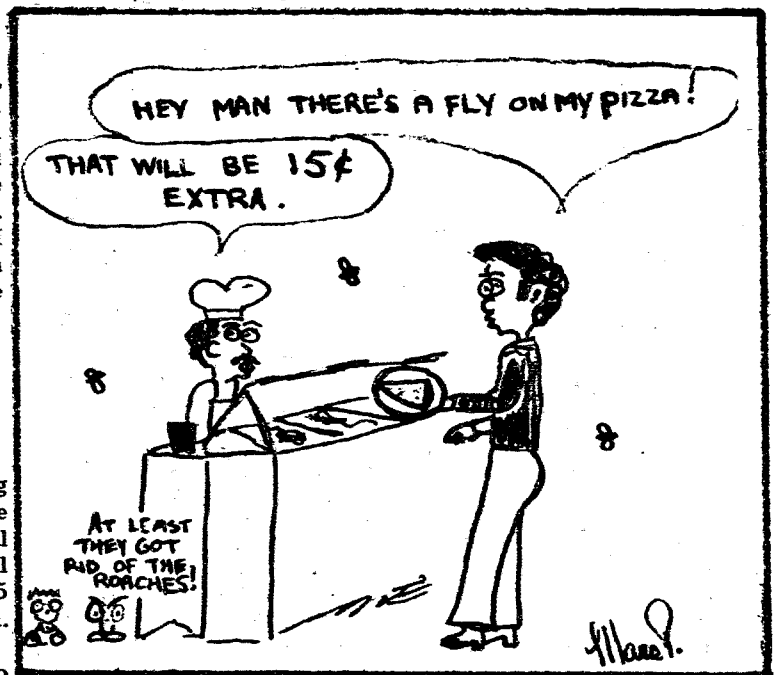
This year it has been decided for the first time in Stony Brook's history to have a full week of celebrating Blackness.

The theme for our week is "Spirit & Its People." This category has been chosen for the simple reason that the spirit of Black people has been their survival mechanism. This everlasting spirit is represented through the culture of Black people all over the world. When we were stripped of our natural heritage we still retained certain characteristics unique only to Black people. I know you have hear of natural rythm.

Through the fine arts, we as a people have expressed the pain and joy of our lives and through these medians have established and found strength and comfort that has sustained us through every degradation knowledgeable to mankind. For this reason I have set aside one day to deal with each component or phrase of Black Spirit or Black expression.

Soul and its People  
the word and its people  
music and its people  
dance and its people  
and lastly  
The People

Art and Song will also be represented during the course of the week.



## Minority Educators Hold Conference

The Minority Educators Association of Long Island is holding its Fall Conference November 19th from 8:30 a.m. until 4:00 p.m. at the Holiday Inn, Hauppauge, L.I. "Equal Educational Opportunity For Minorities On Long Island" will be the major topic. Speakers will include leading educators on

Long Island, State Department representatives and representatives from concerned groups.

To register for the conference, send name, address and school position along with check for \$12.00 (includes registration fee and buffet luncheon) to: Minority Educators Association, Box 277, Bellport, NY

## Quintyne Does It Again

Irwin Quintyne, director of field services for Equal Employment Opportunity, will be one of the honorees at the First Annual Awards Dinner

sponsored by the Central Long Island Branch of the N.A.A.C.P. on December 12, 1975. The dinner will be served at Holiday Manor, Hicksville Road, Bethpage at 9 p.m.

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## Racism Conference in City Sat.

BY JERRY SCHECHTER

Recent years have seen a resurgence of racism in both the U.S. and Canada in the forms of racist ideology and racist political movements. This past summer hundreds of Committee Against Racism (CAR) volunteers organized the Freedom Summer '75 Project in Boston in an effort to smash the racist anti-busing ROAR group led by Louise Day Hicks.

On Saturday and Sunday, Nov. 15 & 16, at Bronx

Community College, CAR is holding an East Coast Regional Conference. The purpose of the conference is to gather together hundreds of people who are opposed to racism, be they CAR members or not, to exchange experiences of anti-racist struggles, to alert us to the emergence of new forms of racist ideas and movements, and to develop winning strategies and tactics for anti-racist struggles in the coming year.

Speakers include Finley Campbell, CAR co-chairperson and professor of Afro-American Studies at Wisconsin; Joyce Kilgoe, a black woman from Boston; and Ari Carcia, ex-president of the Bronx Community College student government.