

# STONY BROOK BLACK WORLD



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## Audit Had 'Nothing to do With AIM'

BY LORELEI X. ANDERSON  
& PAULETTE PERRIER

In an exclusive interview, Dr. Ruppert Evans, director of the Advancement on Individual Merit Program (AIM), stated that, "The audit had nothing to do with the AIM program that's located in the library. He [the auditor] didn't look at my records, he looked at some records that were not in my office."

Evans also stated that the students' records reported missing in Statesman's (the Stony Brook students' Establishment newspaper) article of December 8 were not in fact missing from the AIM office, and after much searching the auditors "came to our office where they located the names."

In an early Thursday morning telephone interview, Carl Hanes, acting director of business and finance said that since the Statesman article started with "this year", the implication was that the audit pertained to the present year. Hanes said, "My comments were relative to the past tense. It wasn't clear, the article was

not clear, and it left those readers thinking that the audit was this year."

Evans also stated that he didn't know the criteria the auditors used to determine financial and academic eligibility. "Economic guidelines are set by the Office of Special Programs and are announced annually in the General Plan, and academic guidelines are set by the admissions office," he explained.

"Dan Frisbee, dean of admissions, gave a letter for each year that I've been here telling of the academic limits. Once those students are eligible in both ways I get to see the applications. Until those eligibility criteria have been met I don't get the applications."

Citing the figure of \$218 mentioned in the Statesman article, Evans said that it should read \$436 or more. "When they talk about administration they talk about the money we have to pay for counselors, tutors, telephone bills."

Seeking more student input into AIM matters, Evans added that "I think that it would be very useful for students to



begin to understand what the budget is all about." Towards this effort, Evans has agreed to meet with AIM students on Monday at 7:30 p.m. Flyers will be distributed on Friday, Dec. 11, as soon as the location has been confirmed.

The audit, Evans pointed out, had not yet been released when Statesman printed Hanes' response. Hanes, Evans said, told him that the audit wouldn't be released officially until Tuesday, Dec. 9th.

Evans concluded by condemning Statesman for careless journalism and Carl Hanes "for his lack of professionalism."

*The world may be known without leaving the house. The Way may be seen apart from the windows. The further you go, the less you will know. Accordingly, the Wise Man knows without going, sees without seeing, does without doing.*

-LAO TZU

## Tests and Black Students

BY PETER A. MOODY

On two recent Saturdays I served as a proctor for the Law School Admission Test (LSAT) and the Graduate Record Examination (GRE). I was surprised and distressed that so few Black students were present for either test. Of some 330 candidates for the GRE there were only three Black students. Of 305 LSAT candidates there was only one Black student.

The question then that most immediately comes to mind is "Why were there so few Black students taking these examinations?"

Were Black students adequately advised of the importance of these tests and sufficiently informed of the dates and times they were to be given? Were the Black counselors here at Stony Brook sufficiently informed themselves so as to render adequate counseling to the Black students? Or has the psyche of Black students been so scarred by past experiences with so-called "standardized tests" that we would rather avoid them altogether whenever possible?

I do not pretend to know the answers to these or any other related questions, however, I do feel that the above questions deserve some discussion.

In questioning the adequacy of the advice Black students



received concerning these tests the source of that "advice" is of paramount importance. Did Black students receive information from the paid "professional" counselors here on campus or did we receive "peer group advice" from our friends and cut-buddies during bull sessions in the Union or the dormitories? Were we given specific dates, times and places for submitting our applications and fees, or hardship waivers, by the professional counseling staff or were we given such generalized information as "some time this fall" by a friend or classmate on campus.

Considering the source of our information brings us to the counseling staff itself. How adequately informed is the Black counseling staff here at Stony Brook? It is certainly apparent that the Black counselors are of no use to the students if they don't know what's going on, that lack of knowledge in and of itself is no crime. The crime is committed when the Black counselors don't know but then make no effort to get off their fat derrieres and find out. After all that's what our Black counselors are drawing those nice healthy pay checks for—to be able to counsel students

adequately and intelligently. And if they don't have the necessary information then it's their responsibility to get it. For, indeed, that's what they're being paid for!

If information and communication are not our problem areas then perhaps our horrendous experience with tests in the past have given us adequate reason to be gun-shy. We all can recall those infamous "I.Q. Tests" in grammar school and junior high school of the 1950's and 60's that were subjective tests of American culture and society rather than objective tests of our intelligence

capacity and reasoning ability.

Black students did poorly on so-called "I.Q. Tests" in the 1950's because we couldn't answer questions such as "Where was Eli Whitney born?" and "What was Abraham Lincoln's wife's maiden name?" Because we had difficulty with questions of this type we received low "I.Q." scores which then placed us on slow tracks into slow classes throughout grammar and junior high school and finally into vocational or commercial courses in high school.

All of this resulted because on a 6th grade "I.Q. Test" we didn't know where Eli Whitney was born or what Lincoln's wife's maiden name was. To tell the truth I still don't know where Eli Whitney was born and don't particularly care. This says nothing about my intelligence capacity or my reasoning ability. This simply says something about my less than perfect knowledge of American culture, society and history.

Given this type of setting and this all too typical experience of Black students with so-called "standardized tests" it is easily understood if many Black students had sufficient information and adequate counseling about both the LSAT

# Dance Troupe Performs

BY PAT LAWRENCE

Professionalism in dance mastery was demonstrated by thirty Stony Brook sisters and brothers Sunday, Nov. 16, in the Union Ballroom. The group is better known as the Black Gold Dance Ensemble.

They started with the African dancers of Black Gold who Sister Olayinka De Bruce instructs. The group performed four African dances to the musical beat of three professional drummers from off-campus. Of course, the sisters performed well. Their style and movement had the audience moving as they had everything under control. Special attention must be given to sister Olaitan DeBruce (sister of the instructor) who by lending her talents to Black Gold added that extra spark that was much appreciated.

Then it was time for the Jazz and Modern dancers to turn out and that's what they did!

It started off with a solo by

Sister Jeanine Lataillade backed by the theme song from Mahogany.. Ms. Lataillade, well known on the SB campus, showed everyone where her head was at. Dacne was the name of the game and that she definitely can do.

Next, Nina Simone's Four Women was performed by Simona Heath, Angela Anthony, Lisa Durham and Vikki Hanson. Their grace, charm and strength were the epitome of Black womanhood.

The program then continued with a soulful duet by Kelvin Winfield and Terry McInterney (the Gold of Black Gold) and a solo by Grace Douglas. Both were very sleek, sexy performances.

The solo performance of the night was given by Sister Adzyne English. Her talent can only be attributed to her natural love of dance as an artform. Every movement, step and motion showed her ability and

the audience certainly showed their approval.

Then came the fun part provided by Excerpts from The Wiz. It began with a solo by Rosemarie Hall, Don't Lose the Feeling We Once Had. The sister was so "bad" that the audience was ready for more. The scene then shifted to the Tornado - here all the dancers did their thing with a special added touch by Ms. Bettina Rodgers as Dorothy.

Ease on Down the Road, the finale of a breath-taking performance was done with all the "get-down" soulful funk the Black Gold dancers had to offer. Here, all the girls were "the serious joint" and showed us what it was all about.

Special thanks and praise must be given to Brother Terrence Grant, director of the dance ensemble, because if it wasn't for him hooking everything up Black Gold would



AIM Assoc. Director Lorna Lipsett

## AIM Opens Art Gallery

BY LORELEI X ANDERSON

Late Tuesday afternoon, between bitfuls of shrimp hors d'oeuvres and mounds of birthday cake topped with whipped cream, approximately 30 prominent Stony Brook faculty members sipped cold duck with AIM staff members at the opening of the AIM Art Gallery which also coincided with program director Dr. Ruppert Evans' birthday.

Montclair Wilson, Bob Parker and Joyce Walker, all AIM students, were among the featured artists in the show that attracted over 20 pieces of art. Joyce, a transfer student from Kingsborough College, said of her many poetry entries "most of the things I write are for real...I don't fantasize."

Lorna Lipsett, associate director of AIM and innovator of the art gallery stated that the purpose of the art gallery was to "give students an incentive...and bring them to the office." She asked that students be informed that AIM could supply the materials needed to matte and

frame the entries, provided someone could undertake the task.

Dr. Evans invited the guests to view his interior decorating talents displayed in the panelling and modernization of his office which he added was done very cheaply "with my own money." "In fact," said the director, "the new paint job and the art gallery awards were accomplished with contributions from those on the AIM staff who could afford it."

In light of the small turn out of students, Evans was asked whether the gallery opening was limited to faculty members. He replied that students had been informed through a handout. However, very few students claimed to know of the opening.

Both he and Lorna were anticipating more entries that would eventually result in all monthly winners being eligible for the grand cash prizes in March. Limited to AIM students, first, second and third prize winners will receive \$150, \$100 and \$50 respectively.

## Black Theatre Review

It had been a hectic week for the Black Theater group. We had been preparing ourselves with constant rehearsals order to perfect our contribution for Black Weekend. It was a Friday and the play was to be seen the following Sunday. The group was nervous as we sat through the fifth quarter of an hour waiting for the rest of the cast to come. We all knew as of then that if our display wasn't up to par at this rehearsal, that we would be a failure the upcoming Sunday.

As we sat on the steps facing the sunken lounge of Stage XII Cafeteria, we noticed that the section directly in front of us was filled with people, anxiously awaiting a performance. We all curiously watched the people, wondering what was to take place.

Suddenly, a white woman in her late forties approached us. Like a kindergarten teacher, she put her finger to her mouth and shhhhhed everybody. Naturally, we were all amazed at her action. She then turned around, walked towards the group which was now listening to the performance, grabbed a white young man by the arm and pointed in our direction as she whispered to him.

He very opediently came over

and asked us to leave. We told him that we had been there at least an hour before they had arrived and that all we were waiting for was the rest of our cast. We made it very clear to him that we were there neither to see the performance nor disrupt it. We assured him that we would keep our voices down.

This apparently wasn't enough for the woman. She approached us with her eyes flaring the disgust we seemed to be inflicting, folded her arms, stood directly in front of us and stared. I sensed tension building within all of us, so I very respectfully addressed her saying, "Miss, your missing your show." She replied sarcastically as she continue to stare, "I'm watching one now."

Naturally, we were enraged. One of the four sisters present anticipated a disturbance and suggested we go upstairs to the usual rehearsal area. We were all in amazement, trying to assure one another that there was no other way of handling the situation. I guess we all knew that if we would have stayed and argued with the women the authorities would have come and as tradition goes prosecute the blacks there always in the wrong.

As if this wasn't enough, the

quad manager, a black man by the name of John Williams was called. He came upstairs and his opening line was, "What are you people doing here?"

One of the sisters threw her her shoulders while she angrily yet cautiously replied. At which time John Williams said, "Don't use those street tactics with me." Apparently the young lady posed some threat to Mr. Williams and he as result called Security.

Perhaps the incident I eyewitnessed is common in its nature. It was an educational experience for me. To meet eye to eye with a woman who had from the moment she saw us made up her mind about each and every one of us to deal with a black man with university procedures to enforce with his mind made up.

This matter should be brought to the attention of all people of color. The last thing we need to do is make it difficult for the black students engaging in positive activities on campus to do so. In the long run what the black community produces reflects on the University as a whole. If rules were being broken we should have been dealt with as mature adults, not kindergarten children or a potential nuisance.

Gabriel Felix

## Looking For A Church?

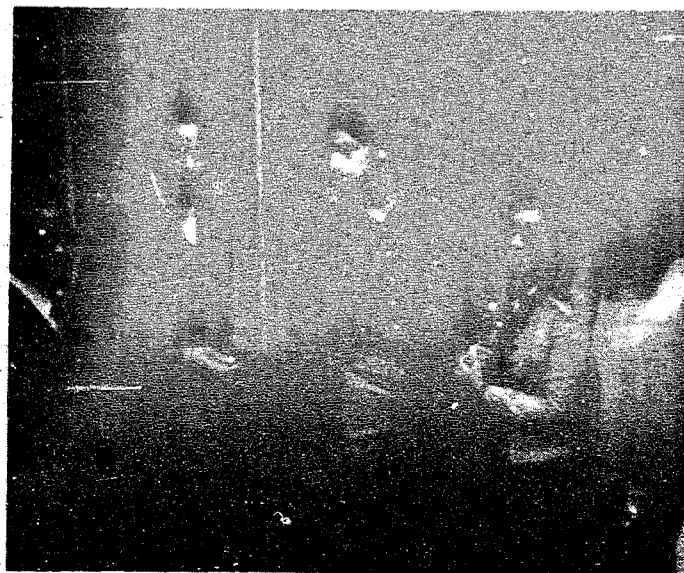
For several years Sister Herdy Micou and I have been looking for a Black church in the vicinity of Stony Brook which relates to our Black experience. It appears we have found one and would like to apprise other interested Brothers and Sisters of its existence and locality.

It is Mt. Olive Baptist Church and its Pastor-Minister of Music is Rev. Melvin S. Nichols. It is located on Middle Island Road in Medford - about eleven miles from Stony Brook. Take Route 112 south to Granny Road (landmarks: traffic light, cemetery, Esso and Sunoco gas

stations) and make a right turn; travel about a half mile and make a right onto Middle Island Road. The church is located about a mile on this road on your right. The church's office phone number is (516) 732-8202, and the pastor's residence number is 273-5529.

If you are looking for a "down home" church, Sister Herdy and I think we have found it. Rev. Nichols and his congregation extends a warm and open invitation to you. We hope to see you there some Sunday.

-Chester L. Rash



Dr. Evans with Assemblyman Al Vann and staff.

## AIM Introduces New Newsletter

The AIM (Advancement on Individual Merit) program recently introduced a monthly publication INVICTUS which Program Director Rupert L. Evans, described as "a media for the introduction of new ideas and ways of thinking about the conceptual foundations of special education". Some of the features of the six page newsletter include an introduction by Dr. Evans, a calendar of AIM events and a particularly interesting addition,

the SPOTLIGHT, that focuses on one student each month who can "serve with dignity and learn with pride" according to Rupert Evans. This month's SPOTLIGHT features Booker T. Washington, a twenty eight year old Black student who, besides maintaining a 3.68 average, is involved in many extra-curricular activities.

Lorna Lipsett, associate director of AIM and editor of INVICTUS, was asked how the newsletter achieved its Latin

name--which translated "Victory". Ms. Lipsett felt that INVICTUS was "apropos to what AIM is going through" and that oftentimes "AIM becomes the scapegoat for everyone's problems". The petite Blackwoman explained that despite all of the problems "AIM has come out victorious".

Black education is our calling, our purpose, our very existence. All else is an attempt to conceal this basic truth.  
We are legitimate!

# Pre-Med: Something Nobody Has Explained

BY DEBORAH BRITTON

A great deal of information is available describing the procedures and programs students attending medical school are involved in. However, nothing has been done in explaining what the pre-medical student experiences. This article, I hope, will explain some of those problems plus the actual dilemma minority students experience before finally deciding that the medical field is their prospective goal.

One year of general biology, two years of chemistry, one year of general physics, one year of English and one year of calculus: these particular subjects represent the required studies for the individual who decides to enter medical school.

"Medical studies and practice require an ability to learn, retain, and integrate a vast amount of scientific data through study, experimentation, and experience." This statement is one important factor which we as Black students must ingrain into our personalities. A student desiring to enter the sciences should be determined, non-apathetic, dedicated and well motivated. These factors will help us to succeed in the competitive field of medicine in addition to assisting in the rate of minority applicants to medical school.

Now, let us take a look at the student who wishes to plan her or his field of study in the sciences. Along with the subjects forementioned for a pre-medical student, there is also the definite requirement that we choose a subject to major in. Despite the fact that a student is interested in attending medical school, she or he can choose a major that is not affiliated with the sciences.

If, on the other hand, a science major is selected, say biology for instance, the first year of medical school is partially completed by selecting this route. All these decisions can and do become frustrating and seem as if there is no reasonable way in which to handle them. There are a number of departments here on campus that will assist students in their decisions and also assist in the field of selecting their studies.

One department that deals with these predicaments is the Health Professions Office, located in the Library Building, E3341. Upon your first visit to the office a student establishes a personal file in which professors, teaching assistants and other personnel can write evaluations either on your progress in class or a personal evaluation. After this procedure you are introduced to one of the advisors who will assist in your program planning and discuss any problems or misunderstandings which may be effecting your academic functioning.

There are also academic deficiencies which may hinder the continuous pattern of fulfilling the required pre-medical courses. Tutorial assistance in the sciences may be an asset to an individual you may lack the basic background in say mathematics which is the essential tool for all the sciences.

We as Black students realize that our elementary and secondary education was not as complete and as adequate as it should have been in order for us to be prepared for a science career. So at this point it is extremely important that we seek assistance via our peers or

through some administrative link.

Currently there is another program on our campus which is dealing with the criticism and ideas that the Black community is offering toward bettering our mathematical and scientific skills.

The "Saints" program, initiated by Mr. Lloyd Sargeant of the Equal Opportunity Office has been in semi-established state since the Spring of '75. The program is determined to assist minority students in finding adequate tutors and most important, a way in which we can assist one another in this field. Every Thursday a group of students interested in the sciences, sit around and throw out some of the frustrations we encounter in our courses throughout the week, and we try and develop ways in which we can form study groups and inform each other of the opportunities that may aid us in our academic struggles. Offering a place to come to initiate ideas and share information is probably half of the battle because it is essential that we have this outlet in order for minority pre-medical students to attain our goals.

Here, I have given a somewhat broad description of the channels that are available to us from the administrative viewpoint. There still remains a great deal for students to do before this basic science odyssey is complete.

If a student is sincerely interested in the medical career, there are a few schools, jobs and laboratory work that will be taken into consideration for the medical school interview. Harvard Medical School has a summer program which entails

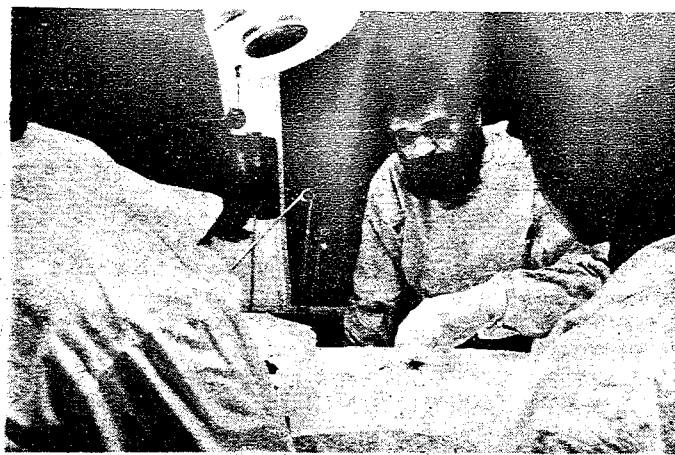
classwork and actual laboratory experience. The Urban Corps of New York City is a program designed to provide applicants with a job placement which allows the applicants to further career goals. Examples of the areas involved with the health career are as follows: 1) Laboratory Aide; performs lab tests, clinical work. Elementary course work in chemistry, laboratory and/or biology is required. 2) Hospital Staff Aide; works with medical records, x-ray technology, and nurses procedures

Another source of information which explains in detail all the health professions is a pamphlet entitled "The Professionals and Technicians of Health," and is distributed by the Health Manpower Development Program, 1990 M. Street, N.W., Washington, D.C. 20036. One more source of information which I feel every student interested in the health

profession should have at their disposal is "Barrans' Guide to Medical, Dental, and Allied Health Science Careers.:"

For me, this article in its entirety still remains very broad

because the experience of being a pre-medical student is a lot of headaches and overall dedication which can't be completely communicated. It is an every day, twenty-four-hour-a-day workload which must be consistent. One can't imagine the intense amount of continuous determination that is necessary in order to succeed in the health career. We must remember that everyday we must review and study our assignments, develop discrete study habits, and plan a weekly or daily schedule. It is very hard and backbreaking, but wait until the day when you receive an acceptance letter from one of the medical schools you applied to.



Dr. Leroy Brown, former professor of Anatomical Sciences here

## The Problems of Adjustment at Stony Brook

BY LORELEI X. ANDERSON

**SITUATION I:** "Shirley" is seeing "Bobby". They are enrolled at the same university. She lives on one part of campus and he lives on another. Despite the distance, they agree as do others that they have a "good relationship." In the middle of the relationship Shirley finds out "through the grapevine" that Bobby is seeing another woman on campus. At first she disregards the allegations only to find out that it is true. Refusing to confront the situation, Shirley retreats to her room in a state of depression.

**SITUATION II:** "Joe" is from the Bronx and is the first one in his family to attend college. Before leaving home for a large, predominately white university, a group of his friends and family throw a party for him. Joe is deeply respected in his community by young and old alike and consequently everyone has faith that he will succeed. Near the end of the first semester Joe realizes that despite his efforts he has done poorly in nearly all of his subjects. Instead of looking at the various components that contributed to

the situation, i.e., a few racist professors, a new environment, being without book money for the first two months, Joe feels that he has "failed" himself and most of all the people in his community. At Christmas time Joe tells his family that he has left school and instead has enlisted in the Marines. He gives them no explanation.

**SITUATION III:** "Alma" is a Black student who is sharing a room with a white student who has unclean habits as well as a tendency to bring many men over to the room. Many nights, because of the environment, Alma has spent the night at a girlfriend's house. To make matters worse, her roommate adopts a stray puppy which Alma contends she is allergic to. Through her girlfriends she finds out that she can approach the quad manager with the situation. Alma does this and her roommate is asked to get rid of the dog or she will have to leave. She chooses to leave. Alma's suitemates are all white and blame her for her roommate's departure. She tries to get a room switch but because of no

vacancies she must remain in the suite until the next semester. Alma tries to stick with the situation but soon finds it unbearable.

These are but three real situations that Black students at Stony Brook and other institutions of "higher learning"

are being confronted with. Sometimes they are frightfully more vivid and serious. To others, situations of this sort are virtually non-existent. But they are not non-existent. Black students have moments of apprehension, alienation, bitterness and depression that if not realized could be self-damaging. It is felt by many that at white institutions the negative situations are greater. In an article entitled "Suicide and Black Youth," printed in BLACK COLLEGIAN magazine, the writer, Robert Staples, associate professor of Sociology at the University of California - San Francisco, takes it a step further. He argues:

"For the Black college student or graduate, the cause of suicide may be related to the high expectations he has for

success and the frustration encountered in overcoming the persistent barriers set up by racism in reaching his potential. Although we have no data, it would not be surprising to find the suicide rate among Black students to be much higher at predominately white institutions than at Black colleges. Within the white college the Afro-American student will have to cope with much of the same institutional racism found in the outside world. Many a Black student has been admitted to a white school under some special admissions program, only to find an irrelevant curriculum, racist and irrelevant instructors and a totally incompatible social life. Whatever problems he encounters at a Black college will not be as psychologically damaging as the forces present at a white college. Even in the most isolated environment, Black colleges have a more conducive social atmosphere and feeling of solidarity than in most white universities."

So the situation becomes urgent. As a Black student wrote, "Black people do have

problems? We do get depressed. A break-up with a boy or girlfriend can lead to an awful setback. Stony Brook can be a lonely, alienating and uncomfortable place..."

Herdy Micou, a Black counselor in Psychological Services, along with a group of Black students have been meeting throughout the semester in order that they may institute ways to deal with some of these situations.

What this group plans to do is establish a hotline where Black students could talk about their problems on an anonymous basis, group and peer counseling, an a "big brother" and "big sister" service that would help new students become more acquainted with Stony Brook.

Though they have met for the last time this semester - next semester will require a lot of dedication and commitment among the group for the program is nearing real dimensions. If you would like be a part of these efforts contact Herdy Micou at 4-2281 or Sister Lorelei in Keily A 124-A.

# Loud & Clear

BY LLOYD SARGEANT

It is difficult for me to discourse intelligently or objectively on the recent resolution of the UN Assembly proclaiming Zionism as a form of racism. But I will try.

Like the average American I am a headline reader, a spot-story scanner and a two or three times a week television news observer, so I am the same kind of victim of the media as is most everyone else. That means that what stands out in the resolution are the words "Zionism" and "Racism".

The word Zionism gives me a word image of a Jew, and I think of the stereotypic picture of the little man with a hooked nose and a little black hat and a sort of dingy, illfitting black suit, rubbing his hands one around and over the other, smiling slyly to himself and looking around over his shoulders.

Or I see another picture of the tall man, still with a slightly bent nose, handsome, dignified, in his late thirties, well kept, well-groomed, educated, and suave. He sits behind his desk in the well appointed office and he awaits his patient, or his client, possibly rubbing his hands together as he smiles faintly. But behind the imagery of the persons that my mind has conjured up there is a larger and more profound concept that takes over, and it relates to all the Biblical stories in the Old Testament, and all the movies of the fantastic migrations of these wandering people, and the trials and hardships and tortures that these people endured in search of their homeland, and how the Lord worked to spite their enemies, and how they survived, and continue to survive.

And then my image wanders again back to Mr. Lipwitz who had the little store where I grew up on 133rd Street in the City. I remember his dirty apron and funny little grin, and the accent with which he spoke his broken English. I remember too the little banged up green covered notebook in which he used to write the figures for what we were paying for our groceries. And I remember, too, the always sweating fat man that used to come around to the apartment once a week to collect a dollar or two dorrers for the watch we bought or the radio or the lamp.

I guess when I was growing up I equated being white with being Jewish, or vice versa. I had very little contact with other whites, because they just weren't around. And that's how it was. The doctor, the lawyer, the judge, the man who lent you money, or sold you groceries or clothing or furniture or gave you a job. It's pretty hard not to remember, especially if you grew up in Harlem when I did. All the memories are not good ones, nor are they bad. Actually they took a lot out of the Black communities, but also they gave jobs to Black folks, too. Many of us would feel that we were exploited in those jobs, and perhaps so—but better some work to do than no work at all. In those days working really did bring in more money than home relief. Today it might be a different story. Dudes can lay up and get fat while their old ladies get the welfare checks. Not in those days, the game was not that good, and we weren't quite that sharp. We didn't get to see many Jewish women. Once in a while you'd catch sight of one in the back of the deli or taking care of the books in the clothing store, but they were pretty much out of the selling end of things, and you would only get to see them if you got to Mr. Goldstein's house on an errand, or to do a special chore. But they were around. And they supported (?) the whole domestic employment scene. But that's another whole sordid story.

To get back to Racism and the UN. If you have ever seen the UN convened, you know what the general complexion of that body is. You know also that the United States is looked upon generally as being adversary to most of the opinions of that group. Our Uncle Sam happens to be one of the world's best (worst?) patronizers. But patronization is calculated to produce a servant, or one who feels obligated and beholden. It has not produced such a posture from the UN delegates. The monetary support that Uncle has given most of the hundred some odd countries represented has not intimidated them so that the vote was about two to one for the resolution with about another fourth abstaining.

My own concern is such that I would find a great deal of dichotomy in supporting the statement in spite of the troubles in Africa. My concern has to do with the tremendous amount of support we used to receive from Jews in this country in presuance of our civil rights. That support these days is very weak, or non-existent in some areas. The demise of CORE as a viable organization is an example of this. NAACP leaders on the other hand seemingly have seized upon this issue to send out a strong cry for reinstating of Jewish support. They probably feel that if they strongly protest the "attack" on Zionism that they will once again lock arms with Jewish "brothers" in a march towards freedom. It ain't necessarily so. NAACP is sorely in need of funds. But today so is everybody. The Jews that once say civil rights as a front-line battleground are now looking more closely at the need to entrench and support their own organizations, relying perhaps on the old adage "survival of the fittest," in these days described in economic terms. The Blacks in America have never really posed a serious threat, even in the '60s everything was disorganized and sporadic. And there may be considerations in the back rooms of the temples to give little but some lip service to Black problems, and start taking due care of some Jewish ones. This overt act might be interpreted as racist, because in trying to establish their homeland they are certainly going to get into some squabbles with the people who are already there. And isn't this already happening all the time? Anyway, the Jews around the world are facing homeward, and in doing so they sometimes overtly, sometimes covertly, sometimes defacto injure those of other races and religions, nullifying many gains they might have made.

I haven't said what my opinion on the resolution is. On the one hand the world view is one thing! On the other hand I doubt if Blacks in North America would have made it as far as we have if it weren't for Jewish psychological, economical and sometimes physical support.

But I don't guess I'm quite ready yet to sing—"and he's my brother"—but then, neither is he.



LLOYD SARGEANT

## OPEN LETTER

Jambo Brothers and Sisters,

I hope that your Thanksgiving was as enjoyable as mine and that your Xmas is even better. Getting back into the business at hand, I would like to take time to make each of you aware of a few very special events which will be upcoming in the next few weeks.

Constitutional elections will be held on December 11th. A copy of both the proposed and the present constitution will be available in the BSU office, Social Science "B", Room 465, at the BLACKWORLD office, Student Union 060, and at the AIM office. Along with the constitution there will be two other queries: 1) Do you feel that there is still a need for a Soul Cuisine? 2) Would you support a merger between the Black Graduate and the undergraduate students?

For more extensive information, contact any BSU officer or member of the graduate council.

Petitions may be secured for the election of all officials within the BSU at all the aforementioned offices.

I would like to reemphasize the fact that every Black student (undergraduate) is a member of BSU and is eligible to vote. I urge everyone to at least vote and as many students who possibly can to run for office. Our organization is nothing more than what we make it, and if we do not care what happens to us we can NOT expect others to. Only the collective efforts of all Black students on campus can make BSU a functioning part of the Stony Brook experience.

I have done the best I could to revive your organization with the time and resources allotted to me. The rest is up to you.

Peace,

Peace,  
Roxanne Ross



ROXANNE ROSS, BSU  
CHAIRPERSON

## Letters to the Editor

Dear Folks at BLACKWORLD,

Just finished reading the last issue of BLACKWORLD while trying to thaw out in a heatless Stony Brook. It may seem strange, coming from a White person, but BLACKWORLD goes way beyond being relevant to Black people alone, although that may be your primary intent. Statesman pretends that it is an "objective" newspaper because it presents the administration side of all issues while also printing distortions of the student side. It thinks that objectivity means putting forth the differing opinions on everything; BLACKWORLD, on the other hand, makes no pretense on this score. Objectivity is putting forth the truth, the way things really are. That's something that's desperately needed on this campus, and something that BLACKWORLD, especially in this past issue, is doing.

For years Black people have been messed over, not only here at Stony Brook, but all over the country. To the folks at BLACKWORLD that's hardly something new. Bot to the overwhelmingly White population at Stony Brook, farm workers on Long Island are mere creations of the media, racism is something that exists only in the rhetoric of the Left. To these students, Black people have the lowest-paying jobs because of laziness, lack of aspiration, lack of higher education; the notion that our entire country is a racist one, that it is built on the bones of Black people and poor White workers is something that most students dismiss as a myth, or else, it is something far away, that doesn't touch them and never will. The oppressed are blamed for their own oppression, and then when we take action to eliminate that oppression we are blamed for "bringing down repression" on everyone.

Whenever there are budget cuts, we know who gets screwed by them — the people! It's always our services, programs, the things we need to survive that get cut back. And the first things that always get cut are programs that affect Black people: the AIM program, education in ghetto areas, hospitals in those same areas. To document this is relatively easy, and if anyone doesn't believe it, they can write us a letter saying they don't believe it and we'll provide them with the documentation. This is one of the ways that the system is racist. And as long as we allow this to go on, then we are racist also, helping to propagate a racist system.

Instead of fighting for free, open-admissions for all people in the State University System, the Long Island Chapter of the Anti-Defamation League of B'nai Brith condemns Stony Brook's purported "Minority Policy." (As reported in the last issue of BLACKWORLD) Look, I'm Jewish. My parents, and their parents had to struggle to keep afloat in America. Jews, like other immigrants, like Italians, Irish and others before us, were thrown into ghettos, forced to work in sweat-shops for 50 cents a day when there

What's happening to Black students on this campus is criminal! But it's nothing new. It's been going on, and it will continue to go on, as long as we allow the few White lackeys of the capitalists, the T.A. Ponds, the John Tolls, as well as those whom they serve, to continue to control those things that affect our lives. These things that we need cannot be won through meetings with them. This the Left has learned only too well. They cannot be won through voting, through begging, through accepting the notion that "changes take time; give us a few decades to work things out..." We can only obtain the things we need to exist as human beings, Black and White, by seizing them, by physically taking over the instruments of production and running them ourselves. This includes the factories, it includes our communities, and it includes the universities and public schools; it includes every aspect of our lives.

We can look at the SUNY Board of Trustees and find (if we look hard enough one Black person on the Board, out of 16 Trustees. We can look at the staff of the Board of Regents and find 2, that's two Black people, and 3 woman (who are white) out of 48 appointees. We can look at the State Construction Fund, the Dormitory Authority, the Health Services administrations and all other State and Local bureaucracies and find similar patterns. This is institutionalized racism. It is not rhetoric. It is a hard fact. The answer is not to get a couple more Black people, a handful of women, some Jewish people (I think, judging from last names, that there were precisely 3 Jews out of the whole bureaucracies mentioned above) on these boards. The answer is to smash them altogether, to do away with the bureaucracy, not to become part of it, to expose and to act on the things that are wrong in When BLACKWORLD exposes the hypocrisy of the Administration, the racist system at Stony Brook as well as everywhere else in America, it speaks in the name of Black students, sure, but it serves the objective interests of all of us. As long as there are people who are oppressed, none of us can be free. As long as there are people who are suffering, we all suffer. As long as there are human beings who are forced to live under the most miserable of conditions, a piece of all of us, a piece of humanity has its heart torn out. "All of us or none of us, all or none." Bertolt Brecht's famous line. Or, as SDS used to say, "Dare to Struggle, dare to win!"

The struggle of Black people is the struggle of all of us. Here's hoping we can open the eyes of the majority of White people on this campus in order to change things that oppress us all. All Power to the People!

In Solidarity,  
Mitchel Cohen,  
Red Balloon

# Atmore Prison & Alabama Justice

BY DON HOLMES

On Election Day evening, Morton and Helen Sobell directed an open forum in Lecture Center 102 entitled "Could the Rosenberg Case take place today?" Sobell, framed for the sale of atomic secrets to the Soviets, served a total of 19 years in Alcatraz, Atlanta, and Lewisburg Federal prisons. The Rosenbergs, Julius and Ethel, were executed for a crime subsequently attributed to no less than the Rockefellers according to Patty Hearst's father's newspaper, the San Francisco Herald-Examiner.

Now on this side of the wall for seven years, Sobell characterized his trial as "a staged showpiece." He declared the political trials of today reminiscent of the Thirties-type justice where a jury and a verdict were decided upon the same day.

He rejoiced over the fact that the movement within the prisons themselves has been a forward one - inmates are becoming more aware and more political than many on the outside, especially in the South. Sobell said that we must support movements within the prisons by inmates to rehabilitate themselves or they would not succeed.

By way of introduction to the next speaker, Sobell compared the prisons today to Nazi Germany commenting, "If you thought Attica was bad, prisons in Alabama are hundreds of times worse."

The next speaker was an ex-prisoner who had served 13 years at Atmore State Prison Farm in Alabama. Mafundi, like Angela Davis, was raised in Birmingham's "Dynamite Hill" area an inner city under constant siege by the KKK where daily stories of terror, bombing and castration were commonplace occurrences. In retaliation for his role as one of the leaders of that community, charges were trumped up against him. The solemn oaths of 35 black witnesses were disregarded for the testimony of one seventeen-year old white youth who alleged that Majundi had robbed him of \$38, despite the absence of any other evidence to corroborate the youth's testimony.

Mafundi conceded the verdict and decided that in the judgment of the court he was a criminal, then that must be the case. He made firm his resolution to "rehabilitate" himself into a model citizen and went to prison with an armload of books with which to further his education. When he informed the warden at the classification center of his reason for doing so, the custodian knocked the books to the street and proceeded to destroy them with his foot saying, "Niggers don't read."

Mafundi was then remanded to the "doghouse," a 5x8 dungeon without heat, ventilation, light, or any sanitary facilities save a "Chinese toilet" in the middle of the floor, simply a hole in the ground

which constantly overflowed into one cell. Here, as punishment for the crime of trying to "rehabilitate" himself, he received every third day a bowl of peas and rice, the grains counted out as if by hand. A cup of water and a few crumbs of cornbread rounded out his rations.

Moreover, since most of the inmates in segregation were there for speaking out against the system, guards further tortured specially hated prisoners by urinating in their food or dropping small pieces of wire or razor blades into it. Dozens of inmates testified that they hadn't been allowed to shower in three or four months.

Black prisoners, who at this time constituted 80-90% of Atmore's population, were constantly harassed by the guards, the majority of whom were KKK members who boasted of murders and rapes in the black community. Their captive audiences knew that a guard wearing a bright red shirt had recently returned from a two week vacation, his reward for killing a prisoner. Atmore became known as "murderers' home," not because murderers were among the inmate population, but due to the fact that several murders a week, often daily, were being committed by prison custodians.

In May, 1972, almost all 1,200 inmates joined a spontaneous strike when a series of unusually brutal beatings pushed forward a scheduled October work stoppage. Four days into the strike, the warden agreed to see the "leaders" and eight were chosen as representatives, all of whom were beaten and transferred elsewhere. Soon, 300 others were to meet a similar fate.

It was in this climate of officially condoned violence that Majundi spent 8 years in solitary for his refusal to degrade himself before his captors, who worked black prisoners over 14 hours daily in the fields, while whites received privileges and easier work details. Black prisoners had their heads shaved and had to say "yes sir," even to the warden's three-year old son. Mafundi was seen as a "borderline inmate," one who could possibly become dangerous, and never once saw a parole board in thirteen years.

In the interim of the two weeks during which he was released from punitive isolation into general population, leaving behind his wooden bench, cold-water sink and commode, he helped form a group designed to give inmates the vocational and professional training they were not getting chopping corn and picking cotton. Out of the ill-fated organizing movement was born Inmates for Action. IFA held nightly classes for the largely illiterate inmate population, scheduling each evening from Monday to Friday such classes as General Education, Constitutional Legal First Aid,

Black History, Revolutionary Theory, and the isms (Nationalism, Fascism, Communism, Imperialism, Colonialism, Capitalism, socialism.)

Saturday's session discussed current events, and Sunday featured a cultural festival where each man volunteered a drawing or a piece of poetry he had written. The authorities' reaction to the prisoners' demand for changes in prison life was to forbid classes, remand Majundi to solitary confinement for four more years, and enforce selective punishment via terrorism, the dog-houses, beatings and murder. Within 12 months, three of the original leaders had been killed.

The men knew that the authorities would attempt to divide them through the use of racism, terror, and murder, and that their only hope for survival for themselves and their movement was solidarity and group protest. Thus, fearful prisoners in Atmore's segregation unit seized and held as hostages two guards in bloodstained uniforms who claimed the murder of IFA member Jessie Clanza, and who said, "We'll kill you revolutionary niggers the same way we killed him."

The men demanded to see several public figures and requested appropriate media coverage. Instead, Warden Marion B. Harding mounted an Attica-style attack during which thirty prisoners were injured, a guard was fatally stabbed, and IFA Chairman George Chagina Dobbins was shot. As Dobbins was being led away to the hospital on a stretcher, he was able to converse with inmates, and yet when he was found dead on arrival at the hospital, he had received nine ax-like wounds to the head, any one of which would have been quickly fatal according to the autopsy report. The wounds were determined to have been administered only nine minutes before his arrival at the hospital, a distance of sixty miles from the jail. Although with him in the ambulance were driver and Escambia County Sheriff Scotty Byrnes, no one has been charged in the murder of Dobbins, despite the fact that 41 inmates were later indicted around the rebellion.

The second murder was that of the next man on the "death list" (found on the warden's desk a few days earlier and exposed by Mobile Press reporter Sandra Baxley.) Tommy Yakuna Dotson was beaten to death by four guards with billy clubs and baseball bats while being led to the showers made nude and handcuffed. Though his head was in seven places "cracked like an eggshell," his jailors also threw him down two flights of stairs and stabbed him. Somehow he managed to grab the knife and administer one fatal wound to the guard before dying himself. Yet, four prisoners locked in their cells at the time of the

incident were indicted in the guard's death, allegedly for having passed the knife to Dotson.

The number of indictments and persons charged numbered to 60 and 45 respectively at the outset and the trials were to begin in June, 1974. When trials actually did start in Feb. 1975, there were only nine defendants remaining as a result of pressure put upon the state to drop their indefensible cases. These nine came to be known as the Atmore-Holman Brothers.

During trials lasting at the most two days and often less than one, two brothers were found guilty of murder and assault with intent to murder. Two were found guilty of murder? two others (both from the Holman incident) were declared innocent when the state's witnesses contradicted themselves too often: and two others had their trials continued to June. The June trials failed to materialize when defendants, aware that the experience of February had been a farce, pled guilty to assault charges. More trials are scheduled for this Fall.

Also murdered was Frank X. Moore, freed in December, 1974 after serving every day of his ten year sentence. Walking out of Atmore, he was re-arrested on charges stemming from the Atmore rebellion and held on \$40,000 bail. His death was the result of a hang-up, a favorite means of murder among jailers wherein a prisoner is found hanged by bedsheets in his cell. No one who knew Frank believes he committed suicide. Photographs taken of his body by a photographer hired by his family show bruises and apparent rope burns on his chest, ankles and neck. They also reveal a large gash in the back and severely skinned knuckles. The jail in which Frank died is presided over by Sheriff Scotty Byrnes, who accompanied George Chagina Dobbins on his last ride.

Mafundi himself was revived in the morgue by a doctor who was told not to try to help him and was prevented from doing so when the prisoner was thrown into the dog-house and dosed with tear gas. He was left to die for several days and was beaten enroute to the hospital.

Although the IFA is alive and well inside the walls, and political organizing activities continue, there is as yet no official investigation of the continuing murders of IFA leaders.

Political trials are clubs held over the heads of people who seek progressive change. According to Helen Sobell, as the Sobell trial set the cold war climate in the 1960's, the Atmore-Holman trials are going to set the climate for the future. The trials of inmates rebelling in prisons today are the Rosenberg trials of today.

IFA member Gamba Mani has recently been denied his request to have activist lawyer William Kunstler defend him in his case

even though Kunstler is recognized by the Alabama Bar and was entirely willing to take the case. He will be represented by Leonard Weinglass from California.

Mafundi, in speaking of the injustices, cruelties and barbarisms of the Alabama penal system, stated that it hadn't made any progress in forty years. His bringing our attention to the situation there, insofar as prisons function the same regardless of geographical area, should make us think about these institutions as instruments of political repression and racial injustice.

and GRE and chose not to take either examination anyway. After all, having taken tests that were rigged against us before and having suffered educationally for doing poorly on these rigged tests we are not eager to be erroneously slow-tracked again.

If this is the attitude of some Black students here at Stony Brook, as readily understandable as it is, it is not acceptable. Running away from tests and examinations like the LSAT and the GRE will not change anything. Black America needs Black lawyers, doctors, teachers, engineers, technicians, psychologists, psychiatrists and any other professional people we can train.

Until such time as we can produce some viable alternative the only place we can receive this kind of valuable training is in the schools of Western man. We live in his society and for better or worse, in order to survive we must be able to function in his culture. Functioning effectively in this setting then means we must become knowledgeable in and of his culture, knowledgeable in his knowledge, capable in his sciences and techniques if we are to survive.

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# Black Orpheus

But even though oppression itself may be a mere fluke, the black man is a victim of it because he is a black man. And since he is oppressed within the confines of his race and because of it, he must first of all become conscious of his race. He must oblige those who have vainly tried throughout the centuries to reduce him to the status of a beast, to recognize that he is a man. On this point, there is no means of evasion, or of trickery, no "crossing line" that he can consider: a Jew - a white man among white men - can deny that he is a Jew, can declare himself a man among men. The Negro cannot deny that he is a negro, nor can he claim that he is part of some abstract colorless humanity he is black. Thus, he has his back up against the wall of authenticity - having been insulted and formerly enslaved, he picks up the word "nigger" which was thrown at him like a stone, he draws himself erect and proudly proclaims himself a black man, face to face with white men. The unity which will come eventually, bringing all oppressed peoples together in the same struggle, must be preceded by what I shall call the moment of separation or negativity - this antiracist racism is the only road that will lead to the abolition of racial differences.

Since the selfish scorn that white men display for black men is aimed at the deepest recesses of the heart, black men must oppose it with a more exact view of black subjectivity consequently, race consciousness is based first of all on the black soul.



The herald of the black soul has gone through white schools, in accordance with a brazen law which forbids the oppressed man to possess any arms except those he himself has stolen from the oppressor: it is through having had some contact with white culture that his blackness has passed from the immediacy of existence to the meditative state. But at the same time, he has more or less ceased to live his negritude. In choosing to see what he is, he has become split, he no longer co-incides with himself. And on the other hand, it is because he was already exiled from himself that he discovered this need to reveal himself. He, therefore, begins by exile. It is double exile: the exile of his body offers a magnificent image of the exile of his heart.

The black contribution to the evolution of Humanity is no longer savour, taste, rhythm, authenticity, a bouquet of primitive instincts; it is a dated enterprise, a long-suffering construction and also a future. Previously, the Black man claimed his place in the sun in the name of ethnic qualities; now, he establishes his right to life on his mission; and this mission comes to him from historic position: because he has suffered from exploitation more than all the others, he has acquired a sense of revolt and a love of liberty more than all the others. And because he is the most oppressed, he necessarily pursues the liberation of all, when he works for his own deliverance.

Let us greet today the historic chance that will permit black men to shout out the great negro cry so hard that the world's foundations will be shaken.

JEAN-PAUL SARTRE



## BLACK MUSICAL THEATRE

### STAND UP BLACK WOMAN

Stand up black woman  
Don't let life get you down

Stand up black woman  
Don't let life turn you around.

Stop your back tracking  
And begin your retracking  
because you're it sensitive  
to allow yourself to feel

Open your eyes to your  
bright life  
And then you'll be able to dive

Yes, you've got children  
two beautiful children  
who show as a reflection  
of how you are

You've got to praise them  
Then continue to raise them  
And when they need you never  
be too far.

So I tell you to lift up that  
head black woman  
And don't let me ever see it down  
Because you've got too much to live for  
To have your head anywhere  
near the ground.

Pat Thornton



### BLACK AMERICA WE NEED GHOST

The ghost of a junkie who died in vain  
Before he could tell another junkie not to put  
a needle in his vein

The ghost of the Blacks who died at war,  
To tell the Black people sometimes it's good to  
die if you find a cause to die for.

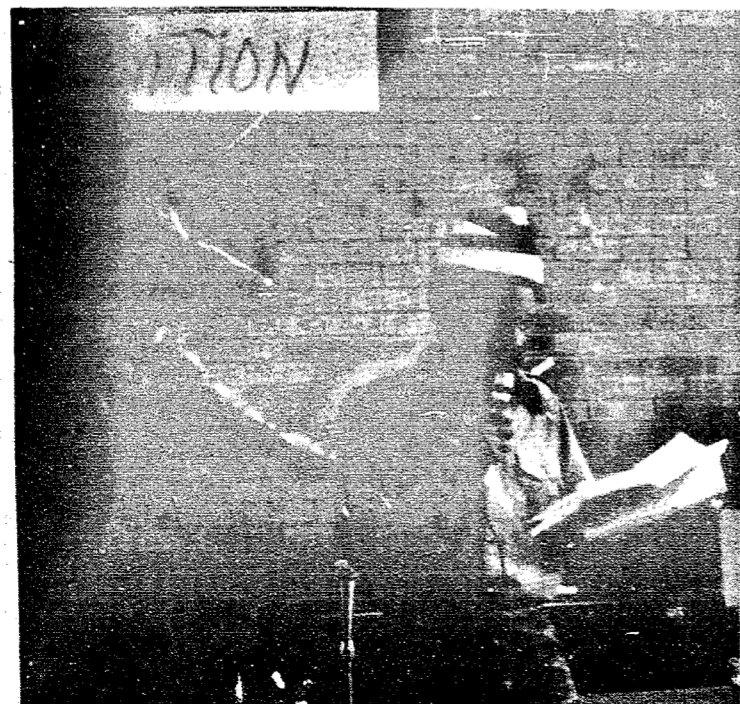
Black America we need ghost!

Ghost of educated scholars to torment our soul,  
And teach us that education is still more  
priceless than gold.

The ghost of a slave farmer to show us the  
value of a vegetable seed,  
In hope that one day our people will be  
cure of the marijuana weed.

Black America we need ghost.....  
For soon there won't be a  
ghost of a chance left!!

AKI DAVIS



## Voices Inc.



### I AM THE BLACK CHILD

I am the Black child.  
All the world waits my coming.  
All the earth watches,  
With interest, to see  
What I shall become.

Civilization hangs in the balance  
For what I am,  
The world of tomorrow,  
Will be.

I am the Black child.  
You have brought me into this world,  
Abuoo which I know nothing.  
You hold in your hand my destiny.  
You determine whether I shall succeed  
Or fail.  
Give me, I beg you, a world where  
I can walk tall and proud.  
Train me, as is your duty unto me,  
To love myself, my people, and  
To build and maintain a great nation.

AFRAM

### WISH I COULD BE NEAR YOU

There are times when I think of you  
and nothing else.  
There are times when I want to be  
near you, but distance keeps us  
apart.  
There are times when I cry because  
I know I can't be by your side  
at that very moment.

Time passes and I still sit near the  
telephone waiting for you to  
call me.  
Time passes and I'm alone in my  
room trying to study, but it's  
hard because my thoughts are  
of you.  
Time passes and I look out the  
window thinking I'll see you  
walking towards my doorstep.

I want to be near you because you  
are the only person that can  
relieve me of my depression.  
I want to talk to you because you  
seem to be the only one that  
knows where I'm coming from.  
I want to make you happy in any  
way I can, just tell me that  
you care.

Yes, I'm constantly thinking of you,  
wanting to be near you.  
But it's hard when I know you  
don't want me.

Veronica Hawes



### "Journey Into Blackness"

#### REDEFINITION

Comrades  
like our kinky hair  
that grows towards the Sun  
we are born artists of war.

(Theresa, take freedom  
with a smile.  
Sometimes the Pantheress  
claus the hunter's heart.)

Jen  
actress in concrete battlefields  
within time-decaying walls  
we trace our journey over  
proud breasts and  
sugarcane slopes together  
with our eyes singing.

(Woman, dancing towards rediscovery.)

In the morning  
with wordless love  
in silent embraces  
we lace our boots  
and reload our guns before the wire.

(Listen... the shackles are breaking.)

ANTONIO RUA

### UNIVERSITY UNIVERSE

Bleak day  
Looking for Terry Gavin to talk  
the old times away.

Coffee  
A smoke  
No chicks  
Dirty music  
Still chairs  
college stairs  
Fat girls  
Smart girls  
I.Q. babies  
Heavy school  
Hold up here for a year  
No highway cold winters  
University Universe

Enter an entourage of hand-holding  
babies with books  
Math and Physics humor  
Trays stacked  
Mind cracked  
Bare nuts got me back  
Hold up in this cabin with Chinese  
Transfer scientists  
A bomb intellect  
Nothing to talk about  
Been here three weeks  
Never speak.  
University Universe

david alan forster

## Symposium 'Expires'

BY G.G. GREENHOUSE

On Saturday, Nov. 15th, the Black Students Assistance Fund (BSAF) and BSU sponsored a symposium to present the current changes taking place in Congress in regard to funding higher education programs.

Assemblyman Arthur O. Eve, Congressman Charles Rangel and John Smith, administrative assistant to Aquinas F. Hawkins, were invited to highlight how crucial the problems are facing poor students, and specifically minority students in attaining a college education. They were each prepared to give a 10 to 15 minute presentation on the Ohara Bill under way in Congress, what effect it would have on black students presently enrolled, and what they could expect in the future. They were also prepared to answer any questions the students might

have and then share strategies to either defeat or support relevant legislation.

Rather than being able to go right into their discourse on the legislation, the Representatives

felt it necessary to OVERWHELMING LACK OF ATTENDANCE at the symposium by black students, especially in light of how many students are here at Stony Brook on Financial Aid.

Assemblyman Eve asked outright, "Where are the black students?"

The symposium was to start at 4:30 p.m. and end at 6p.m. It was to be followed by a concert which I'm sure we all know was OVERWHELMINGLY FILLED by black students who are here at Stony Brook depending on Financial Aid to get them through four years.

PARTY Y'ALL!

## Gil Scott Heron Highlights Black Week

BY G.G. Greenhouse

Whatever happened to the protests and the rage? Whatever happened to the Voices of S.A.N.E.? Whatever happened to the people who gave a damn? Or did that just apply to dyin' in the jungles in Vietnam?

These are words from a song called "South Carolina", written and recorded by Poet-composer, Gil Scott-Heron, on his latest album "From South Africa to South Carolina." The single from this album, "Johannesburg" has been a hit on the charts and in the discotheques. It has a unique rhythmic quality which makes for enjoyable listening and easily lends itself to dancing. Both the single and the album have another unique quality and that is that in 1975, it is contemporary and popular and yet it never once exhorts you to get down, do the hustle, or make love. Instead, it raises questions or blacks concerning their political commitment. Gil Scott-Heron, Brian Jackson and the Midnight Band opened the concert, Saturday, November 15, which was one of the activities culminating Black Week here at Stony Brook. Gil Scott is 26, tall and this with a huge bushy afro which he seems to delight in tucking under a weathered brown hat. His group, on stage, dresses quietly in dashikis and street pants, instead of in dashikis and street pants, instead of in sparkles and super fly. There is a quietness to their music, which does not take away from the rhythm, the beat, the excitement that is inherent in Black music, but which lends a unique quality to Gil Scott-Heron and the Midnight Band. It makes me think of Jazz-rock moreso than the usual Rhythm & Blues rock. Gil Scott was amiable, but subdued

as we began the interview in his room at the Holiday Inn. Members of the band and his entourage filtered in and out of the room as we talked and expounded, at different times, on statements being made. Gil speaks a mixture of black dialect and what could be called a middle class, or college English. He seems to delight in taking a word and showing how it can be used in more than one way. In the song "Johannesburg" he says, "...New York is Johannesburg, L.A. is Johannesburg. Detroit is Johannesburg. Freedom ain't nothing but a word Gil wrote "Johannesburg" about a year ago, inspired by the fact that the black media was constantly sending out messages and trying to raise questions about South Africa, Johannesburg and its political proximity to Portugal. He wrote many of the other songs in his new album as a result of articles and messages found in New Times and other news media that could be considered radical press today. Gil wrote one song about South Carolina asking what happened to the rage?" after reading in New Times about the U.S. decision to place a nuclear waste storage and disposal plant in Bonwell South Carolina, in what is a black area. Bonwell is an area that has extensive fishing and hunting resources at the present. The government has gone in and told the people they are going to bring employment, industry and new business to the area. The environmentalists say that the plant will also bring terminal employment and heart disease.

The environmentalists cite the fact that where nuclear waste disposal areas have been established in the past seepage into the ground has caused

Cont. on Page 12

## REVOLUTIONARIES 1975

If they called a meeting for today

You'd come the day after tomorrow and say, Hey man I thought it was yesterday And truly you'd be right because—TODAY

it would have been YESTERDAY—and you'd be surprised

to find there are no more TOMORROWS—only Yesterdays.....

## Tribute To A Lady

Sandra "Jazzy" Rivera, a Stony Brook undergraduate, died in a fire last month. In tribute to a beautiful, talented sister, we recall Jazzy as an ambitious young lady who was aiming straight for the top. She wouldn't hesitate in saying she wanted fame and fortune. She would justify it by saying, "I'm Jazzy Lady."

Those that knew her well speak of her individuality and ability to meet a challenge head on. They say Jazzy enjoyed the arts. Singing, acting, dancing, and radio announcing were all on her agenda of things to do. I personally like her for the "salsa" she possessed.

Jazzy had a way of grooving you in Spanish rarely seen in New York Puerto Ricans. As we grieve the loss of a child of "La isla del encanto," her friends continue to say she had a reserve spot in the world of entertainment. Jazzy Lady? She'll live in the hearts of those who loved her and in the memories of those that saw her and never knew her.

## BLACK EDUCATION BY BROTHER PRESTON WILCOX

Black education is correct to the degree that it naturally engages Black people in participating with each other in re-appropriating their own culture and in creating liberating opportunities and institutions from which collective action/survival/existence becomes the only alternative.

It is the closing out of "hiding places" in whiteamerica and the recognition that one cannot escape to freedom by deserting his brothers/sisters. It is a conscious active awareness that Pan Afrikanism not only is destined to restore Afrikans to their correct relationships with each other. It will lead to the world the ultimate human legitimacy which has successfully escaped it since europeans began to recognize that the only way to cover up their own shit was to export it onto others.

Black education will succeed to the degree that it makes it impossible for Black people to avoid their date with destiny.

Black education will succeed to the degree to which Black people give up the need to seek useless alternatives to their own humane survival.

Black education will succeed to the degree that we, as Black people, care to recognize that nobody but us has a natural ability to care about us without altruistic purposes and "formal training."

## Sports In A Nutshell

BY AL BANKS

The Stony Brook Football Club was defeated 28-8 in their last game at Hofstra Stadium by the number one club football team in the nation - Westchester Community College...The Showcase of Garden collegiate basketball, the NIT, has received a 1-2 punch to its basketball program...A 16-team tournament for eight years, it has been pared back to its pre-1949 eight-team format...Also, CBS is discontinuing its NIT telecasts...The trial of former quarterback Joe Kapp's antitrust suit against the NFL has been set for Jan. 26th in San Francisco...The Yankees have scheduled a press conference for Friday and are expected to name Yogi Berra a coach...Kareem Abdul-Jabbar, the Los Angeles Lakers' towering center, not only is a menacing figure with a basketball but now he is virtually searing opponents half to death. Jabbar scored 29 points, grabbed 21 rebounds and blocked 11 shots, a record for Cobo Arena in Detroit sparking the Lakers to a 118-110 victory over the Pistons Wednesday night...The Chicago Bulls with the league's worst record, 5-13, posted only its second victory in the last 13 outings, upending the Boston Celtics with the help of Bob Love's 35 points and Bob Wilson's 20; the Bulls edged the Celtics 109-106... George McGinnis paced the 76ers with 27 points as Philadelphia beat New Orleans Jazz 102-94...The Milwaukee Bucks whipped the Portland Trail Blazers 114-92, and the Houston Rockets extended their winning streak to five with a 107-101 triumph over the Seattle SuperSonics...DeWitt Clinton H.S. whipped the Bronx High School of Science 87-54...Stony Brook's basketball team won its second game 86-81 over Baruch College. Earl Keith and Wayne Wright paced Stony Brook with 18 points apiece.

## Black Choir Revival

The group performed three renditions including Look Up and See GOD led by the pulsating tones of Ms. Denise Jennings; What Is It?, aided by soloist Ms. Bernice Carter who is also the Director of Black Choir; and lastly, I Can't Help But Serve The Lord, with lead singer Marvin Palmer.

The performance was short and sweet and the voices of the few were smooth, sleek and well received by everyone.

Clubs Le Joint and the Orbitals are sponsoring the final Disco-Dance of the semester on Saturday, Dec. 13th in the Union Ballroom starting at 9 p.m.

-Pat Lawrence

## PHOTOGRAPHY EXHIBIT

A "TWO BROTHER" Photography Show featuring Robert Young - Black and white prints - and Larry Spruill - color prints is on display in the Administration Building on the first floor for the rest of the month of December. CHECK IT OUT!

## THE SNMA

BY MICHELLE POLLARD

The Student National Medical Association (SNMA) is a non-profit organization of over 3,000 non-white students in 112 medical schools across the country. Their primary goal is to assist minority students in their pursuit of a medical education and to encourage these students to serve the non-white communities which so desperately need qualified

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Naturally, they are vitally interested in encouraging more non-white students to pursue medicine as a career.

In expression of this interest, SNMA has expanded its program to encompass a pre-medical program. This program has been formed to establish an intimate link between non-white students who are currently matriculating in American medical schools as well as physicians who have graduated and are in medical practice.

The SNMA invites you to join other students who share your interest by becoming a member of their pre-medical program. WRITE: STUDENT NATIONAL MEDICAL ASSOCIATION, 2109 E Street, N.W., Suite 400, Washington, D.C. 20037.

The world may be known without leaving the house. The Way may be seen apart from the windows. The further you go, the less you will know. Accordingly, the Wise Man knows without going, sees without seeing, does without doing.

-LAO TZU

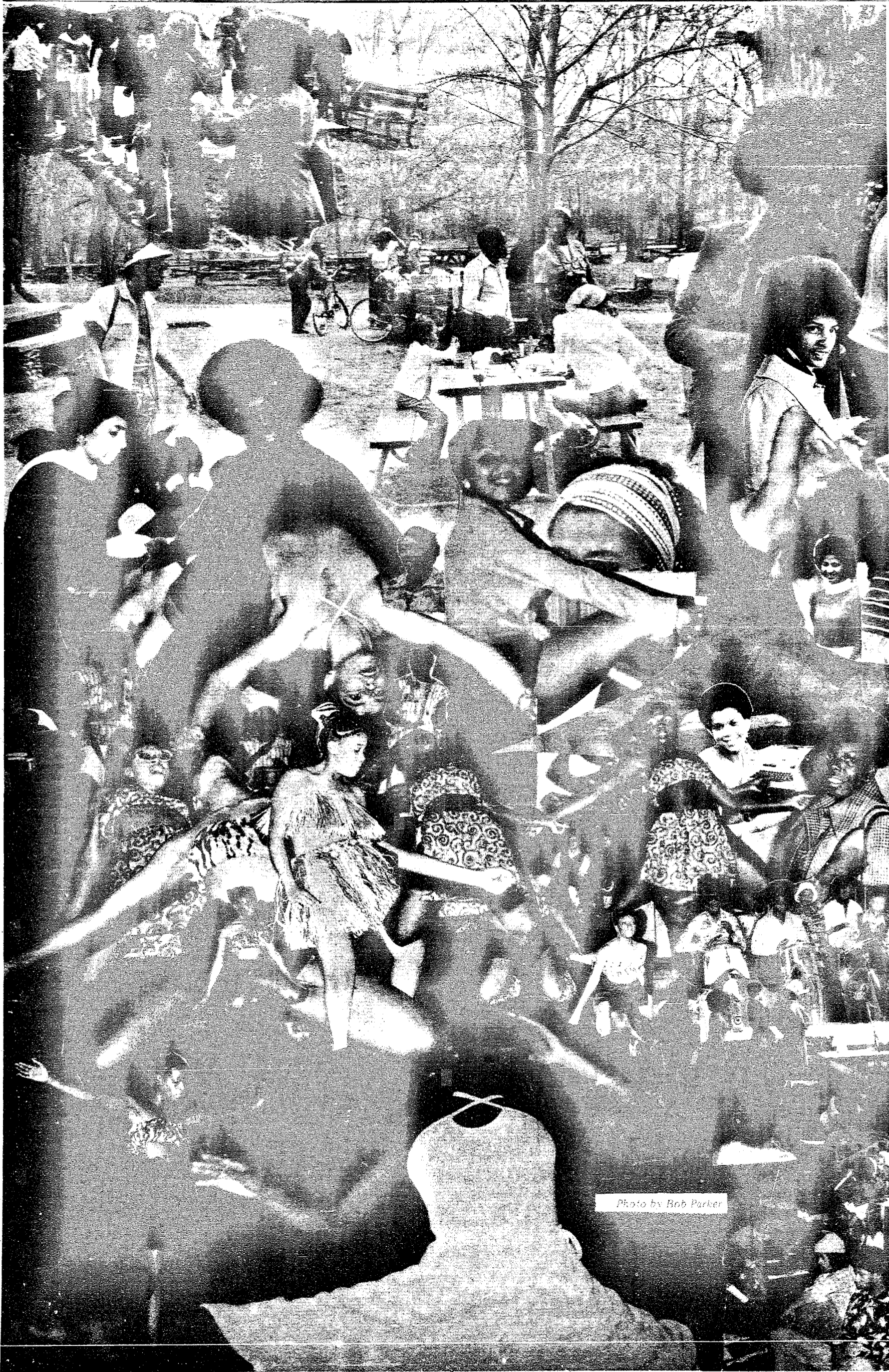


Photo by Bob Parker



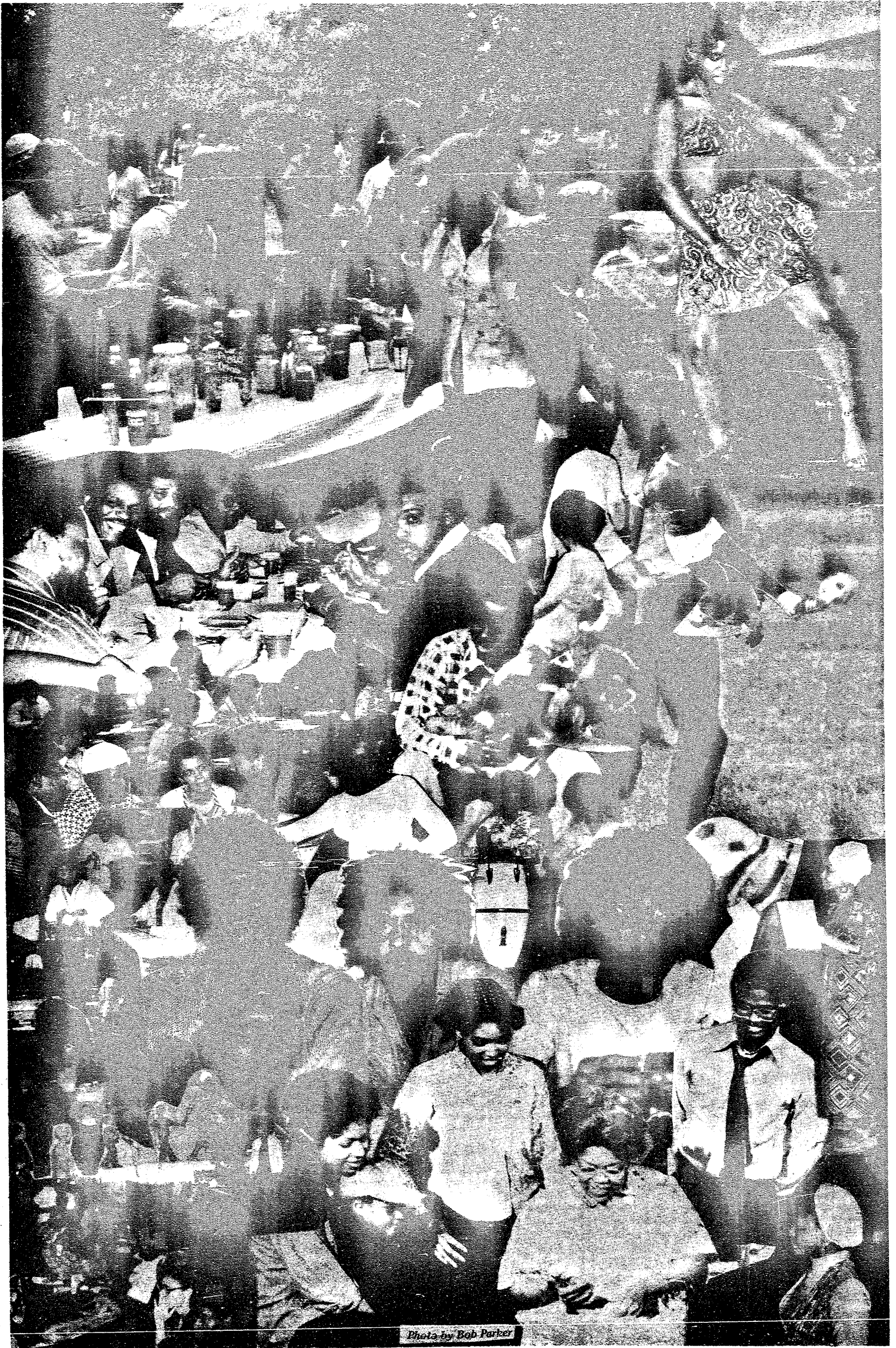


Photo by Bob Parker

# Nation of Islam Expands on L.I.

Muhammad's Temple +7G is located at 51 South Franklin Street, Hempstead, N.Y. Once located at 12 Union Avenue, it was relocated to South Franklin Street in July of 1975. The Temple has grown from a membership of 25 in November of 1974 to 150 members as of August of 1975. This growth of 125 members within nine months time can be attributed to the exquisite leadership of the Honorable Wallace D. Muhammad, Chief Minister of the Nation of Islam. He has broadened the Divine Mission of his father, Honorable Elijah Muhammad (May Peace Be Upon Him), to include the entire world. A visit to Muhammad's Temple will enlighten you regarding the aforementioned.

Muhammad's Temple +7G represents the teachings of the Honorable Wallace D. Muhammad within the Nassau and Suffolk communities. Due to its growth it has established a satellite temple branch in Amityville at Albany & Great Neck Road. Now there are two temples on Long Island, one in Nassau and one in Suffolk.

The main Temple in Hempstead is administrated over by Minister Muhammad Qasin, Lieutenant Muhammad Muhymin, Secretary Abdul Salaam Aziz and Sister Lieutenant Evon X. The Satellite Temple in Amityville is administrated over by Minister Abdullah Haqq Bushrah, Lieutenant David 79X, Secretary Renee Mu'min and Sister Lieutenant Gloria Mu'min. The temples are involved in diverse community activity ranging from local youth centers, social agencies, colleges and community relations agencies to Nassau County Correctional Center. Presently the temple has just completed a College and College Conference which lasted for three days (Nov. 17, 18, and 20).

In order to establish the constitutional mandated "Freedom of religion" in Nassau County Jail, we had engaged in the initial stages of instituting Islamic curriculum. Our actions were totally in accord with the constitution of the United States, and initially we received cooperation in light of such. However, as we furthered our progression in this endeavor, we were met with unexpected difficulties.

We were asked to participate in an orientation process that would enlighten virtually the entire administration and personal of the faculty on what exactly Islam is and how it would directly effect the institution. This orientation program consisted of periodic classes of four hours each and usually two classes on various days of the week.

Although this was not required of us by constitutional law, we continued to extend our fullest cooperation. However, in spite of our fullest cooperation, when the orientation program was completed we were met with still another obstacle. We were informed that we would have to establish a "memorandum of understanding" between the Sheriff and ourselves. The Memorandum reads as follows:

## MEMORANDUM OF UNDERSTANDING

The purpose of the memorandum is to provide a basic understanding of conditions that will affect Islamic Services for inmate residents of Nassau County Correctional Center. Mutual agreement within these conditions will insure a harmonious relationship and prevent misunderstanding between Islamic ministers and the administrators of the NCCC.

Islam Services for the NCCC will be consistent with the Rules and Regulations which govern the operation of the Center. Additionally, the following conditions will prevail:

- 1) There will be no military drills or evolutions and no training in the martial arts or self-defense offered or presented by representatives of the Nation of Islam.
- 2) The official organ of the Nation of Islam "Bilalian News" will be available to all inmate residents by paid subscription.

3) Correctional staff members will be present at all Islamic gatherings.

4) The administration will not consider demands for special diets. (It is implicit, however, that we will be considerate of dietary restrictions when we prepare our menu.)

5) NCCC will not entertain requests for special living quarters for inmate residents claiming Muslim beliefs 6) NCCC will not permit any special dress, equipment or accouterments (other than the Holy Qur'an and a reasonable amount of Islamic literature) in the possession of inmate residents.

7) Ministers assigned to the Center will be from Muhammad's Temple No. 7-G in Hempstead, New York They are expected to offer counselling to all Muslim inmate residents. There will be no recognition of inmate ministers or inmate Islamic officials by this administration.

8) Consistent with routine for all visitors, the staff of this facility reserve the right to inspect all articles and equipment (religious or otherwise) brought into the Center.

9) NCCC reserves the right to alter the days and times of Muslim Services for good cause (as may be done for all the religious services).

10) NCCC reserves the right to add any other conditions necessary for the well-being of all inmate residents and Correctional staff of security of the Center's operation. These conditions, if any, will be explained to the Muslim ministers assigned to the Correctional Center.

Although this memorandum proposed unanticipated alterations in our Islamic program in accord with our constitutional rights, we still were completely and totally cooperative in every respect. Now we are informed that the program is being rejected because of financial inadequacies of the Correctional facility. This reason for rejection of our program has no substance or validity based on the facts that we are not asking to be paid as chaplains and we are also supplying all necessary Islamic materials.

At this point I must say that Captain Colleti in charge of training and Commissioner Jackson were very cooperative and that the friction we received came from a hierarchical realm.

We believe that the reformatory and rehabilitary power of Islam is now a well-known and proven fact. Therefore, there seems to be an inconsistency and contradiction when those who are administrators of a correctional and reformatory facility reject the Good of Islam.

We are thankful to Brother Nuradeen Foiz and Wallace 10X, Muslim Ministers working with the New York State Correctional Institution as Chaplains and may Allah bless them to help us secure what is divinely and constitutionally our right to have, and the right of every human being.

In conclusion, we are happy to announce that in the near future the Nation of Islam under the Leadership of the Honorable Wallace D. Muhammad will be bringing to the black community many diverse sea foods and other imported items from Morocco, the Caribbean, Africa, Asia and New Mexico. Keep abreast, read BILALIAN NEWS. Our aims and goals in Nassau and Suffolk counties are simply to propagate society into a human form of society preordained and etched in the very Nautre of the Universe in which we live. As in the past, we will strive to let our works speak for themselves.

Muhammad's Temple of Islam has meetings Wednesdays 8 p.m., Fridays 8 p.m., and Sundays 2 p.m. As-Salaam-Alaikum.

## LET'S LOOK AT HISTORY

The United Nations, on November 10, voted approval of a resolution which called Zionism a form of racism.

The United States immediately branded the resolution to be a lie.

Was the U.N. resolution a lie? Why not look at the historical facts?

It is a historical and undeniable fact that Zionism drove one million native Palestinians out of Palestine in order to establish a national home for the Jews.

An article in the November 25, 1974 issue of Time Magazine entitled, "When Terrorists Become Respectable," told of the bombings, assassinations and terrorisms committed by the Zionists when they drove a million Palestinians out of Palestine in order to create a homeland for the Jews.

The Jewish Irvin Zvai Leumi gang and the Stern gang murdered Lord Moyne, the British ambassador to the Middle East in 1944.

The Stern gang murdered Count Folke Bernadotte, the U.N. mediator in Palestine in 1948.

These two Zionist gangs murdered 254 Arabs in the village of Deir Yassin in 1948.

The United Nations, by a vote of 72 to 35, proved that it considers driving a million people out of their homeland to be an act of racism to the "nth" degree.

Only racist-indoctrinated Americans could approve of and condone such an atrocity.

Didn't we do the same thing to the Indians?

The real victims of aggression in the Middle East are the Palestinian refugees whom the American press likes to call guerrillas and terrorists.

Under the World War I Peace Treaty, England had promised to return Palestine to its natural inhabitants, but during the last year of its mandate over Palestine, that pledge was violated and Palestine was turned over to the Jews.

It can be truthfully stated that the nation of Israel was established as a direct result of the greatest double-cross ever committed in world history.

During World War I, the Ottoman Empire entered the war on the side of Germany. It was then that the western allies sent Lawrence of Arabia to the Middle East to try to persuade the Arab chieftans to rise and make war on the Ottoman Empire.

The Arabs were promised that they would be given one free and independent nation, which would cover the entire Middle East territory.

The Arabs won that military campaign for the western allies, but instead of keeping their promises the western nations carved the Middle East up into seven different kingdoms and placed them all under a new system of colonial bondage called mandates, to England and France.

The American delegation under Woodrow Wilson would not accept any mandated ter-

ritory, but it sat silently by without a word of protest while this great double-cross was committed.

Lawrence of Arabia in his book entitled, The Seven Pillars of Wisdom, stated that he knew before the war was over that the western allies had no intention of keeping their promises to the Arab chieftans.

General Smuts of South Africa, chairman of the committee on mandates, was the only delegate who had the conscience and courage to rise and say that this was a very bad peace treaty. But due to the abysmal greed of the western allies, it was the only peace they could get.

The only half-decent thing that Woodrow Wilson did was to insist that a time limit be placed on each mandate, after which the government must be returned to its natural inhabitants.

All the troubles of the Middle East today are the result of the duplicity and broken promises made by the United States and

its allies at the World War I Peace Conference.

In summation, I would not put Zionism in the same category with American racist organizations such as the Klu Klux Klan, the White Citizens Council or the John Birch Society, all of which have a long history of racism on the American scene.

Nevertheless, Zionism is guilty of one single act of racism — that of driving the Palestinian refugees out of their homeland — which outstrips any single act of racism ever committed by the above mentioned groups.

EDWARD K. CLARKE

*All things bear the shade on their backs and the sun in their arms. By the blending of breath from the sun and the shade, equilibrium comes to the world.*

# The American Nightmare... Soon a

BY OLUYEMI RASHEEN IFATIKUMBO &  
RONALD ANTONIO

Ten years prior to the mass extermination of the Jews, a chain of propaganda proliferated the land. This tactic was made notorious by creating justification for those people who would have otherwise been moral, righteous individuals to become immoral, mindless megalomaniacs.

The question that we pose is, "If ten years of propaganda effected the annihilation of one-third the Semite population, then what could FOUR HUNDRED YEARS of derogatorial propaganda do to the Black population of North America which is already at the nihilistic stage of oppression?"

For examples of degradation of Black peoples in this country, one needs merely to open his eyes and see! The initial enslavement of our Black people, and the aberation of all truth allowed the European false value system to infiltrate the sensitive and impressionable minds of the very young Black youth. This impaired the Black man's expression of mind, for his natural vehicle of thought (his own language) was denied.

Despite these handicaps, the black man was able to adapt to the western civilization's predominantly agrarian society. According to C.L.R. James, if the black man had not been able to adapt to the sugar industry in the Caribbean (the slave "breaking-in grounds"), "the civilization in the Caribbean and in North America would have been something entirely different from what it is."

After three hundred years of keeping black people in bondage in the United States, the unrewarded black man was ill-requited with social and political injustices. Being denied the right to equal education, his growth was stagnated. Prominent leaders of the United States heaped injustices on the heads of black people solely on the basis of being non-white.

desperately trying to mark his place in society, fathers and sons of African descent courageously went to fight and die in imperialistic wars in Europe and Asia for the United States. The results were marked economic gains for America but the re-suppression of the black man in America.

If it wasn't for the fact the U.S. was losing in their efforts to win third world nations in the cold war between U.S.A. & U.S.S.R., the 1954 decision of the U.S. Supreme Court on Brown vs. the Board of Education of Topeka, Kansas might not have stated that "separated educational facilities are inherently unequal."

This marked the beginning of the famed civil rights movements where some gains were made. They were in fact "cosmetic" gains. Black and white students were allowed to enter the same educational institutions, but subject to other biases and prejudices in regards to their individual treatment. Many of us here at Stony Brook bear witness to this.

Even for Black people who have earned their degrees and have attained white collar jobs in business we find that in general we are the last to be hired, first to be fired and in many cases are forced to assume superfluous roles. At the professional level, we find black men and women who worked very hard to earn their position, then are refused tenured positions in universities. They are subjected to harassment, and are inevitably forced to resign or seek other employment. Dr. Leroy Brown will not be the last example of this, for Professor Lincoln Lynch, (BSAF head and

Professor at the School of Social Welfare), under tremendous pressure, is pessimistic about the precarious nature of his position.

The rollback of civil rights, fought for so hard during the fifties and sixties, will be underscored by increased political and social repression. In addition, the powers have already implemented the media to further the corruption of morals, and the reasoning ability of the attentive population.

They create justification for their acts of immorality divesting themselves of responsibility for their actions. How can people who are subordinated in authoritative structure be responsible for the actions of the authorities? The leaders shift their stance to evaluate how progressive the movements are for black people—movements that they themselves engineered to fail!

They have and will continue to experiment on non-white people with deleterious drugs, dangerous diseases, or insane behavior modification therapy with the moral justification of the "right to experiment in the pursuit of scientific truth." This was evident in the Mississippi prisons where inmates were allowed to reach the fatal stage of syphilis in the pursuit of this "scientific truth."

It is the writers' beliefs that the C.I.A., with a behavior modified Donald Defreeze (General Field Marshal Cinque), used and will re-use the S.L.A. to promote an escalation of the race war. After the cremation of Cinque and his C.I.A. manufactured army, was found a "hit list" with names of Black Panthers and civil rights leaders, as well as "black make-up" for their criminal acts of murder, and violence.

As in the "Zebra" killings, where an onslaught of white people were killed, any black man became a suspect subjected to brutalities and injustices; the media disseminates this news which instills a false fear in the white population. This conditioning of the population was used as a primer for the next stage of indoctrination.

The lesson has been illustrated time and again. Black people who live in America, the epitomy of white supremacy, stand at the crossroads of an expanding revolution or a ruthless extermination. It is imperative that there be communication between the larger black communities of this nation and the black nations of the world.

There are too few or no white voices for the internationalization of black power. Traditionally, they have only served to appease the white-washed integrationist, and retard the development of real black power. We have allowed our groups and ourselves to become the tools of white supremacists. Now, with the aid of technology, we find our brothers in prison tricked into behavior modification programs—a means of creating "robot" armies of black people for their pernicious plots.

Nothing that you see, read or hear will be clear to you until you understand that these powers, who are the leaders in U.S. government, dogmatically exalt the notion of national and race supremacy, oppress the people with progressively severe economic and social regimentation, and decapitates any man or organization that attempts to show oppressed people the way out of our world of disillusionment.

## Gil Scott Heron Performs

damage to areas surrounding the plants and as far away as 200 miles. "What good will it do for the government to promise to bring money into the area when they know they plan on leaving little else in the area when they're through. "Nothing is free, you know," here Gil Scott pointed out that in an area where there is now "Something" people, trees, homes, game, fish, the government is going to leave you 'not ing' and even that ain't free. The government will pay you money and you'll pay them with your life, for there will be higher incidences of heart diseases, skin cancers and other cancers. People have got to wake up and put a stop to this. There's got to be some active, concerted resistance to what's going on in this country. One can see that there is little difference in the way the government sees and treats blacks and in the way the South African government sees and treats blacks.

Both the United States of America and the Union of South Africa (U.S.A. and U.S.A.) see Blacks as being expendable. Thus you can understand his title for his album: "From South Africa to South Carolina."

Gil Scott Heron spent his early years in Jackson,

Tennessee and then was moved to New York by his mother in search of better educational opportunities. He lived first in the Bronx and then the Chelsea area where he attended private school on a scholarship. Upon graduation, he enrolled at Lincoln University in Pennsylvania in 1967. He found it a good place to get some writing done. He wrote two novels "The Vulture" and "The Nigger Factory" and a book of Poetry, "Small Talk at 125th and Lenox." It was at Lincoln that he also met his musical collaborator Brian Jackson. They have been working together now for six years. Bilal, who plays the saxophone along with other wind instruments has been with Gil Scott for three and a half years. Danny, the bassist has also been with the group for three and a half years while 'The Doc' who plays the congas and 'shakes the gourd' has been in the group for two years with other members being relatively new to the group, as recent as two or three months. They seem more than just a group of musicians. There is a unity of spirit as well as a unity within their music and their dress. Gil says the way we dress is necessary because -- there ain't no Wardrobe fund -- Hey,

another member chimed in, I'd like to dress up in suits and uniforms like Blue Magic-- and another member added, and then you'd be super fly, eh", and everyone laughed "naw, naw, but seriously... Gil Scott added, that there is no dress code among the group -- we can all dress the way we want -- but we realize that the way we dress is indicative of the way we are. We are conscious of the fact that we have the potential to influence people -- and we have the potential within us to do some other shit -- dress up -- or whatever --but that would be phony. We don't need suits or uniforms to be together. We are together in our music and I think when we all come together on stage its reflected even in the way we dress. We don't need to dress a certain way to give sir direction. direction. The words in our music should give direction and hopefully provoke thought. Danny, the bass player, said that he felt if there was one thing shared by them all and hopefully reflected in their presence, (their music, their dress) on stage, he would hope that it was honesty. An honesty about what they believe in, an honesty about the fact that they like what they're doing. Danny was a business major in college,

picked up the guitar after three years of school and has been doing something he likes ever since-- playing music. People should find out what they like doing and they try to become very, very good at that and do it. Be honest with yourself and to yourself.

The group has recorded four albums for two small companies in the past, they now record for Clive Daw's Arista Records for whom they have done "The First Minute Of A New Day" and "From South Africa to South Carolina." His contract gives him complete artistic freedom as well as a

reportedly excellent financial deal which he does not apologize for. "I'm a street nigger. I wanna eat," he said.

Gil Scott has been living in Washington, D.C. for the last four years. He was dividing his time between his Midnight Band and teaching creative writing at Federal City College in D.C. The reason he chose there to work was that they didn't require SAT's and tuition was only \$250 per year. If a kid can handle the work, he's in. If not, he's out. But financial considerations and previous work don't enter into it. Anyone can go there. He has recently taken a leave of absence. He found the primary

problem in teaching was to convince the students that they didn't have to write like whites. "We have our own tradition from Harlem Renaissance back to the 1780's that they have to be made aware of," he said. Most of their poetry and stories refer in some way to life values.

They come to school with the idea of qualifying for the civil Service exams and doing a gig for the Government. This causes a conflict of ideals: what must you give up in self-respect for security? If you do work for a repressive government, you're a bourgeois sell-out nigger, and if you don't work, you're a lazy, no good nigger, Black man can't do no right no how', We're schizophrenic. I try to provide the required skills and cultivate talents where I find it. If that prepares them for a government job, what they choose is their own business.

*The inner world of a man reflects the world around him; the principles of both worlds are the same. Certainty is to be found only in the heart; confusion is bred in the outer world.*

-LAO TZU

Reality?

BLACKWORLD