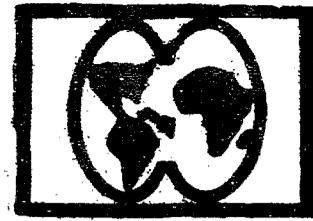


Stony Brook BLACKWORLD



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Blacks Gain and Lose During Early 1970's



Today Stony Brook, Tomorrow the World... of Reality. Each one Teach one - Today.

Black Americans have made progress in education and election to public office during the first half of the 1970's, but their progress in income and employment has been impeded by a variety of social and economic factors, according to a major report released recently by the Bureau of the Census, U.S. Department of Commerce.

The report, eight in an annual series on the characteristics of blacks in America (and, at 205 pages, the longest), focuses on recent trends (1970-74) and includes some data as current as 1975. The report presents a special section on crime, including entirely new data from a nationwide survey on criminal victimization conducted in 1973 as well as data on jail inmates and capital punishment. Other new subjects are blacks in the Armed Forces, sources of income of black post secondary students, black-owned businesses and ownership of major appliances by black households.

A 56 percent increase in black college enrollment between 1970 and 1974 highlighted black gains in education, according to the report. White college enrollment increased only 15 percent over the same. However the proportion of young blacks (18-24 years old) enrolled in college was still below that for young whites—18 and 25 percent, respectively.

Black political gains during the 1970's were impressive, the report says. Between March 1971 and May 1975, the number of blacks holding public office increased by 88 percent to a total of 3,503. Black officials newly elected in 1974 include one member of Congress, two lieutenant governors, and 40 other state legislators and executives. The number of black mayors increased sharply from 81 in 1971 to 135 in 1975. Continued on P. 2

Winter in America: Who will Survive?

BY PAT LAWRENCE

Black Students United (BSU) and the Black Graduate Students Organization conducted their first Black Forum on October 15th featuring Brother Senghor of the Black Topographical Research Center in Newark, N.J.

Topography refers to land and the surrounding society. Through displays and statistical research it was shown that only when Blacks acquire land can we as a race survive in the U.S.

The lecture itself was presented as a series of tours carrying us through many aspects affecting the Black experience. The tour showed the effects that white society has had on Black people and concluded with suggestions of changes that must be made and alternatives that we as a race must take to survive.

Brother Senghor proceeded to show displays of the U.S. with statistics which showed where Blacks live. In New York State there is a total area of 41,939 square miles, only 105 of them occupied by Blacks. The entire U.S. covers over 3,500,000 square miles and out of this Blacks inhabit less than 10,000 square miles. The majority of these lands are located in urban centers where Blacks are bunched together like rats in what is known as housing projects.

In such large metropolitan cities as New York, Dallas and Chicago Blacks are concentrated in certain isolated "Chocolate cities" surrounded by the "Vanilla suburbs." This situation is more serious than it may seem because Blacks are completely controlled based on the concept of land. As long as Black people stay within cities instead of going out on the land, the situation will progressively worsen.

The design of "segregating" a race into certain areas of a country is the eventual extermination of that race. Brother Senghor presented an article written in 1972 and published in the Chicago Today newspaper entitled, "Recycle or Removal of Blacks." The article stated, "Because of automation the black man is increasingly not needed in the U.S. economy. When white America no longer needs the black man, he might then feel free to express his racism fully, not merely to exploit him as in the last 300 years, but to kill him." Thus, you have a white man's view on how the Black race must be exterminated in order to improve life for the whites.

In Brother Senghor's opinion there are six methods which are now actively used to exterminate Blacks:

1. Building of low income housing projects - known as "people warehouses", people living like rats which breeds frustration, hate, revenge, and sometimes even murder.

2. Planned Parenthood Centers --Black genocide in action. The more they can stop Black women from producing babies the fewer Black people there will be to contend with. According to Brother Senghor, the whole concept of Birth Control is designed to poison the systems of Black women, eliminate Black children, and promote sex as a sport. As our sexual freedom increases, our mental freedom decreases. Every Black child born is a political threat to the supremacy of the white race.

3. Availability of dope and alcohol within "Inner Cities". It is a well known fact that dope is readily available on every street corner as well as a liquor store, bar or lounge.

4. Inferior foods sold in supermarkets--Most ghetto supermarkets sell rotten meats and stale can goods leaving many inner city residents with no alternative but to starve or make do with what they have.

5. Inferior health services--In neighborhood health clinics where Blacks are handled like cattle. Inexperience and poorly trained doctors and nurses are used unknowingly as guinea pigs. One case from South Carolina that comes to mind was cited recently in which fourteen and fifteen year old sisters were permanently sterilized.

6. Mental control through communication--television, radio, movies all present images of what white society wants Blacks to think.

The question was then posed, "If all this is being done, why do whites still consider us a potential threat? Brother Senghor said that the answer lies in the fact that numerous tabs have been kept on the potentiality of Blacks as a unified force. Government agencies set up a sub-committee concerned with every riot within the Inner Cities between 1965-67. The results were as follows Active participation by only about 1,000 Blacks yielded a loss to the cities of Detroit, New York and Los Angeles of over ten million dollars. That, he said, is why we are a threat. If only 1,000 Blacks could cause so much damage, what could forty million do?

Campus Events

The Caribbean Students Organization is now conducting tutorial services for black students who may be deficient in certain academic areas. This service will be provided at a four hour study session to be held every Monday and Wednesday night, from 8:00 p.m. to midnight.

Whether you need help or can volunteer your services please participate in this venture. For Stage XII, Kelly, Tabler and Roth residents this study session will be held in Stage XII D Penthouse or Stage XII Cafeteria Fireside Lounge. For information please contact: 1) Don Daly, Kelly A306, 6-4025; 2) Wendell Peter-Dottin Stage XII A336, 6-7075; 3) Yverle Marc, Kelly C216A, 6-6004; 4) Sonya Wignall, Kelly E100, 6-3843.

Residents of G and H quads please contact: 1) Jacques Pierre-Louis, Gray C104, 6-5483; 2) Trevor Watkins, Irving C120, 6-5196.

Please attend!!!

MALCOLM-KING ED' CENTER's board of directors meets every Wednesday, 5:30 - 7:30 p.m. at the center in Tabler Cafeteria. All parents are urged to attend.

SISTER ELSIE OWENS of South Campus, will be going into the hospital for six weeks of extensive tests beginning next week. We wish the sister a speedy recovery and quick return.

THE COALITION OF 100 BLACK WOMEN is conducting their 2nd Annual Ed. Sponsorship Career Workshop Saturday, Nov. 1st from 9 until 3 p.m. The conference theme will be "Career Planning With A Purpose". The conference will be held at the Harlem State Office Building, 163 West 125 St., 8th floor.

Admission is free.

All students who are interested in forming a Minority Walk-In Center should attend a meeting Tuesday, Nov. 4th at 7 p.m. The meeting will be held in the "Rap Room" located on the second floor of the Infirmary. For more information contact Herdy McCou 4-2281.

The Black Student's Assistance Fund (BSAF and Black Students United (BSU) will jointly sponsor a symposium entitled: "Prospective Changes in Higher Education Policy and YOU." The symposium is scheduled for Nov. 15th at 6 p.m. It will be held in the Student Union, Room 236.

The panelists will be Congressman Charles Rangel, Congressman Augustus Hawkins, Assemblyman Authur Eve and administrative assistant John Smith. The panelists will address themselves to changes which are currently being considered in both the Congress and the State Legislature in the area of financial aid for post-secondary institutions. These prospective changes will undoubtedly have strong implications for the future of Black Students in Higher Education.

Martial Arts Class Begins

BY MARVA USHER

On Thursday, 10/15, there was an introductory meeting of the Martial Arts Class conducted by Instructor Bruce Mosby.

Although many flyers had been handed out and posted around the campus, only about twenty people turned out. However, those who came were well informed about the history and formation of the class which has been in existence since 1973.

The styles to be taught are Chun Do Kuan, Korean-based and Jaribu, African Style. The first set of classes will be Chun Do Kuan. Later, Jaribu, a style established ten years ago in Queens by Master Ron Austin will dominate the remainder of the lessons.

The class will comprise 50% to 75% physical activity while the remaining time will be devoted to meditation, diet and self-enlightment. Instructor Mosby explained that a student of the Art should become a completely rounded individual with mind and body in complete harmony. Emphasis will be placed on street situation defense and some attention will be given to teach women how to protect themselves.

The main ideal of the class is to develop new Black men and women who are on a different level from the old time wino-reefer smoking image.

The charge for the class is \$2.00. The cost is minimal considering the good it might do for you. Classes meet every Thursday, 9:30 p.m. to midnight at the Gym as of Oct. 30. If you wish more information contact Jeanine at 6-6292.



EMILE ADAMS,

Asst. V.P. Student Affairs

STONY BROOK, N.Y. — Appointment of Emile Louis Adams as Assistant Vice President for Student Affairs at the State University of New York at Stony Brook was announced recently.

Mr. Adams, 44, had been Dean for Student Affairs at the State University College at Old Westbury since 1972 and Assistant to the President there in 1971-72.

As Assistant Vice President for Student Affairs, Mr. Adams will share with Dr. Elizabeth Wadsworth, Vice President for Student Affairs, responsibility for operational management of Student Affairs functions, with special emphasis on financial and personnel management.

Before coming to Old Westbury, he was Assistant to the Director of the Master of Business Administration degree program at the Whittenmore School of Business and Economics at the University of New Hampshire.

He is a graduate of the University of New Hampshire and has completed other academic work at institutions including New York University, Harvard University, Roosevelt University, the University of Wisconsin, Northwestern University and the University of Chicago.

BOTH GAINS AND LACK OF PROGRESS FOR BLACKS DURING EARLY 1970's

Inflation and recession have adversely affected both blacks and whites, the report say. Unemployment increased sharply for both during the economic downturn of 1974, and the situation of blacks relative to whites did not improve. In 1974, the average annual unemployment rate was 9.9 percent for blacks (including all races other than white) and 5.0 percent for whites. The rate had reached 13.7 percent for blacks and 7.6 percent for whites by the first quarter of 1975 (seasonally adjusted quarterly averages). Further, the unemployment rate for black teenagers reached 39.8 percent for the first quarter of 1975 compared to 18.0 percent for white teenagers.

The black unemployment rate in 1974 was about twice the white rate the same relationship that has generally prevailed since the Korean War, according to the report. However, the 1974 unemployment rate for black teenagers was 2.4 times the rate for white teenagers, while for women the black rate was 1.7 times the white rate.

Median income in 1974 was estimated at \$7,800 for black families and \$13,400 for white families. Adjusted for inflation the data show some evidence of a decline in real income significantly different from the 4 percent decline, about 3 percent; not significantly different from the 4 percent decline among white families.

Over a longer period from 1970 to 1974, the income position of black families relative to white families became worse as measured by median income ratio, in contrast to the late 1960's when the black-white income ratio narrowed somewhat. Black family median income was 61 percent of family income in 1970 but only 58 percent in 1974.

According to the report, many social economic factors have an impact on the ratio of black to white median family income. These factors included the numbers of earners in a family, the work experience of family members, and the proportion of families headed by women (who generally have lower incomes than men) as well as economic forces like the inflationary and recessionary pressures of 1974.

For example, the report notes that one factor which has partially contributed to the decline in the ratio of black to white family income is the decline in the proportion of black families with both husband and wife present—61 percent of all black families in 1975 compared to 68 percent in 1970. Black husband-wife a higher median income in 1974 (\$12,982) than black families headed by a male alone (\$7,942) or by a female alone (\$4,465), primarily because husband-wife families are more likely to have more than one earner. Thus, a decline in the proportion of husband-wife families has a downward influence on the median income of all families.

About the same proportion of blacks and whites were victims of crime in 1973, according to the new data included in the report. This finding is in contrast to studies conducted during the 1960's, which showed a higher victimization rate for blacks. However, the 1973 survey did show that a much larger proportion of blacks than whites were victims of violent crimes—47 per 1,000 population for blacks compared to 32 for whites.

The report also includes sections on population, labor force and business ownership, education, family and fertility health, housing, criminal offenders, voting and Armed Forces. Each section included both text, detailed tables and graphs, and a new feature.

In 1973, about 4 percent of black households lived in home they owned or were buying compared to 67 percent of white households. Blacks are underrepresented in new housing units—in 1973, black households accounted for only 6 percent of the occupied housing units built within the previous three years.

Political gains made by blacks during 1970-75 occurred despite drops in registration and voter participation rates for blacks. Only about one in three of the potential black electorate reported voting in the 1974 Congressional election, down 10 percentage points from 1970. Similar declines occurred for whites.

Between 1970 and 1974 there was some evidence that the number of blacks moving the South decreased while the number moving into the South increased, indicating an apparent change from the predominantly one-way migration out of the south which had characterized the previous decades. In fact, the number of blacks 4 years and older who moved into the South during 1970-1974 was very close to the number who moved out—276,000 moved in while 241,000 moved out.

About the same number of blacks were serving in the Armed Forces in 1974 as in 1970. However, because the size of the Armed Forces decreased substantially over that period, blacks were 14 percent of Armed Forces personnel in 1974 but only 10 percent in 1970.

The rate of growth of the black population in central cities slowed during 1970-74 to about 1.6 percent a year, less than the rate during the 1960's. The decline was the result of declines both in rate of natural increase and net immigration. The white central city population declined by about 1 percent a year during 1970-74.

The proportion of black children living with both parents has declined. Those not with both parents were cared for by at least one parent or by a family member, generally the grandparent.

A survey of local jails showed that blacks constituted 42 percent of the jail population as of mid-1972. Among inmates sentenced and not appealing their cases, the average sentence was longer for blacks than whites for all crimes if violence.



A Glimpse at The Past

Pond in interview recalls AIM development

In the following interview, Acting University President T. Alexander Pond reconstructs his recollections of the development of the AIM program.

its inception the AIM program has been beset with administrative conflicts resulting in four different program directors in the last eight years. Former AIM director Monroe J. Bailes resigned under dark clouds of bitter controversy among students and the administration, apparently resulting in the death of a student's close associate in a Bronx apartment, and police intervention to protect Bailes from death threats he allegedly received demanding his permanent removal from the campus.

In a open letter to Pond dated 2/29/72 Bailes stated, "My original contemplation of

resigning, as you know, was based on the intimidation and possible violence toward me by individuals known by you, and on your apparent lack of support for me during this crisis and in the past." Pond denies knowing the identities of the individuals referred to by Bailes.

Following is Pond's account of those events.

BW: Would you briefly review the circumstance leading up to Mr. Bailes resignation?

P: Baile's resignation? Mr. Bailes submitted his resignation to me on the grounds that he was being harassed and could not perform his office, that is he couldn't come to work. And indeed he could not. That, I recall, was the stated reason.

BW: Did he request any protection or assistance from you?

P: I talked with him many times on that, what we could do to offer him protection. He did not formally ask protection of me but I believe he did of the police. As a matter of fact, I'm quite sure he did although I have no first-hand knowledge that he had taken this problem that he did not wish to describe to me, to the police. I have no first hand information of this nature.

BW: How did the AIM program start on campus?

P: It passed through many stages reaching its present basic structure in terms of organization and support, although not size. I think about 1970 the previous history of the program's... I should be a little careful. Let me give you my recollections. I cannot guarantee this but it will come out in the end. If it doesn't add up right then I'll know I started wrong. The first AIM program was set up in the academic year 1968-69 recruited for the previous Spring. And as I recall, it numbered about 50 students. It was different from the present AIM program in that those were the years prior to the extension of the SEEK program. The State University SEEK existed then but it was limited to the city. So, in that first year there was no specific direct EOP resource. The Campus simply looked for all the student-support possibilities it could identify and came up with an addition for approximately 50 students set up more or less on its own which was going on quite actively through the spring and the summer. That was a time of particularly intense concern on campus about the fact that it was rather isolated physically from the mainstream of life in the state of New York and people from all over the campus came forward with ideas how they could assist students with jobs, tutorial and support services. There was no formal structure and no director. In 1969-70 state funds specifically for the assistance of disadvantaged students, as now defined as educationally and economically disadvantaged students began to be appropriated state-wide from private institutions and for state universities as well as city universities. The funds were not large and they were administered separately by the State Education Dept. There were very widely-engaged-in discussions; there were some intensely held different positions. I don't recall that the intent of the discussions were accompanied by anything more than spirited debate. I am always concerned when I hear accounts that suggest that there has been harassment of a student or a staff member but I do not see evidence that such is going on. But there was extremely intense debate around those issues involving lots and lots of people.

BW: Are you speaking specifically of the charges that Bailes made concerning harassment?

P: No, previous to that the role of the program was still at that point quite new. Well, it wasn't new but it was rapidly growing. It was becoming a very consequential program, large in size and important to admissions. It was not particularly limited to Mr. Bailes period as director. There was lots of attention to the question of how do you best bring aboard a program of this size and best serve the students involved. The particular concern that I mentioned earlier that Mr. Bailes expressed to me about harassment was not much more than a month before his resignation around Christmas time of that year.



T. Alexander Pond, Acting Univ. President

BW: What were the circumstances surrounding his resignation? Was it forced or was it voluntary?

P: No, he wrote me a letter resigning.

BW: It has been alleged that you refused to guarantee Bailes protection so that he could return to campus and function in his administrative role.

P: Well, the facts of the matter are that I was deeply concerned with the director of an important program who was indicating that he was being harassed to the level that would interfere with his function. I ordered him several times to tell me what I needed to know in order to begin to take steps to reinsert him in a position which he could do his job. He refused to do that. As I said earlier, I found somewhat after the fact that he had sought protection from the police. Whatever form that protection took, it was evidently insufficient to enable him to return to work. So it was not effective. It was effective in terms of the imperative needs of the programs in that the director should be there, not off-campus all the time.

BW: Let me understand what you're saying. Bailes never informed you of the exact circumstances surrounding the issue?

P: Mr. Bailes did not give me a basis upon which I could respond. And when he offered his resignation, I, therefore, accepted it because it was imperative at that point that the program come first. I was naturally concerned about his safety if he was concerned about it but the matter could not stop there. I have to respond to that. In order to respond, I have to measure and on the occasion of his last visit to campus Mr. Bailes was protected by the police, which demonstrates that they were genuinely concerned about his safety. On the basis of what, he never reported.

BW: Is it true that you either promised or offered the AIM directorship to someone else even prior to receiving Bailes' resignation?

P: Good heavens no! Certainly not. There was a rather lengthy search to establish Mr. Bailes' successor. It took the best part of a year. That was from a fresh start. There was no commitment on that job.

BW: I understand that during the AIM search, the committee came up with about 300 applicants which was whittled down to about ten. Out of that ten, they selected three — Canute Parris, Dr. Evans and Mr. Meyers.

P: I believe that is correct. I don't know whether there were 300 applicants or not, but I do know that they did proceed to a final recommendation of a group of three.

BW: The committee, I understand, strongly recommended Prof. Parris for the job.

P: I don't recall whether they gave priority orders or not. They put forward a slate of three. As I recall, various University officers met with all three of them.

BW: What is the usual University procedure in circumstances like this? Do they usually honor the recommendations of the search committee?

P: The search committee is not only asked to present a slate of possible candidates not too large and not too small so that there can be negotiations and further study by the people who are responsible for job performance. The search committee does not ever make appointments. Their task is to search as hard as they can. The committees are generally composed in such a way that they can be quite effective in that they know something about the area of profession. They then present a set of recommendations. All appointments have to be formally made by the president.

Continued on P. 4

Interview with Pond

First Impressions

History of AIM

First Impressions

BW: Back around 1969 or '70 did you sign a statement to the effect of promising to undertake consultation with black students concerning any matter that may affect the black community here?

P: That's roughly what I said.

BW: Has that commitment held true up to the present?

P: That was a time of very great concern of the black community on this campus and very deservingly so. I never did fully understand the great social concern but it was quite obvious that this was still not a good place for black people. I think we've changed that.

BW: Concerning the present changes in the AIM program such as the removal of financial aid responsibility and also admissions to the administration. Some students have expressed the fact that they have never been consulted on these matters, and as far as they are concerned the taking away of these responsibilities from AIM counselors, putting them in the administration's hands is to their disadvantage rather than to their advantage.

P: Well, precisely what has happened is number one, it is necessary to be very clear about organizational arrangements. There have been misunderstandings for a number of years on these two issues also. There is only one financial aid officer and only one admissions officer on campus. There must be one person responsible for foreseeing the policies and procedures which govern the giving away of a scarce resource of the state. The specific traditional things that have to be done in the interest of AIM in that situation are obviously the involvement of AIM director and staff. In addition to the AIM program which is separate that goes beyond the admission to the University, we have set up a rather elaborate schedule of interaction between the AIM staff and the director of AIM to make sure that goes forward. Obviously the staff talents in the AIM office have to be engaged in the admissions process

as well as our admissions staff. Likewise in the financial aid area currently we get the full benefits of the particular strengths the

AIM staff brings but that has never been other than advisory to the final decision which must be made by the man who writes his name in the right blocks and that creates money. Now, the main effort that we have put into the elaboration and clarification of these two critical relationships of last year has not been an administrative change. It has been an elaboration and clarification, making more effective the necessary interactions which lead to these decisions.

BW: It is my understanding that a class action is being prepared against the University relative to the school's treatment of black staff and students on campus and certain sworn statements have been made to this effect alleging certain prejudicial behavior by the University towards blacks. Does the University provide expense accounts for members of the administrative staff to wine and dine black students and offer "bribes" for information concerning alleged political activities of blacks on campus?

P: You have seen affidavits alleging that this happened?

I have been informed that there are sworn statements to that effect, from reliable sources.

I would be curious to see those but I expect that if there is a class action I will see them.

BW: Would you elaborate on the last question?

P: Well, I cannot elaborate on statements that I haven't seen. I'd certainly like to see them.

BW: Well, the question itself could you perhaps answer? Namely, does the University to your knowledge provide expense accounts for members of the administrative staff to wine and dine black students and offer "bribes" for information concerning alleged political activities of blacks out here?

P: I certainly have no information that would lead me to believe that that was a practice that is tolerated anywhere in the University. If it is a practice that exists in the University, then it's a very serious one. I'd be very anxious to see these statements. Who are these charges aimed against? And who is accused of doing these things?

BW: No specific names were mentioned to my knowledge. One incident concerning an alleged rendezvous that you had at a diner on the highway with two non-students during the Bailes controversy, in an attempt to run Bailes off campus one way or the other. Is that true or false?

P: That's false in every particular. I've met with a number of students in a number of different circumstances that year as I do every year, none in a diner and none in a conspiracy aimed at any University employee.

BW: Is it true that sometime ago money that was allocated for minority programs such as AIM in 1971-72 was embezzled by another University department?

P: I have heard no such charge under such set of circumstances. Any particulars there?

BW: It is my understanding that the Research Foundation, an administrator of the Foundation was involved to the tune of \$60,000.

P: It was an incident about that period that a University employee in the research area was convicted of misappropriation of funds. To the best of my knowledge there was no EOP money there, and it would be almost impossible, considering his scope of authority, for it to be there. That was not the area in which he worked. I haven't read through every specification of that incident and I'm quite sure that I would be aware if any money had been touched and I don't see how it could have been in that instance. That's the one incident known to me where the University had to proceed against a person for embezzlement or misappropriation of funds.

BW: What is the present status of the Pan African Cultural Center?

P: The components of it have been achieved. The full program proposal as laid down nearly two years ago has not been implemented. Some of the key elements have been completed now through the efforts of some students and faculty members with the cooperation of the University. The question of the AAO [Afro-American Affairs Office] remains at this point unresolvable. As you know, we've been up against a divergence in the reading of the law.

BW: Would you comment on the recent charges of job harassment made by AIM counselor Julia Washington.

P: If an employee feels that he or she has been improperly dealt with by a supervisor then there is a way to raise that question and the director of a program, AIM or any other program, has the primary operating responsibility to set the goals and to develop his staff's capacity and to move the program towards achievement of its purposes. That is something, of course, that involves all of us here in countless ways every day and especially with AIM. It is vitally important to the campus that the program's capabilities continue to develop and improve to serve the students better to relate them more completely to what this University has to offer. That's a general statement which I make without reflection on any individual's purpose. I make it to emphasize that if you are director of something, that is perhaps the greatest obligation you have to lead in that way, and to understand need, to move through your own efforts and the efforts of your staff to meet that need. Through our contacts with AIM we all recognize that that is an extremely important thing for us here at the University to do.

The question of inter-staff relationships are questions which can be raised without going through the formality of a grievance through staff meetings, through discussions with the director, through discussions with him which involve his supervisors. That goes on all the time without any preference to the individuals who do it. Where there is some element of a charge that a supervisor has improperly dealt with a staff member, then redress is through the University's grievance procedure. That's for any staff who feel they have been improperly dealt with.

BW: There have been in the past a number of allegations of job harassment by former employees directed against one particular administrator. Does the University feel any responsibility to investigate more closely the circumstances involved in this instance?

P: The University feels a responsibility to very carefully examine and attend any instance, whether its the first or the tenth. And we do that.

BW: What have been the findings of the University concerning the administration of the program [AIM] under the directorship of Dr. Evans?

My own findings are that it has been developing along the course that the AIM program should develop.

BW: Which is?

P: To better serve the students who are involved in that program. Now that is not to say that there remains a lot yet to be accomplished. There's plenty of work for everybody involved in the program to continue...

BW: Would you say that you are pleased with the results of the present AIM program?

P: Its not a matter of being pleased or not pleased. We have great ambitions for all of our programs and in response to whatever goals it may be moving towards, tomorrow there is always another huge opportunity or obligation to be achieved. That's true of all of our programs. It will be a long, long time before we can step back and look at any aspect of this campus and what it does and say we're pleased with it. I doubt whether you or I will be around when anyone is ready to say its pleased with it.

BW: Has the AIM program lived up to the expectations of the University?

P: It is moving towards those expectations.

A Viewpoint The Politics of Race

BY N.A.R. Mwata ben-Nubian & wendell-peter a dottin

We believe that one of the major problems with people of African descent throughout the world is our lack of a consistent, progressive scientific ideology rooted in our historical experiences. To use a philosophical base on human beings, mandates an analysis of facts and events regarding the particular group to be assessed. Likewise, we believe that a political ideological base is one of the strongest solutions for our plight as racially oppressed and economically exploited people.

This political base must lead us to Black self-determination...and nothing else. Thus, unless ideologies which we use as political bases lead us (people of African descent) to the afore mentioned goal, we will flounder in confusion and wallow in racial oppression and economic exploitation.

Since the African experience, e.g. both in African and in the American Diaspora can be correctly interpreted and acted upon by people of African descent, we do not accept the validity of any other types of peoples dictating and mandating our struggle. It is with this in mind that we appeal to people of African descent wherever they may be to destroy and neutralize such false and vulgar concepts as idealism, third worldism, Marxism, Maoism, interracial procreation, racial integration, mysticism, etc....

We view the primary contradiction for all people of African descent as RACIAL OPPRESSION. It is not of this view that we approach our peoples struggle for Black self-determination. Any person of African descent opposing this struggle we view as a traitor and reactionary; Any person of non-African descent supporting us we view as a (potential) ally.

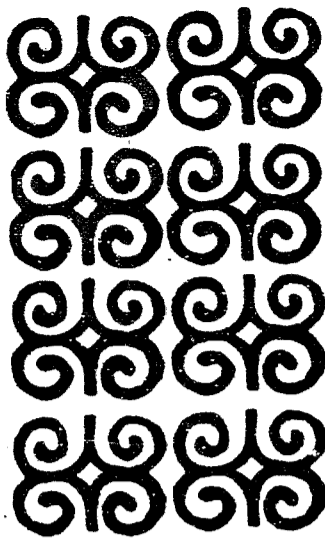
We pose these two initial questions: "Can an ideology tailored exclusively after a Western model, designed to serve exclusively prolet-ARYAN interests, and construed in such a way as to confirm, approve and extend the basic propositions of white supremacy, act as a guide to that part of mankind most directly subjugated to international Aryan supremacy." (Carlos Moore)

If idealism strives to explain all phenomena of Nature by the qualities of spirit, how can self-determination be explained as a man-made act and process?

We pose these two questions in order to demonstrate the need to confront and thus hope to clarify our position and expose those who propagate false, mystical and historical explanations, i.e. reactionary.

Therefore, as students of the Black Cosmology, we are striving to study and promote Pan-Africanism for people of African descent in order for all of us to achieve black self-determination and thus our view of the racial crisis as primary focus leads us to not accept racism as an aberration, "...but an ingredient of our (Euro-centric) culture which cannot be fully understood apart from the rest of our total situation.

"Before you decide where you want to go, before you determine your ideology, you must analyze what your problems are."



FIRST IMPRESSIONS

by Monica Dent

When I first arrived at Stony Brook, the idea of being a transfer student on a new terrain completely shook my nerves. The campus was very complex and a place I knew where you could easily get lost. I found my classes eventually through the help of you beautiful brothers and sisters.

To you wonderful people I would like to extend a warm thanks for the time you took to point me in the right direction. Without your help, I would have been a lost soul in a massive jungle with nowhere to go.

Stony Brook impressed me as a place where many diverse cliches would exist. I found in my short stay here that even though cliques are very dominant on this campus, they all seem to be friendly in their own way. Even though I have been here only a short time, this campus has impressed me as a warm, soulful and wonderful place where I can study and enjoy myself to the fullest of my ability.

To my Stony Brook brothers and sisters please don't change my FIRST IMPRESSIONS.



BY B.T. EVANS

Jazz is derived from jasse; French for all things implicitly or explicitly associated with sex, lewdness or lasciviousness; this defines our music, its purpose and intent from the periphery. From the inside it's simply called black music; motivation being that the artists can't tell rock from roll, beep from bop, or avante from garde.

Since 1939 when Parker, Christian, et. al. revolutionized the music, jazz has presented itself as a listening music, a serious music, a philosophical music which permeates our very existence.

It is a listening type of music much like the blues...where you participate in the feeling- structures of the artist...artist and you are one...the artist participates in your feeling-structure.

One facet of jazz is differentiated from the blues by a simple phenomenological fact. The blues artist speaks more absolutely. He has no concern with the feeling-structure of the audience. This in fact, is the philosophical base of the blues: "I don't care." "Here is my story-song."

A "typical" jazz ensemble may be recorded or witnessed to perform a characteristic composition in the following fashion. A twelve or thirty-two bar head followed by an eight bar bridge, followed by the free blowing of the ensemble elements, i.e. the improvisation. Then, back to the bridge and then back to the head.

Analysis of the function and form is a simple enough affair. In the head the ensemble states its function, absolutely! It thereby defines metaphysics, viz. its reason for existence.

The head represents the attempt to unify the various elements...the ensemble members. They are convened with the intent of defining a group consciousness: since each artist-element has a unique ego force centered on a perception of reality, which must be sublimated to you for the whole.

If you listen to the thematic propositions and the recurrent leit-motifs you will intuit the arriere-pense of the ensemble's existence: the metaphysical structure.

The bridge is just that: a bridge. Traversing the bridge we engage/disengage the ensemble centered consciousness to the equally valid concept—the element centered consciousness. Without this there would exist no Afro-American art forms.

No rock and roll; no blue jeans; no jazz; no funk. No Black music! This is the essence of our matter. The element! The individual! Nowhere in the world's music is there so great an element centered essence as in black music.

The element individual in his tracey of improvisation takes us away from ourselves; back into ourselves. He says "I am the only valid existence in the universe."

We then gladly embrace his world for he is the "Embraceable You." We accept his joys and sufferings...his life and death.

He speaks softly as in morning sunrise or of his favorite things. And we are happy-sad.

We again traverse the bridge and the ensemble paraphrases the head.

The ritual is ended. Till the next time.

Jailhouse Lawyer Seeks Freedom After False Conviction

Raymond "Tee" Bradshaw was born Walter Ray Trent in Richmond, Virginia 25 years ago. His family migrated to Newark, New Jersey when he was 11 years old.

When I reached Newark I found a whole new world of poverty and out of that poverty, I found tragedy.

The tragedy that Tee Bradshaw speaks about was drugs. A habit that bewitched him for five consecutive years. In spite of the tragedy of drugs, Tee Bradshaw was able to attend school and receive a High School Diploma.

I knew that if I ever had any chance to succeed in anything, I needed an education, for knowledge is power.

Tee was able to get a clerical job at Traveler's Insurance Company in downtown Newark, after acquiring his diploma, but drugs prevented lengthy employment.

I couldn't go to work without a fix. I couldn't even get out of bed. I had to give up the job, I had to dedicate my time to King Heroin.

From Newark Tee crossed the waters to Manhattan's Upper West Side to continue and escalate his life of drugs.

In Harlem drugs are easy to cop and money to come by. So I pursued the fast life; in the fast atmosphere.

In the early morning hours of August 14, 1972 Tee was downtown Manhattan (44th and Broadway) hustling, when he witnessed a speeding car crash into a Police Barricade. The street was crowded, a bottle thrown, a fight ensued, and the arrest of Tee.

I thought I was arrested for disorderly conduct, or disturbing the peace, so I couldn't understand why the police were beating me on the way to the precinct, I just couldn't understand.

Tee was soon to find out that he was neither busted for disorderly conduct nor breaking the peace. Tee was arrested for the Attempted Murder of a New York City Patrolman who had been critically wounded as a result of that car crash. There were additional charges of Robbery, Kidnapping and



Assault added.

I couldn't believe that this was happening to me. Sure, I had committed misdeeds to some, as well as myself, but nothing like this. Sometimes it's still hard for me to accept what has happened to me.

Ten months later Tee was tried and convicted of Robbery, Kidnap and Assault charges. The jury returned a verdict of not guilty on the Attempted Murder charge.

I didn't think that I could be convicted, for I knew in my heart that I was innocent. They offered me a plea, but I said no, I had truth on my side. One of the main prosecution witnesses even told them that he didn't think that I was one of the men!

On May 24, 1973, Raymond Bradshaw received 8 years 4 months to twenty-five years on an unjust conviction. Since that time Tee has been confined in three different institutions: the Ossining, Comstock, and presently Green Haven Correctional Facilities. At Comstock he experienced lengthy periods in punitive segregation for teaching black history and expressing his political views.

I had time to read and study. I had plenty of time! I began to find myself, I began to find life. I found out that the effect was only a higher stage of the cause. I found this through history, black history. I wanted to share this, I wanted to give life, I began to teach black history. At the time that I was taken to segregation, there were 67 students who I taught this aspect of life.

After Legal proceeding and plea to the Commissioner of Correction, Tee was transferred from Comstock's punitive segregation to the Green Haven Correctional Facility. There he is able to teach Black history. He also is the Vice President of the N.A.A.C.P.; a student of Dutchess Community College; attends a Drug Therapy class at Reality House; and presently in the process of initiating a Prisoner's Bill of Rights Program, about which he says:

Society has no real intention on helping the convict. They don't have the time to be bothered, to find out if anyone in here is worth salvaging. But, I will help myself, and there will be some to help me, some who still care, and with their help I will show society that I'm capable of taking part in their lives without being a threat.

That's my real goal, to prove that I am me, a normal man, perhaps no better, but certainly no worse, than the rest.

YOU MY BROTHER / ME YOUR SISTER

TO my Blue-Black, Brown, Yellow, Red
 Brothers and Sisters Who
 Know the wisdom of the Sun/Son
 The peacefulness of the Moon
 And the brilliance of the star
 As you walk as one body across the
 earth greeting each other in "Peace"
 Loving each other with the gentleness
 of His Love
 A "You my brother" and "me your sister"
 -first-
 We Love..... You will always be reflective
 of our present and our future.

Lorelei X

**Poetry...
 sharing
 awareness**



TALL
 BLACK
 BROAD SHOULDERED
 SEDUCTIVE
 SOFT SPOKEN
 INTELLIGENT
 COMPETENT
 SENSITIVE
 UNDERSTANDING
 COMPULSIVE
 LIVABLE
 TRUST WORTHY
 STUDENT
 ARTICULATE
 RESPONSIBLE
 SPECIAL
 INTRICATE
 ABUSED
 OBSESSIVE
 VIOLATED
 ABCRTIONIST
 YOUTHFUL OFFENDER
 ADDICT
 GIFTED
 REHABILITATED
 AM I A WOMAN?
 -Deborah Britton

I'M A BLACK WOMAN

I'm a Black Woman
 In love with my man
 Willing to give my all
 and I'm still on the fall

Working to feed my family
 Keeping up with current events
 Not
 So them people don't call me stupid
 I am enthralled
 and I'm still on the fall

Oh Lord, am I to be pounded down
 Like a block on a board
 Or can I rise up
 please help me out of this fall

I'm up out of the fall
 Standing, straight and tall
 Nobody's going to put down my Blackness again
 For I'm a Black Woman
 And I've made it all.

Sheila R. Gomez



The expressions of Black Youth
 With the help of one who is dedicated
 To keep your soulful minds aware
 With whats happening
 So you won't be around scraping

This is the way we are
 So you won't have to be beating around the bar
 We're here for you
 So you won't be blue
 BLACK WORLD, beautiful, new and for you

-Sheila R. Gomez

**Poetry...
 sharing
 experiences**

I'll write/that's what I'll do

chemistry involves all the substances and elements of
 the earth
 the commercial art field is somewhat complex;
 journalism is fascinating. to read and write
 is just like swimmin in a West Indian river and
 you have just fallen off the cliff into a cool stream.

I doubt it very much if my vocal cords could hold the
 same note on consecutive nights
 how I would dread sitting in an artificially lite
 room pounding away on a remington 220

eight hours a day using the intercom
 to meet the martha mitchell's of the company ...

what can I do?
 on the other hand, buying assorted water glasses,
 salt and pepper shakers and wearing orange, banana and
 apple aprons for the rest of my years is not appealing ...

I'll write, that's what I'll do
 I'll put to words the musical notes of the things I have
 shared, loved, learned, taught
 I'll write of the awareness I have, others long for
 I'll write, I'll write, I'll write!!!

I'll write of my peoples' lost pride, I'll write of
 the silhouettes I see in every living thing
 I'll write about the beautiful people I have met
 I'll write about my journey thru Odyssey,
 I'll write about the friends in my life,
 I'll write, I'll write, I'll write
 and nothing will stop me!

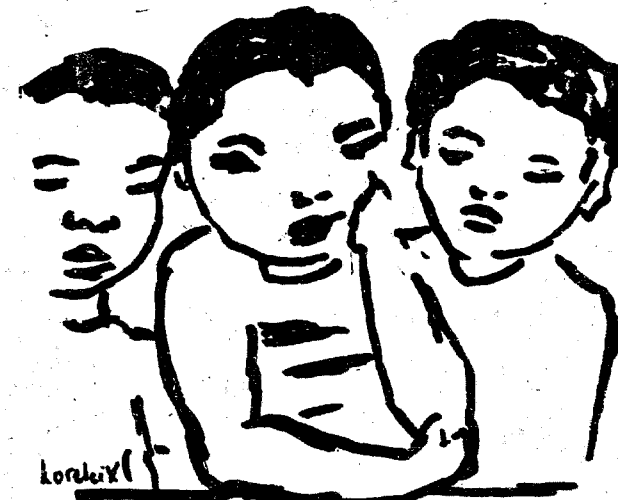
-Deborah Britton

Our day will come
 when the sun will shine for us
 when we won't have to wake up in the darkness
 hear our children cry
 why did their brothers died

Our day will come
 Peace and Tranquility for all
 But theirs still little sounds
 Let the Niggers fall

Our day will come
 some time
 as I heard
 is it today, tomorrow
 for all I know
 it might not come at all

-Sheila R. Gomez



and with all
 this I wore dark
 colors
 on such a beautiful day
 confusion
 loneliness
 alienation
 boredom
 distrust
 not speaking up
 hectic
 standing still
 with unanswered
 questions
 and with all
 this I wore dark
 colors
 on such a beautiful day

by Deborah Britton

TO MY SECRET LOVER

Hey there, my secret lover, do you want to
 love me tonight?
 Just what I thought. Sorry I can't
 satisfy you though.

Oh, please baby don't leave. Listen to
 what I have to say.

My body longs to be loved by you.
 But sometimes I feel as though it will
 be used.
 You treat me so good at times and then
 you turn around and kick me in my ass.

Oh, please baby don't leave. Listen to
 what I have to say.

"Let's go to the movies", and when we get there
 you make me pay my own way.
 Steak-n-Brew is mighty fine
 for those who can pay the tip.
 After watching The Klansman, I can't help but
 feel, you are stealing my love with your eyes.

Oh, please baby don't leave. Listen to
 what I have to say.
 Dance with me. Let me love you with my
 body language.
 Kiss me with your words, but don't
 bruise my neck with your teeth.
 Touch me in all the right places, make me feel
 like a natural black woman.
 Caress my warm and tender body, never
 let me go.
 Treat me good and I'll be your everything.
 Tell me you sincerely love me and I'll
 prove my love to you.
 MAKE ME FEEL GOOD ALL OVER!

But most of all, don't abuse me, don't use me,
 don't leave baby, please, listen to what I
 have to say. Please?

Veronica (Roni) Hawes

THE ESOPHAGUS RAILROAD

***** YOU ARE WHAT YOU EAT *****

Olu-RaSheen Watkins

I know that if I do not drink a sufficient quantity of fresh raw vegetable juices, then as likely as not, my full quota of nourishment-ENZYMES is missing from my body

How about YOU?

You, and you alone, are responsible for the result of how you nourish your body. The life in your food is what counts.

Your body is composed of billions of microscopic cells. Your very existence depends on you, and you alone, whether the food you eat results in nutrition or MALnutrition!

"ENZYMES"

The basic key to the efficacy of nourishing your body is the Life which is present in your food and of those intangible elements, known as enzymes.

In other words, the element which enables the body to be nourished and to live, that element which is hidden within the seeds of plants and in the sprouting and growth of plants, is a life principle known as enzymes.

Enzymes have been described as a complex substance which enable us to digest food and to absorb it into our blood. It has also been claimed that enzymes digest cancers. In order to perform such classified operations, enzymes would require a body of some kind, a physical or material organism. This they do not have, any more than electricity, with its multitude of phases, such as voltage, amperage, wattage, etc., an intangible magnetic Cosmic Energy of Life Principle (now a substance) which is intimately involved in the action and activity of every atom in the human body, in vegetation, and in every form of life.

Once we get this clearly into our consciousness we will know definitely why our food should be intelligently and properly selected, why most of it should be RAW, uncooked and unprocessed.

We cannot have life and death at one and the same time, either in connection with our body, or with vegetables, fruits, nuts, and seeds. Where there is LIFE there ENZYMES.

Enzymes are sensitive to temperatures above 118 degrees. Above 120°F the life of enzymes is extinct. They are dead.

Within seeds enzymes are in a dormant state and, under proper conditions, will remain in a state of suspended animation for hundreds and thousands of years.

As a matter of fact, carcasses of prehistoric animals found in Northernmost regions of the earth, in Siberia and other glacial regions where they were instantly frozen by cataclysmic ice formations some 50,000 years ago, have been found to contain enzymes in abundance, which became active when the flesh was thawed to body temperature. Thus enzymes can be preserved at any desired low temperature without loss.

Life, as LIFE, cannot be explained, so we describe enzymes as a Cosmic Energy Principle or vibration which promotes a chemical action or

change in atoms and molecules, causing a reaction, without, however, the enzymes themselves changing, being destroyed or used up in the process.

In other words, enzymes are catalysts and, as such they promote action or change without, altering or changing their own status.

With this brief explanation you are better able to appreciate the value, the reason, the logic and the intelligence of choosing the food with which you intend to nourish your body, not only food in the raw state, but also food used and prepared so that it will nourish the cells and tissues of your body in the most speedy and efficient manner possible.

The great Law of Life is Replenishment. If we do not eat, we die. Just as surely, if we don't eat the kind of food which will nourish the body constructively, we not only die prematurely, but we suffer along the way.

By supplying our body daily with the elements of which it is composed we can have complete health, provided also that we give due thought, attention and consideration to the other two parts of our being namely, our Mind and our Spirit.

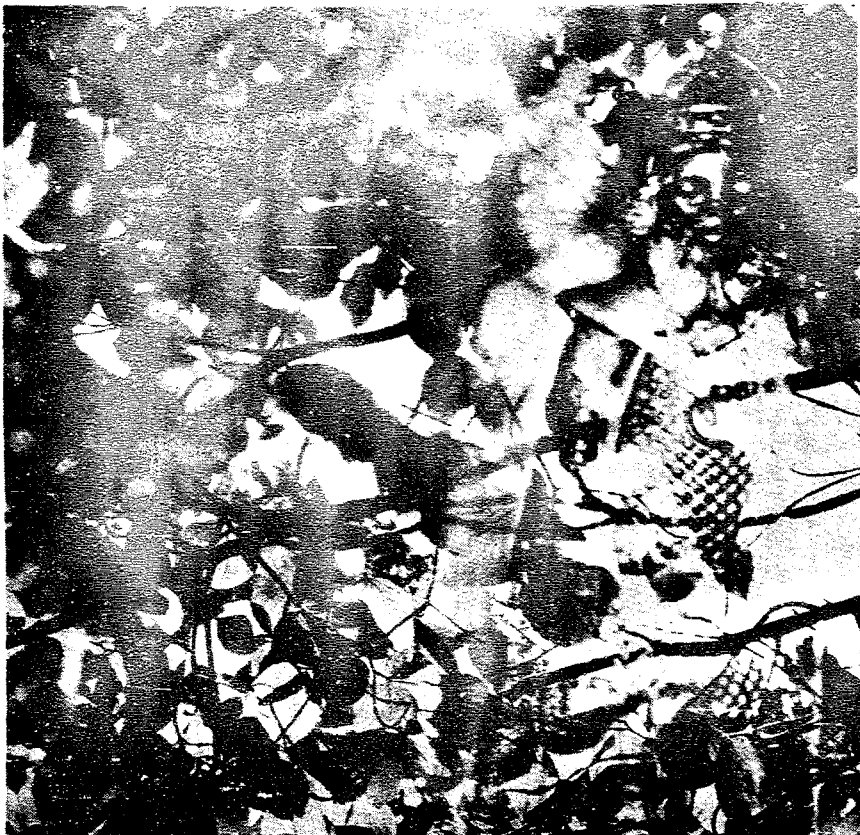
We can eat the finest and most constructive food in creation, but this will not prevent the disipation of the body if resentments, fear, worry, frustration and negative states of mind are permitted to obsess us.

Health is the indisputable foundation for the satisfaction of life.

Everything of domestic joy or occupational success must be built of body wholesomeness and vitality.

Nutrition must be vital, or organic, and salts and mineral matter must be vitally organic in order that they be assimilated by the human body for the re-building and re-generation of the body cells and tissues.

The rays of the Sun send billions of atoms into plant life activating the enzymes, and by this force they change Inorganic elements into organic or life-containing elements for food.



Alpha and Omega?

In the beginning it could have been this way; but, I doubt it. I somehow get the feeling that we are at the end of that road that everyone seems to think exists somewhere in the mist of their clogged minds. But, perhaps we are just at the beginning of a great adventure that cannot be conceived by our limited visions. At any rate, as a race of humans we have certainly used and abused our blessing from Almighty God.

We have polluted our food, water, air, bodies, knowledge, morals, religion, and worst of all, we have polluted the minds of our future generations. The Earth itself is bursting asunder, seeking, it seems, to rid itself of a burden that it does not wish to bear any longer. Hurricanes! Tornadoses! Earthquakes! Tidal Waves! Droughts! Floods! Will these be our end? Or, are these just warnings of the end to which we are heading? Is it too late? Has the Earth rejected this life that it bore? Or can we still make amends with our Mother? Is our future bright with promise? Or, is it full of fire and destruction?

The Earth is our home. We cannot live anywhere else. The Earth produced us. The Earth is us - we are the Earth. The things that we have done to our home and our family (the Earth and its people) we must seek to undo. What are some of these things that we have done? Wars! Crimes! Adultery! Lies! Tricks! Murder! Rape! Hatred! And many others. Here in America we have been like a little child who is just learning its colors. We use color to determine the extent of another fellow human being's humanity. But the earth, Our Mother, is imbued with many colors. From the red clay of Georgia, to the white sand of Florida, to the black soil of Idaho. But with all these different colors showing forth, the Earth is still one Earth - and the Earth is our Mother. And like a loving mother who sees her children doing wrong and seeks to correct them, is not the Earth with her storms and disturbances seeking to correct her children?

than Him, when none but Him controls our very destiny? Can we begin to fathom our Father's Beneficence and His Mercy? Would any of us still exist, if He were not Beneficent and Merciful? The Earth is His creation, but we worship the things that come out of the Earth - We worship the created and not the Creator.

HAVE WE JOURNEYED THIS FAR FROM THE BEGINNING TO ONLY FIND THAT WE ARE FURTHER AWAY THAN WE WERE IN THE BEGINNING? ARE WE AT THE END OR THE BEGINNING?

Perhaps time is really relative after all. And we have only tarried for a day.

Anon

To Sister Francis Brisbade:
We hope you get well soon!
From your Brothers and Sisters



Doctoral Fellowships Available in Social Work Research

THE COUNCIL ON SOCIAL WORK EDUCATION has recently made available doctoral fellowships for minority students interested in social work research.

Those eligible for the fellowships include members of any minority group underrepresented in the social work research field, such as Asian Americans, Blacks, Hispanics, and native Americans.

Priority will be given to individuals with: demonstrated potential and / or interest in

research; potential success in graduate studies; demonstrated financial need; and MSW with research background or commitment to social work research - however, outstanding candidates without an MSW will also be considered.

Each award will include the full tuition and fees required by the graduate school, an allowance for books and supplies, a monthly stipend to help meet living costs, and in appropriate cases, a dependency allowance. Individuals will

attend the University of their choice.

Applications must be received prior to March 15.

Awards will be announced May 1. For further information and application forms, write to: CSWE Minority Fellowships Program, Council on Social Work Education, 345 East 46th Street, New York, N.Y. 10017.

SASU ANNOUNCES INTERNSHIPS

The Student Association of the State University of New York, Inc. (SASU) is sponsoring several internship programs in Albany for the spring academic semester. Interns will be selected to serve in the Legislative, Communications, Services, Information & Research, and Administrative areas. SASU is a statewide coalition of the student governments of the State-operated campuses of SUNY, which work to further the interests of SUNY students.

A total of 10 interns will be selected to work in Albany under the supervision of a staff director. There will be 4 Legislative Interns, 2 Information and Research Interns, 2 Communications Interns, 1 Services Intern and 1 Administrative Intern. Each Intern will receive a stipend of \$300.00 to help defray expenses incurred during the semester, and will be expected to arrange academic credit through independent study at their home campuses.

The deadline for applications is November 7, 1975.

BLACK-WORLD-VIEW

As BLACKWORLD resumes its editorial comment, perhaps we should begin with the politics of black people on this campus.

Every black person by nature is political. Personal or group survival, particularly in a hostile environment, is directly dependent upon certain political acts made by an individual or group.

We cannot escape "being political" here at Stony Brook or anywhere else for that matter. AIM, Africana Studies, BSAF, BSU, BLACKWORLD all are by necessity political organs extending from the black community. Therefore, their primary responsibility is to best serve the interests of their constituency — black people.

It may be argued that AIM is not an exclusively black program. However, America is not exclusively white either. Yet the major political decisions are in actuality decided by white people for the best interest of other whites. If white people are allowed to control the destiny of the larger society, then it only stands to reason that black people must control their own destiny within the microscopic reflection of America here at Stony Brook.

If there were no black people on this campus there would be no AIM, no Africana Studies, nor anything else black-oriented here. These programs were not initiated due to the grand benevolence of some holy white benefactor but through the blood, sweat and tears of black students and dedicated professionals working together to forge a way for higher educational opportunity to become a reality to the masses of black and minority people so long deprived, deprived of knowledge that their forefathers from the four corners of the earth helped to formulate thousands of years before the European cave man learned to walk.

Consequently, the political reality of AIM as well as its future lies within the potential realms of minority students who truly care about that future in conjunction with their forerunners who cared about the past, effecting certain changes in direction and scope resulting in the existence present program.

Letters to the Editor

To the Editor,

Mr. Lloyd Sargeant ends his article "Loud and Clear" of October 9th requesting guidance. While I do not claim to possess apocalyptic wisdom, there are certain contradictions inherent in his concept of "integrated separatism," that need clarification.

First and foremost, it is necessary to recognize that "integrated separatism," is a contradiction in terms, diametrically opposed, and to bring them together in a concept is illogical.

The presupposition of Mr. Sargeant's proposal is the desire on the part of white people to allow Blacks into white institutions and to allow them to function within those institutions without the stumbling blocks of racism. It is my contention that such a presupposition is incorrect and has historically proven to be so. Black people for the past 400 years have pleaded for "equal entree", to no avail. The simple fact of the matter is that white people do not care to give us their power, and "equal entree" is a threat to that power. Such a proposal further negates reality when one looks at SUNY at Stony Brook. Indeed, Blacks have gained access to this institution but only through struggle. Furthermore, the continued existence of Blacks here at Stony Brook necessitates fighting racism each and every day.

Clearly, simple access into white institutions is not the solution to the plight of Black people here in the United States. Mere access into an institution does not mean that racism as an ideology will become defunct. Rather, the reality of the situation is that Blacks continue to be victimized by racism.

There are facts which Mr. Sargeant apparently disregards in his proposal of "integrated separatism". Namely, to integrate is to accept one's destiny as that which will be controlled by white people. If they are the victims of it. Instead of continuing to beg for acceptance by whites, Black people should realize that there is a separation of the races. Because of this separation, integration or "integrated separatism" is not a feasible solution. In full realization of this, there should be an emphatic and unequivocal demand for equal resources so that Black people may control their own destinies.

Odessa C. Burke 10/27/75

To the Editor,

Please afford us the opportunity to address ourselves to an extremely important problem among African people on this campus. For too long our Brothers and Sisters have been confused through their inability to properly understand the history of Africa and its sons and daughters. Confused because we have allowed our enemies to dictate our actions and this folly has led us to gladly accept such reactionary "isms" as Third Worldism.

Editorial

As Sister G.G. Greenhouse pointed out in "The History of AIM, Part I," (Vol. 2, No. 4) "These students saw then, as maybe we should still see now, that if they needed and wanted a program to take care of their academic and financial needs, they would have to work long and hard and in a united fashion to bring it about. They were working together to open up the doors, for themselves and others toward gaining a sound education and in turn using this educational process in helping those who would follow. This is the only way oppressed people have been able to effect some type of upliftment for themselves."

It is from this perspective that we approach the present set of circumstances which calls the AIM program to the forefront of current discussion.

It is no secret that the program has been under severe criticism of late as well as in the past. Charges of job harassment, inadequate tutorial and counseling services have been countered with charges of incompetency and community lack of confidence in its present administration.

Whatever may be the truth of the matter we intend to pursue and in turn relate to our readership for their own edification and course of action.

It is not our intent to unduly criticize nor serve as a court of law passing judgment over any administrator or program. We are not here to judge. The nation's dismal prison system is the direct result of the "guilty" judging the "guilty." If there is any blame or fault to be placed on anyone it ultimately lies upon all of us — every son and daughter of Solomon's in the House of Caesar. It is our responsibility, our duty, to keep our own houses clean. If we can't, then we got no business being educated to clean somebody else's house.

THE SCALES OF JUSTICE



The Scales of Justice are the Heart & Mind of Man.

Today, the concept of the Third World is neither a practical, political concept nor a reality. It is merely a misused expression which has come to mean everything and nothing.

Misused and misleading political terms must either be abandoned or defined clearly, and this our leaders have failed to do. If we were only to examine our history we will find that the only correct ideology as far as African people are concerned must be Pan-Africanism or Nkrumahism. Pan-Africanism is the highest stage of Black Power. An African cannot be a Marxist because Marx addressed himself to the European experience just as a Chinaman cannot be a Marxist but can only be a Maoist because it is based on the historical experiences of the Chinese people. Therefore, in the same logic an African can only be a Pan-Africanist or Nkrumahist because that ideology addresses itself to the historical development of African people. This is not to say that we must dismiss Marx and his work. On the contrary, Marx, Lenin, Engels, Mao, etc., did make some extremely valuable contributions to the betterment of our understanding of Capitalism but none of them addressed their research to the African experience.

Brothers and Sisters, we are asking you to re-examine your history not through linear logic, but by applying the scientific or dialectical method. Then others will see that there is only one ideology which is the correct ideology for us, namely Pan-Africanism/Nkrumahism.

The Pan-African Study Group

Loud and Clear

BY LLOYD SARGEANT

There is a big smell over at the Smithhaven Mall, and I hate to say it but the smell is not on the sweet end of the spectrum, it's dead on their end—and it stinks. The name of the smell is the Smithhaven Ministries, an ecumenical social welfare agency which purports to do good things for the poor, the aged, the disadvantaged, the disoriented and disillusioned youth, and all such disenfranchised constituencies in the Brookhaven-Smithtown area. The do-gooding is supposedly accomplished in the name of God, and through His many human disciples in the names of the many and varied faiths which are espoused in different approaches of worship to Him.

But rather than following the tenets of the Christian ethic the Ministries apparently has chosen to accede to the small minds and warped political philosophies of white racists, while cloaking itself in the majestic robes of religious piety.

Some years ago Reverend David Bos came to me with a beautiful dream which he had started to activate called the Nesconset Experimental Ministries. He built his dream into a reality by getting some real help from people like Bill Rambo, Presbyter of the Presbytery of Long Island, and Dorothy Ryder, a Long Island housewife and social leader, and Rev. Hugh Nevins and his wife, and Kend Andersaon, a Black Brookhaven resident, and Camille Smith, an activist Brother from Amityville, and many more including Bill Godfrey and his wife, good people from St. James, who still have high hopes for the MINistries, and who are still trying to help it get itself together.

What Dave really wanted to do was to get people together, people of all faiths and persuasions, people of all races and all ages, people of good will who could work together under one banner to do good things for those who were the unfortunate victims of modern society. It certainly was an experiment and he certainly did have high ideals and long-range vision. And where better could the people of good will perform their good works than where the people congregated, in the Mall, in the Marketplace where people gathered day after day, week after week, where they could come, in a non-religious setting to meet with their brothers and sisters to do their thing for their fellow man.

In the beginning the Ministries was set up in a little house on Route 25, just on the edge of the Mall. People used to come there to meet and to have parties, the young folks to smoke and play their instruments and to commiserate on various issues. The place also was, and hopefully still is, a haven for those youngsters who couldn't cope, and for one reason or many, had run away from home. It was a place for reflection and introspection, and a place where you could rap with someone else about your problems, or his. And hopefully, some of the problems of some of the people who came there would be solved, with all the good people about, and all that good smoke, and all those good vibes.

Out of the Nesconset Experimental Ministries grew the Mission in the Marketplace, the dream come true—The SmithHaven Ministries, a real-live agency with jobs for people as counselors and administrators and clerks, and secretaries, and community workers, and WOW!—all the good kinds of things to be better able to do good things with, and for money, yet!

The Ministries grew and grew, through bad times and good ones, from one crisis to another, and through thick and thin, until, God Bless them, they became like any other agency. It had a director, and an associate director, and a program director, and administrative assistants for everyone, and a chief administrator, and a housing director, and an assistant housing director, and a youth director, and youth counselors and drug counselors, and run-away-from-home-or-hurry-back counselors, and a personnel director, and personnel personnel, and all the rest, and on and on and on. The experts came and wrote proposals for money, and got it from youth agencies, and education agencies, and religious organizations, and foundations and from everywhere, or anyone who had a dime to spend on innovative programming.



LLOYD SARGEANT



HARRY GOOD & GRACE TUCKER

And while all this was going on, the smell was becoming more and more odiferous all the time, until it became so rank that it threatened to permeate everything in sight. Mass nausea erupted over the firing of brother Harry K. Good III by his supervisor, Jack Ericson. The stink was out of control. There was no longer a David Bos around to get it under control.

Harry Good is a Black counselor. He has, as far as I can find out, an impeccable reputation, and is well-respected by his peers. He had worked at Stony Brook, and in the Amityville community. He was dedicated, cultured and refined. I have met Harry Good, and I always remember the way he carries himself, in a dignified unrepachable manner. He stayed "clean". I like him.

On the other hand, I am told that Jack Ericson is a white racist, and a bigot. I am told this, not by the man he fired, but by some private citizens whom I respect. Some of them confided that they would not like to see him continued in that position he holds. These people know the man, have seen him at his job, and presumably, they are in a position to talk with authority. These people are not all Black people.

Harry Good challenged his being fired. He said it was unprovoked, unjustified, and based on the fact that he was Black. His advisory group, the Youth Advisory Board reinstated him, I am told by unanimous vote. He was asked, however, not to return to work by the Chief Administrator, or some such foolish title, Jim Hill, with whom I later talked on the telephone and who soft-shoed his way through the whole stinking mess, along with the Director Father Peter Ryan.

I got this because I had a long-standing investment in the Smith Haven Ministries. I had burned some midnight oil with Dave Bos, and Camille Smith and Andy Hull on problems in the Ministries, racial and otherwise — I remember when. I hate to see a good man's dream destroyed, trampled into the dust by those whom I consider to be inferior by any measurement, typified by a white bigot trampling on the economic survival of a brother, while other white superiors stood idly by, hands folded, with looks of astonishment, and consternation on their faces. They claimed that they were powerless to move. Were they, really?

Ericson was not intimidated by his superiors nor was he by Good's challenge to his authority, nor the youth advisory board's support of Good. He went right past everything and everybody to the Board of Governors of the Ministries, and he might just as well have asked, "Do I or do I not have the right to fire this nigger?" "Are you going to let this jig get me, or am I going to get some support from you?" He put it to them, and presumably he got his answer, "Fire the nigger!"

There was some Board and committee representation at these meetings, people from the community. Sisters Elsie Owens, Barbara Watford, Tina Hamilton and Claire Green all almost had conniptions. Tina resigned as a youth advisor under protest But it had been done, the Board of Directors had done its thing. And still Hill and Ryan stood by, and so did some others at the Ministries.

The smell still hangs in the air, but the issue isn't dead by a long shot. Brothers Carleton Brown and Leslie Duncan, who work there have written a strong letter of protest. Ken Anderson, President of the Patucogue-Brookhaven Branch of the NAACP has called for a meeting with Father Ryan and other Ministries' administrators, and will convene an interested and involved group of Black people to confront Ryan over the controversial firing of Harry K. Good. Black and wahite is at issue here. Institutional racism is at issue here. The right of fair redress is at issue here. The right to work might well be the overriding issue here. I cannot wipe out the fact, however, that all this took place because a Black man happened to work for whom many consider to be a white racist supervisor.

You can bet your sweet patooties that I'm going to that meeting. I hope I can stand the stink long enough to help get Jack Ericson fired.

How about it Christians — an eye for an eye?

P.S. An unconfirmed report at this writing has it that Ericson has resigned. BLACKWORLD will keep you informed.

COMMUNITY NEWS IN GORDEN HEIGHTS

By ELSIE OWENS

Gordon Heights Youth Services (GHYS) has offered for the past three years a resource matter—specializing in math and reading.

It was developed because there was a need to supplement and circumvent some of the negative "educational" processes that stagnate and devour our children.

Within the limitations of adequate space and a small number of tutors, we have been successful. We have recently acquired the space; therefore, we are asking all persons interested in assisting their younger brothers and sisters in a tutorial program to be the thrust behind our youth.

We tutor all children of all grades in all subject matter—specializing in math and reading.

GHYS also places a strong emphasis on the cultural and social aspects of our youth. So if you have a special talent that you want to share, let our youth be the benefactor of that talent. Anyone interested in healthy, positive exposures for black youth, there is a place for you in this program. Contact: Yvonne Rivers 698-0215—Leroy Brown, Director, 732-3849 or Ralph Wilson 732-6628.



UNION GOVERNING BOARD PRESENTS:

FRI., OCT. 31
HALOWEEN COSTUME DANCE
Prizes for costumes, Raffles, Door Prizes
Live WUSB D.J.
11 p.m.-3 a.m.
Union Ballroom
Donations will be made to UNICEF

SAT., NOV. 1
DEEPARALI NIGHT (Indian Festival)
6-8:00 p.m. Bharat Natyam Indian Classical Dance
10 p.m. Film "TERE MERE SAPNE"
Union Aud.

SUN., NOV. 2
SUNDAY SIMPATICO
8:30-10:30 p.m.
Buffeteria "Nostalgia"
9 piece jazz band

MON., NOV. 3
GALLERY OPENING AND RECEPTION
7:00 p.m.
Ronnie Rosenberg Silkscreens Fine Arts Faculty

TUES., NOV. 4
TUESDAY FLICKS "How Tasty Was My Little Frenchman"
8:00 p.m. Union Auditorium

WED., NOV. 5
THIRD ANNUAL CAMPUS TALENT SHOWCASE
... and Wine Tasting
8:00 p.m. Union Ballroom

★★★★★ Free to S.B. students with I.D. ★★★★★
(except where noted)

BLACKWORLD

Survival Book List

BACK TO EDEN

Jethro Kloss
Woodbridge Press
P.O. Box 2053
Beverly Hills, Cal. 90213
1973 (reprint). \$1.95

COMMONSENSE APPROACH TO EATING: THE NEED TO BECOME A VEGETARIAN

Johari Amini
Institute of Positive Education
7524 Cottage Grove
Chicago, Ill. 60619
1975 \$.35

THE COMPLETE BOOK OF HOME STORAGE OF VEGETABLES AND FRUITS

Evelyn Loveday
Garden Way Publishing Co.
Charlotte, Vt. 05445
1973. 160 pp. \$3.00

A COMPLETE GUIDE TO BOOKKEEPING

Roger A. Morse
E.P. Dutton & Co., Inc.
201 Park Ave. S.
N.Y., N.Y. 10003
1972. 207 pp. \$7.95

DICK GREGORY'S NATURAL DIET FOR FOLKS WHO EAT: COOKIN' WITH MOTHER NATURE

Dick Gregory
Harper and Row
Scranton, Pa. 18512

DON'T BANK ON IT!

Martin Meyer & Joseph McDaniel, Jr.
Farnsworth Publishing, Inc.
78 Randall Ave.
Rockville Center, N.Y. 11570
1971. \$3.95

ECONOMICS

Paul Samuelson
McGraw, Hill
1221 Ave. of the Americas
N.Y., N.Y. 10020
1967. \$11.50

HOW YOU CAN PROFIT FROM THE COMING DEVALUATION

Harry Browne
Avon
959 8th Avenue
N.Y., N.Y. 10019
1971. \$1.75

PASSPORT TO SURVIVAL

Esther Dickey
Bookcraft, Inc.
1848 W. 2300 S.
Salt Lake, Utah 84120
1969. 180pp. \$3.95

THE PRICE SYSTEM AND RESOURCE ALLOCATION

Ritt Leftwich
Dryden Editions
383 Madison Avenue
N.Y., N.Y. 10017
1973. \$9.95

PUTTING FOOD BY

Hertberg, Vaughn & Greene
The Stephen Greene Press
Battleboro, Vt. 05301
1973. 360pp. \$4.95

STARTING A FOOD CO-OP

Carole Turko
OGF
Emmaus, Pa. 18049
Free. Send large self-addressed
stamped envelope

STOCKING UP

Carol Stoner, ed.
Rodale Press, Inc.
Emmaus, Pa. 18049
1973. 351 pp. \$8.95

URBAN ECONOMICS

Edwin S. Mills
Scott Forseman
1900 E. Lake Ave.
Glenview, Ill. 60625
1972. \$10.50

FARMING FOR SELF-SUFFICIENCY

John & Sally Seymour
Schocken Books
200 Madison Avenue
N.Y., N.Y. 10015
250 pp. \$7.50

FOOD CO-OPS

William Ronco
Beacon Press
25 Beacon Street
Boston, Mass. 02108
1974. 188pp. \$3.95

FOOD CRISIS SURVIVAL MANUAL

Lee & Ellen Larsen
Survival Arts
P.O. Box 561
Salem, Ore. 97308
1974, 136pp. \$3.95

GATEWAY TO SURVIVAL IS STORAGE

Walter D. Batchelor
6120 E. Boston Street
Mesa, Ariz. 85205
1973. 35pp. \$7.75

HOME FOOD DEHYDRATING

Jay and Shirley Bills
Horizon Publications
P.O. Box 490
Bountiful Utah 84010
1973. 84pp. \$3.95

HOW TO BE PREPARED

Roland Page
Independence Publications
Box 426
Centerville, Utah 84014
1973. 69pp. \$4.00

HOW TO BE PREPARED FOR HARD TIMES AHEAD

(First pamphlet in the
series is POLITICS AND
FOOD)
Abdullah Razzak
The EAST
10 Claver Place
Brooklyn, N.Y. 11238
1975. \$1.00

WHO NEEDS THE NEGRO

Sidney Wilhelm
Doubleday
501 Franklin Ave.
Garden City, N.Y. 11530
1971. \$1.95

YOU CAN PROFIT FROM A MONETARY CRISIS

Harry Browne
Bantam Books
666 Fifth Ave.
N.Y., N.Y. 10019
1974. \$2.25

LIVING OFF THE LAND — A HANDBOOK FOR SURVIVAL

John H. Tobe
Greywood Publishing Ltd.
101 Duncan Mill Road
Don Mills, Ontario
1973. 400 pp. \$1.25

HOW TO PREPARE FOR THE COMING CRASH

Robert L. Preston
Hawkes Publications
156 W. 2170 S. (Box 15711)
Salt Lake City, Utah 84115
1974. 118 pp. \$2.00

THE CHOICE

Samuel F. Yette
G. P. Putnam's Sons
N.Y., N.Y.
1971. 318 pp.

WHO RULES AMERICA

G. William Domhoff
Prentice-Hall Inc.
Englewood Cliffs, N.J.
1967. 184 pp. \$2.45

EXECUTIVE ORDER 9066— THE INTERNMENT OF 110,000

JAPANESE AMERICANS
Maisie & Richard Conrat
Published by the California
Historical Society
Distributed by Scrimshaw
Press
149 Ninth Street
San Francisco, Ca.,
94103

THE DESTRUCTION OF THE EUROPEAN JEWS

Raul Hilberg
Quadrangle Books, Inc.
Chicago, Ill.
1961. 788 pp.

HOW TO STAY ALIVE IN THE WOODS

Bradford Angier
Macmillan Co.
866 Third Avenue
N.Y., N.Y. 10022
1971. 285 pp. \$9.95

LOOK MAGAZINE

May 28, 1968
Vol 32. Number 11
America's Concentration Camps:
The Rumors and the Realities.
By William Hedgepeth
p. 85

RAMPARTS MAGAZINE

June 1969
Vol. 7. Number 13
Uncovering the Nerve Gas Coverup
By Seymour Hersh
p. 12

PLAYBOY MAGAZINE

June 1969
Vol. 16. Number 6.
The Paramilitary Right
By Eric Norden
p. 102

NEWSWEEK MAGAZINE

October 6, 1969
Vol. 74. Number 14
The Square American Speaks Out
By Karl Fleming
p. 48

GOVERNMENT PAMPHLET

Guerrilla Warfare Advocates
in the United States
Report by the Committee on
Un-American Activities
House of Representatives —
90th Congress, 2nd Session
Union Calendar No. 542
House Report No. 1351
May 6, 1968

THE RICH AND THE SUPER RICH

Ferdinand Lundberg
Bantam Books, Inc.
271 Madison Ave.
N.Y., N.Y. 10016
1968. 1009 pp. \$1.95

THE SECOND CIVIL WAR — ARMING FOR ARMAGEDDON

Gary Wills
The New American Library
1301 Avenue of the Americas
N.Y., N.Y., 10019
1968. 169 pp.

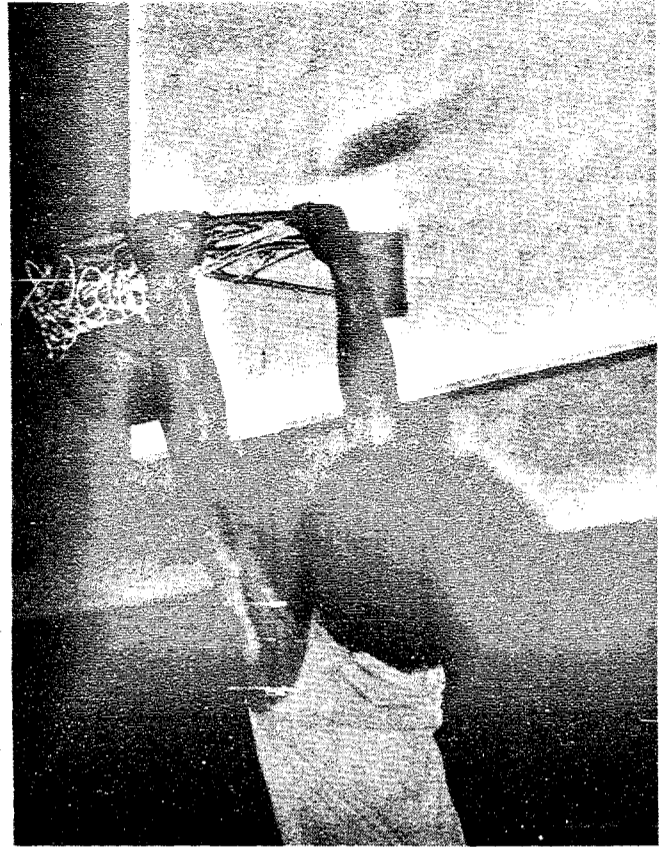
BLACKWORLD SPORTS

Haywood Coming To The Rescue

BY AL BANKS

For Knick fans, the past few months must have seemed like those childhood Saturday mornings spent watching serials at the movies when the hero was left dangling by a rope and the heroine was tied to the railroad tracks, a train approaching, and chances of being rescued almost nil. So it was for the Knicks as they approached opening day yesterday, the door to a possible play-off berth apparently slammed rudely in their faces... But when Knicks GM Eddie Donovan and Owner Mike Burke arrived on the West Coast a week ago to meet with Wilt Chamberlain, who never appeared, they were met by Seattle Owner Sam Schulman and GM Coach Bill Russell.

It was announced Thursday afternoon that Spencer Haywood had been traded to the Knicks for rookie Eugene Short and Cash, estimated at \$1.5 million. Given his talent and what this does for the Knicks, you might list this trade as a steal.



Nets Combine to Beat Indians

BY AL BANKS

Uniondale-- In their home-openers the Nets played against Billy Knight. While the New York team could not stop the 6'6" second year forward, they did beat the rest of his Indiana Pacer team 118-111. Knight scored 43 points, pulled down 12 rebounds, blocked three shots, was credited with seven steals, and played the entire game. In two earlier games against Virginia and Kentucky he scored 36 and 40 points, respectively. He leads the American Basketball Association in scoring at the end of the first weekend of play, and leads the Pacers in trying to replace George McGinnis.

The game was marred by numerous turnovers, sloppy defense and lots of fouls. The Nets now have a 2-1 record. Julius Erving scored 30 points and John Williamson struck for 27, powering the Nets to victory.

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