

# STONY BROOK BLACKWORLD

VOLUME ONE : NUMBER ONE



APRIL 1974

## WHAT WE'RE ABOUT

## PURE SOUL

### EDITORIAL

History is being made on the campus of the State University of New York at Stony Brook today.

This edition of the Stony Brook Blackworld marks the first time that our black community has moved to establish, develop, and maintain communications with all of its segments on an on-going basis.

We start modestly, but our hopes are high.

It is our intention to produce a black newspaper of the highest calibre. Accuracy in our reporting will be our constant guide. If you read it in the Blackworld, it is indeed so. At the same time we aim to be, informative, readable, and reflective of the interests, needs, and concerns of every black man and woman on campus regardless of status.

We will report the news with a slant on blackness, for this is our newspaper. We will cover not only the University, but also the local L.I. Community, the U.S., and the world. Wherever black people live and work will be our beat.

But while we seek to inform and educate our black brothers and sisters on campus with hard news that is factually and truthfully reported, we would be remiss in our mission if we did not present our own editorial opinion, and the

columns of others. At all times we will strive to be short on rhetoric, of which we have had enough, and long on information on which our black brothers and sisters can make the many important decisions which affect our lives here. at Stony Brook, and in our individual communities.

We will welcome all criticisms, and as far as space allows, we will print your letters to the editor.

We will plead our cause, and support all efforts for change here at Stony Brook. In the words of Frederick Douglass written more than 120 years ago:

"It is neither a reflection on the fidelity, nor the disparagement of the ability of our friends, and fellow laborers, to assert what 'common sense affirms and only folly denies,' that the man who has suffered the wrong is the man to demand redress, - that the man struck is the man to cry out - and that he who has endured the cruel pangs is the man to advocate liberty. It is evident that we must be our own representatives and advocates, not exclusively, but peculiarly - not distinct from, but in connection with our white friends."

We solemnly dedicate the Blackworld to the cause. With your help and support the Blackworld shall live.



SISTER JANET DISPLAYS THE SOULFUL TOUCH IN HAIRSTYLES.

PHOTO BY BOB YOUNG

## SW SEEKS MORE BLACKS

The School of Social Welfare at Stony Brook announced this week an extension of its application deadline in its program for recruitment of Third World students.

Augusta Kappner, the new Director of Admissions and Student Services, reports an overall drop in the total number of minority applications to all school of Social Work in New York and New Jersey area. This drop threatens ability of the School of Social Welfare to achieve for next year its current enrollment figures of 40% Third World students. To counter this, Prof. Kappner has undertaken a recruitment drive focussed on colleges in the N.Y.C. area from which the School has not previously had large numbers of applicants. Some colleges, and even many students on the Stony Brook main campus are unaware that the School of Social Welfare was accredited by the Council on Social Work Education in 1973 giving it equal footing with other metropolitan area school in its training of professional social workers.



AUGUSTA KAPNER

Prof. Kappner wishes to encourage applications for the academic year 1974-1975 from main campus students and others in both the Masters and the Undergraduate program in Social Welfare. The applications are available in the Health Sciences Center Bldg C, rm 100.

Black faculty and black graduate students have for the most part been excluded from the grant receiving activities, which are so much a part of University life and operations.

Blackworld will give a more detailed report on this situation in its next edition. Watch for it.

### CHERRY HASKINS:

## BLACK HEADS POLITY



POLITY PRESIDENT CHERRY HASKINS (CENTER LEFT) EXPLAINS STUDENT GOVERNMENT PROCEDURES TO INTERESTED STUDENTS. PHOTO BY TED WHITE

Polity President Cherry Haskins recently called for black students to become more involved in the political arena of student government in order to protect the interests of black people on campus.

"I think we are going to have to realize collectively that our involvement in the political affairs of student government is necessary if we are to stay on this campus and receive equal benefits from our student activities."

Cherry, who was honorably mentioned this year in "Who's Who in American Colleges," emphasized the

(CONTINUED ON PAGE 7)

### SB LILYWHITE DENTAL SCHOOL OPENS

The Stony Brook school of Dental Medicine was declared opened for business on Sunday March 10, before a crowd of 300 persons in the Lecture Center.

As usual, there were no black students or faculty in this historic event which marked first dental school opened in New York State since 1899.

At the opening, Pres. John Toll remarked that the Dental School "typifies the product we can expect."

### INDIAN STUDENT AIDS LONG BEACH BLACKS

Carol Van Norman, a graduate student in the School of Social Welfare, has been working with a group of black tenants in Long Beach, Long Island who are faced with eviction because they refuse to pay what they term "outrageous rent increases".

Carol, a Cheyenne River Sioux from South Dakota, is attached to the community Legal Assistance Corporation, based in Hempstead, a non-profit organization.

(CONTINUED ON PAGE 7)

## News Capsules

## DEAN WELLS - A TRUE MOVER

### RED FOXX HAS 'NERVOUS DISORDER'

Redd Fox, star of "Sanford and Son," was recently reported to have been hospitalized in Los Angeles suffering from exhaustion and a nervous disorder. News reports indicate that Redd's "nervous disorder" centers around not being paid enough for playing Fred Sanford on the popular TV show.

### MRS. ALLENDE ADDRESSES UN

Mrs. Salvador Allende Gossens, widow of the "murdered" Chilean president, addressed the Human Rights Commission of the U.N. recently. Mrs. Allende appealed to the Commission to condemn the "genocidal repression" by the military junta which overthrew her husband last year. The Commission, she stated, can "intimidate the guilty and save from imprisonment or death the many Chileans who are not being persecuted with a cruelty only comparable to that exercised by Hitler's Nazis."

### WON'T OPEN ROSENBERG FILES

The FBI has refused to release any of its voluminous files in the case of Julius and Ethel Rosenberg who were executed 20 years ago on charges of treason. The Attorney General had ordered some months ago that the files be released to researchers. This "is a special case," said an agent. There are many who believed that the Rosenbergs were "framed" and "railroaded" to their deaths in the anti-Communist hysteria of the McCarthy era of the 1950's. More recently, the sons of the Rosenbergs, Robert and Michael, now 26 and 31 years old respectively, have started a campaign which they hope will end in the clearing of the names of their parents.

### DR. KENNETH CLARKE HONORED

John Murray, black vice president of WOR-TV, and president of the New York Urban League, recently announced the winners of this year's Frederick Douglass Award, the League's highest. The recipients this year are Dr. Kenneth Clark, President of the Metro Applied Research Corp., Professor of Psychiatry, and the only black member of the New York State Board of Regents; Dr. Anna Hedgeman, head of the National Council of Black Women and long-time pioneer in civil rights and fair employment; and Andrew Heiskell, Board Chairman of Time, Inc. and a founder of the National and New York Urban Coalition. The awards will be presented at a dinner at the Americana on May 2.

### NATIVE AMERICAN ELECTIONS

The American Indian Movement is seeking court action to invalidate the runoff election for Chairman of the Pine Ridge Reservation because of reported widespread irregularities.

Russell Means revolutionary American Indian Movement (AIM) leader of Wounded Knee fame, finished first in a field of 12 candidates in the primary for Chairman of the Pine Ridge Reservation in South Dakota.

In a runoff election held on February 7th, the current tribal Chairman, Richard Wilson, reputed to be the darling of the Bureau of Indian Affairs, defeated Means.

Means, an Oglala Sioux from Pine Ridge, has been indicted along with six other militant Indian leaders, including Dennis Banks, in the Wounded Knee take-over last year.

### GOLDEN LEGACY BOOKS

Golden Legacy, an illustrated history magazine, is presenting black history in an easy-to-read comic book format. The magazine, which sells for 25¢ a copy, is distributed nationally to schools, and is designed to appeal primarily to youngsters aged 10-15 years.

Bertram A. Fitzgerald, editor and publisher of Golden Legacy said, "The visual approach has more impact on the reader; it takes the drudgery out of history and replaces it with excitement and adventure."

Golden Legacy has not only treated such historical subjects as Frederick Douglass, Benjamin Banneker, and Harriet Tubman, but contemporary figures like Martin Luther King, Roy Wilkins, and Thurgood Marshall as well as African kingdoms and black cowboys. Benjamin Quarles, noted black historian and professor of history at Morgan State College, is a consultant to Golden Legacy and reviews each edition for authenticity and content. Offices of Golden Legacy are at 527 Madison Avenue, New York City.

Reginald Charles Christopher Howard Wells is known to everyone on campus as Reggie, but only a few - we believe, have such an imposing string of names.

Reggie is a graduate of Temple University, Philadelphia, Pa. Prior to joining the staff of the School of Social Welfare in 1971, he was an official of OSTI, the Organization for Social and Technical Innovation.

Elected Associate Dean of the School in 1972, Reggie has played a leading role in securing the largest grant ever given to a predominantly white school by the Minority Center of the National Institute of Mental Health. The grant of \$1,500,000 for five years was made to the SSS at Stony Brook for the development and support of programs for minorities who would be returning to their communities to practice their skills as professional social workers.

Besides carrying a full teaching and administrative load, Reggie is Chairman of the HSC, EEOC, a member of the HSC cabinet, of the President's EOC, the Executive Ctte. of the Faculty Senate, and an alternate member of the President's Cabinet.



PHOTO BY REGGIE JACKSON

DEAN REGINALD WELLS

## Blacks Demand End To SB Racism

STONYBROOK, March 25-

The Black Students Assistance Fund, a campus wide organization of students, administrative, and service personnel, and faculty today presented a position paper on the black condition at Stony Brook to Pres. John Toll and his Cabinet. Along with the position paper was a series of demands to which the administration

was given two weeks to respond.

The Fund, represented by a negotiating committee of 12 met with the President in his conference room and stressed "the urgent need to create a new model of racial partnership" on the campus of Stony Brook.

In a sweeping indictment of SUNY-SB, the Fund in

its document says that "Stony Brook campus represents... a racial microcosm of the larger society... blighted by the cancer of racism, the metastasis of which has affected every area of University life.

It calls upon the University to "root out... hate mongering troglodytes" on the campus.

### DR. HOLLOWAN, S. B. TRUSTEE, GETS TOP NYC HEALTH POST

Dr. John L.S. Hollowan, known to his friends and colleagues as "Mike", was recently elected President of the New York City Health and Hospitals Corporation. The selection of the 54 year old black physician to the \$65,000 a year post marked the end of an eight

month long search involving more than 160 applicants.

Dr. Hollowan, a former official of HIP, has lived and practiced in Harlem for over thirty years. He is a past president of the National Medical Assn., and is widely respected in medical circles. He is on the

Board of Trustees of SUNY. Although it was hoped that he would be persuaded to become the new Director of the HSC of Stony Brook, we congratulate him and wish him luck in his new and heavy responsibilities.

### PYRAMID POEM

i  
am  
thenew  
blackwoman.  
consequently,  
iwillnotsubmit.  
iamthequeenofdiamonds,  
'causetruthisamany-sidedprism.  
theonlyeviliseeisinmy mind'seye.  
theonlyevilhearvibrates throughmyeardrum.  
theonlyevilthatisspokenis engraved inmyheart'sbeat.  
icomefromalonglineofqueenslikenefertiti, cleopatraandshaba.  
andlikethehieroglyphics ontheobelisks, iremainsacred toblackman,  
'causeineverlet'themanknowwheremyheadisat, saidnomatterwhat-  
ineverlet'themanknowwheremyheadisat; i'mever-constantblack.

by ave maria crooks  
2/73



ITS GENESIS  
by Prof. G. Donald Blackman

In 1968, following the assassination of Martin Luther King, a fearful and guilt-ridden white society conceded the wisdom of admitting a relatively greater number of Black students to white universities than in any previous period.

Ever since black people were unceremoniously introduced into the Western Hemisphere, they have been keenly aware of the need to learn all about their environment for purposes of survival. Even the most accommodating slaves recognized the importance of education, and in spite of the Slave Code which made it an offence for a slave to be taught to read and write, there were always black men and women who transcended their condition of degradation and scaled the intellectual heights: Benjamin Banneker, the brilliant 18th century mathematician; Phyllis Wheatley, the elegant and outstanding poet; and Frederick Douglass, master orator and polemicist, to name only a few giants of the slave period.

At the beginning of this century, the black leadership in the USA debated the big issues in education for black people. Booker T. Washington emphasized a proposal for vocational training for blacks on a mass scale, while W.E.B. Du Bois enunciated the "Theory of the Talented Tenth", which approximated the renaissance model.

At the bottom of the "Great Debate" between Washington and Du Bois was a belief shared in common with the inarticulate yearnings of slaves and the sophisticated expositions of more recent black educators; a belief that education provides an "Open Sesame" to first class citizenship. It was this belief that the first wave of black students admitted to northern white universities in 1968 brought with them.

But these black students brought other things with them as well; these young men and women possessed that were formed in the crucible of civil rights activism; like most black people, they had become veterans at an early age in a battle to survive on the "mean streets" of the inner cities. They were animated by the exalted ideals of acquiring a good education and then returning to their communities to render service. They came with high hopes and burning enthusiasm. They stood second to none in their attachment to the achievement ethic; however they had hoped to accomplish great things, not at the expense of other people, but in order to better help them. Cooperation, rather than competition was the

principle upon which they worked.

This idealism collided painfully with the world of academe. Black students saw and heard little in the classroom that they could square with their experiences; they accordingly raised the demand for relevancy in the content of their course. From the outset, black students clearly discerned that much of what they were taught at best was irrelevant, and at worst, was inimical to their best interests.

In "The Poverty of Empiricism", Gareth Steadman Jones delivers a critique of Anglo-Saxon historiographers who naively take for granted that their conclusions are based on deductions from "bare facts"; Jones argues correctly the within the interstices of all social sciences are the received values of the extant social order.

There is nothing intrinsically wrong in presenting any point of view within the context of a set of cultural values; indeed, it is doubtful whether the human condition would permit otherwise. But the tragic flaw in much of Western education is the tendency to universalize Western cultural norms. The Eurocentric viewpoint is equated with the human viewpoint.

The rejection of the universality of the European experience led directly to the demand for Black Studies. This demand is predicated upon the conviction that the "Euro-American experience", and I use this category advisedly represents one of the many cultural particularisms in the world of human beings, and its legitimacy is neither

## Admissions Hinge On DeFunis Case

In a most unusual case now before the Supreme Court of the United States, lawyers for Mario DeFunis, Jr., a University of Washington Law School student who was twice rejected for admission, have argued that "reverse discrimination prevented his initial acceptance to the school."

DeFunis, a son of Shephardic Jewish parents, has been supported in his suit by the Nat's Assn. of Manufacturers, the AFL-CIO, the ADL of B'nai B'rith, and several other major Jewish organizations, among others.

DeFunis claims that his test scores, which were higher than 38 of the 44 minority students who were admitted, were ignored. He also charges that the University has used a "quota system" in denying him admission.

Lawyers for the University, supported by the American Bar Assn., also the National Council of Jewish Women, the Union of A-

merican Hebrew Congregations, Harvard University, the Assn. of American Law Schools, NOW, among others argue that the school has the "right to shape its own student body as it wishes, not alone by an automatic standard of test scores."

The case brought to light that in 67 years before the racial recruitment program was established in 1970, Washington U's Law School had trained only 12 black students of its 3,812 total graduates. Translated into statistics this means .315% or less than 1/2 of 1% of Washington U's Law School grads were black. This means that the school has trained on an average only 1/5 of a black lawyer per year in its long history.

Against these facts, Josef Diamond, lawyer for De-funis claims, "you've got to treat everybody alike and not set up two classes, minority students, and non-minority students."

Prof. Archibald Cox representing Harvard, argued for a flexible admission policy reflecting the pluralistic American society Cox warned against "substituting the iron rule of law for the discretion of academic authority to make a conscious selection of qualified students from the greatest variety of cultural, social, and economic backgrounds."

As of this writing, the Supreme Court has not ruled, but the case has aroused considerable national interest, not only among blacks whose interests are naturally threatened, but also among women, who fear that a victory for DeFunis would effectively end any practical hope of catching up with white males in securing preferred positions.

Many observers believe that the Court will avoid ruling on the substantive issue in the case, and find for the Law School on a technicality.

## Black 'Out' Brewing At Old Westbury?

The State University of New York, Old Westbury Campus, has advanced plans to establish "a new program in Social Welfare leading to a Bachelor of Science Degree" in the very near future.

To a large extent, the proposed program parallels the mission statement and course offerings of the School of Social Welfare at Stony Brook.

Dean Sanford Kravitz, and Associate Dean Reginald Wells, both of whom have served as consultants to the Old Westbury Program.

It will be remembered that the Old Westbury campus was established as an innovative college helping to meet the needs of blacks, Puerto Ricans, and working class whites in the greater New York metropolitan area who have been historically excluded from such institutions of higher learning. The prospectus of the new program makes no

mention of this fact nor of any desire to continue this experiment in spite of the difficulties that were experienced.

Instead, the plan asserts that Westbury is "committed to regionalism"; and is "a member of the Nassau Higher Education Consortium, and the Long Island Regional Advisory Council on Higher Education". It should be pointed out that few blacks, and even fewer Puerto Ricans are members of these groups which have been so insensitive to the educational needs of minority students on Long Island in the past.

The program has been severely criticized by the Old Westbury Ad Hoc Faculty Committee on the Master Plan. The Committee claims that the new Program "undermines the socially critical effort of present plans to meet the needs of the 'educationally by-passed'". The Com-

mittee additionally claims that there has been no consultation with the faculty and that the program duplicates rather than complements very similar approaches at C.W. Post, Adelphi, Hofstra, and at Stony Brook.

The Dean of the School of Social Welfare at Stony Brook has stated that he is not prepared to assist Westbury further until they have resolved their faculty administration problem.

In addition to the new Social Welfare Program, Old Westbury also plans to institute programs in Management Science and Urban/Suburban Studies.



### FRUSTRATED DEFIANCES by G.G. Greenhouse

Why do THEY try to make me into a MACHINE  
"They" give me a NUMBER, program my dreams  
I AM A PERSON --- MY OWN SPECIAL SELF  
Won't fit on film, be canned or shelved.  
"They" gave some a number, once long ago  
Put them in an oven, Closed the DOOR  
Even before ---  
Before "They" reached this shore  
"They" chained fifty million, put them in a STORE  
Sold them for slaves to plow up their GORE

Now "They" try to shackle me with tape ---  
All of it RED  
Frustrate my actions, and Mess with my Head  
But listen my man  
I AM WHAT I AM, A FULL HUMAN PERSON  
And all be damned  
I am no NUMBER, I belong in no CAN  
Continue to try, one of us must die.

greater nor less than the cultural particularism which we call the Afro-American experience.

Against this background, Black Studies can be seen filling a lacuna in American education, redressing the imbalance caused by a one sided and distorted presentation of information in the humanities and the social sciences, and purging the educational process of academic fraud.

The foregoing is a brief introduction to the genesis of Black Studies in white institutions. This article is the first in a series of short articles which will attempt to inform the Stony Brook community of the rationale and progress of a dynamic experiment in American education.

# BLACK-WORLD

STONY BROOK  
BLACK WORLD



STATE UNIVERSITY OF NEW YORK  
AT STONY BROOK  
C/O POLITY  
STONY BROOK, NEW YORK 11790  
TELEPHONE: 516-246-4016

THEODORE WHITE-EL  
EDITOR IN CHIEF

IRVIN S. QUINTYNE  
ASSOCIATE EDITOR

EARLIE THOMAS  
COPY EDITOR

ROBERT YOUNG  
PHOTO EDITOR

EDITORIAL ASSISTANTS  
DONALD BLACKMAN  
LINCOLN LYNCH

CIRCULATION  
RAISAAN BEN  
SHARON DUNN

PRODUCTION ASSISTANTS  
JERRI MALONE

Several controversies have raged through the years blinding Blacks from reality. The issues raised by certain popular positions are frequently obscured by their opaque reflections revealed in the white media, and by the expressive emotional style associated with our mass movements. Moreover, our intellectuals have often played faggot roles by being second-rate, bitchy white imitators, raging in expressive protest over white rejection. So while there have been at times heated debates this has not established a way to create history as much as to insure that history would repeat itself.

History can be created by those who come to understand it, and those who understand it know that every man chooses to be part of mankind's problem or part of the solution to the problem. Black people throughout the world have had to deal with this problem of history, not as an ideological weapon but as "value free" social science, not as the dynamic of a people's reality but as the chronology of personalities and events, not as a freedom, but as a slavery. Black people everywhere have had common problems throughout history, but have never had common solutions. What we need are common solutions, correct solutions, ideological solutions. This article deals with developing a common ideology for Black people everywhere. Admittedly, this is a presumptuous undertaking, but it is the necessary theoretical task for us so that we can move to create a new history of a United African people.

This article will deal with three specific questions;

1. What is ideology?
2. What are common African problems?
3. What are common African solutions?

Clarifying the nature of ideology gives a framework for dealing with the nature of our reality. Answers to the last two questions make the substance of Pan African ideology, of relevance to all African peoples everywhere

An ideology is a set of beliefs about history and contemporary society. It establishes a view of how things ought to be and requires a royal commitment to change them that way. There are five basic parts to an ideology. (1) **IDENTITY**: Who are we (am I)? Who were we (Was I)? Who are we (am I) going to become? These identity questions reflect three approaches: historical, participational, and referential identification. While these

approaches are all different, it is their collective substance that accounts for who we are. We must know who we are if we are to know our friends and enemies. (2) **ANALYSIS**: What is (was) the structure of the world? How does it change? What ought to happen? Black people must understand systematically the structure and process of historical action. For it is only through a clear precise grasp of our past that we will be able to forge out a future that is positive and worthy of our people's efforts.

(3) **COMMITMENT**: What is our (my) desire for change? And to what extent are we (am I) willing to go to achieve that change? While there are always different levels on which most people operate, it is important to have a total commitment from as large a group as possible so that the future outlined in the analysis will be worked for by any means necessary, even if it means doing what the less committed view as impossible.

(4) **PROGRAM**: What is the organizational plan? What are our (my) strategies? We need to examine the past patterns of organizations so that we will be able to develop lines of communication, processes of decision making, and guidelines for specific roles and responsibilities. The program represents the tool by which the collective frees itself as well as constructing the next way of life

(5) **ACTION**: What tactics are necessary? What are our (my) specific activities? As the logical development of the above components of ideology are dealt with, it becomes necessary to determine the specifics of what we are going to do. Once we have our program outlined, then we can prepare ourselves for action, with general training for everyone, with special instruction for those who will perform special functions.

All five of these factors must be dealt with in order to have a full comprehensive ideological force necessary. A meaningful course of study for people who want a grasp of the entire ideological spectrum held by Black individuals and groups would be to probe various positions for the problems and solutions they isolate as important in each of the above five areas. It is only through this kind of systematic detailed study that we can make intelligent decisions about the correct ideological position for Black people today.

The "Ideological Framework for Black People Everywhere" is an outline that begins to probe problems and solutions common to Black people, and it presents a definite position.

IDEOLOGY	PROBLEM	SOLUTION
1. Identity	1. Tribalism	1. (Pan) Africanism
2. Analysis	2. Colonialism	2. Scientific Socialism
e. Commitment	3. Survival	3. Revolution
4. Program	4. Civil Rights Movement	4. National Liberation Front Organization
5. Action	5. Episodic Protests	5. Protracted Struggle

## IDENTITY

The major problem facing Black people is tribalism. Tribes are separate communities of people that try to maintain a specific way of life. They can be totally inclusive of a person's life or at least the major activities of importance to an individual. The more tribes that develop, the more Black people are divided. Contrasted with tribalism is Pan African, the unity of all Black People. This unity is held to be based on many different things, among the most important things are

race and geography.

There are basically two types of tribalism -- that based on tradition, and the other based on colonialism. Today, traditional tribes can be distinguished on the continent, although most have been affected by colonialism. Specific factors of importance include language, religion, political structure, and economic base. For example, two major tribes in Nigeria are the Hausa and the Ibo, both in different language groups (Hamitic and Nigritic language groups, respectively). Hausa is primarily Islamic, while Ibo has been Christianized. The Hausa is an urbanized warrior with a rigid patriarchal authority system. The Ibo is a trading agrarian tribal group characterized by near equalitarian values. One could have cited the Kiku and Luo Tribes of Kenya, for each of these sets of tribes also can be accentuated into levels of fratricide that is influenced by and profited upon by colonial forces.

Among Black urban dwellers in the United States, gangs have developed among young people, particularly those under the heaviest weight of colonialism, --- the ghetto poor. In many cases these have grown to include entire communities of people, and have called themselves "teen nations". Much like the war in Nigeria, some teen nations are at war with each other, although all are at war with the establishment and the police. In contrast, one could examine the competition between black college sororities and fraternities for a highly ritualized version of the same thing. The rites of passage in each case is equally dangerous, and the loyalty is all demanding, the same tribal phenomenon can be seen quite clearly in several religious sects, including some attempts to replace the ancestral tribalism of ancient Africa.

The most common form of tribalism that stands as a barrier to African unity is the colonial national state. Contemporary African countries were established by European colonial governments at a conference in Berlin, in 1885. Since the only major considerations were the vested interest of the colonialists, traditional tribal areas were violated in most cases placing the part of a tribe in one colony and part in another. Moreover, in some cases traditional animosities were forced to be under one colonial administration, frequently making near permanent the tactic of divide and conquer. It ought not be overlooked that this same incongruity between tribes and nation states is to be found on European and Asian continents. (And while European nationalism has hit high peaks, it is still important to understand the tribes that exist, to have a proper historical understanding of events, e.g., Italy, Germany, and Russia.)

Consequently, nationalism can be either a solution to traditional tribalism, or the creation of a new colonial tribalism that prevents continental PanAfrican unity. One must make a distinction here in how the term nationalism is used, either for the colonial state or the entire continent -- colonial nationalism versus continental nationalism. It is important to understand that slavery in the west physically removed Africans

from their traditional tribes, but did not wipe all culture away. For example, in Cuba the Yoruba culture flourishes in the most Black part of the Island, Oriente Province. And one can easily trace such cultural survivals in Haiti and Brazil.

(CONTINUED IN NEXT ISSUE)

## HAIKU

There is never rest  
For people of color  
Turmoil befalls them

Black is the color  
Black is the inner feeling  
Black is my people

Land of Africa  
The so-wild and  
beast-like  
I long to know of  
Bless America  
For it won't be long now  
When her time is up  
Black, NIGGER, Negro  
Of course there is no  
difference

They won't let it be  
All of my black life  
I will remain unconquered  
Only trapped by ME

Often I recall  
The face of my grandmother  
I know who to blame

My soulful body  
Raped, stolen, burdened  
with pain  
My mind burns with thought

Wanda Biggs

## THANK YOU

This edition of the Stony Brook Blackworld was made possible by a grant from the Ann Weinburg Memorial Fund, Inc. to the Alliance of Minority Group Leaders, Inc., of Hempstead, "In loving memory of Ann".

Ann Weinburg was killed in an automobile accident on August 25, 1969 at the age of twenty-one.

Throughout her all too short life, Ann was active in the movement to bring sanity and humanity to society.

She worked in L.I. Cor, the Cesar Chavez Farmworkers boycott, draft counseling, and the peace movement. Her activities for change, on more than one occasion, landed her in jail, but this did not curb her involvement nor her commitment.

Ann is remembered fondly by all who knew her.

BLACK GOLD - PURE SOUL



BLACK GOLD PERFORMER YVONNE JOHNSON STUDIES DANCE ROUTINE. PHOTO BY BOB YOUNG. by Cheryl Wade

Black Gold, a dynamic dance troupe on campus, has been entertaining the Stony Brook community and the metropolitan area for the past five years, providing to both, the performer and the audience, a cultural learning experience.

Black Gold's dance program encompasses interpretive, modern, jazz, and ballet dance. Members are chosen by their performance, experience, potential and determination in the area of dance. Each semester the club is open to new membership, dancers and drummers, male and female, according to coordinator Sharon Henry, a sophomore student.

Black Gold was initiated in 1969 by Hope Notice who is now working professionally as a dance organizer in New York City. After Hope's departure, Terrence Grant took on the important job as Black Gold's choreographer, a position which requires extensive experience in the various areas of dance and the ability to teach it. Terrence instructs the group in perfecting dance routines and in the creation of new dances to be performed by the group. Members are encouraged to submit their own bits of creativity in order to produce the most perfect routine.

Throughout the years, Black Gold performances have been free. They have performed for Black weekends on campus, Pilgrim State Hospital, Home for the Veterans and in New York City. They have also performed with the Albany African Ballet, and have appeared on the Sickle Cell Anemia Telethon on cable television.

Commenting on the social significance of the Troupe, assistant coordinator Adzlyne English said "Black Gold is more than just a dance club. It's a place for us to get together and express ourselves in the most creative way we know. At meetings we learn and we teach, we socialize and we work. But it's more fun than work."

BARNARD SOUL SISTERS "TOGETHER"

The Barnard Organization of Soul Sisters (BOSS), a group of black students at Barnard College is protesting the closing of an all-black section of a dormitory in existence at the college since 1969.

The young women who live in "Brooks" at Barnard have sought legal advice to block the closing ordered two years ago by the State Board of Regents, which called for an end to "voluntary segregated" living arrangements.

According to the New York Times, there is "a small number of Jewish students who observe kosher dietary laws in five-person suites in college-owned apartments. These arrangements are not expected to be affected." It is not known whether the Board of Regents or Barnard College has made any ruling on this type of "voluntary segregated" living arrangement.

"Brooks" is viewed by its black student occupants as a refuge where they can feel at home in an otherwise hostile white environment.

"If it hadn't been for Brooks," said student Marion Coleman from Detroit, "I don't think I could have made it through Barnard."

'Soul Junction'



JOHN COLTRANE

black journey

black native  
soul elated  
appropriated  
mutilated

slaveship  
bad trip  
culture stripped  
chained, whipped.

plantation  
degradation  
demoralization  
injust nation

hair slicked  
grease glicked  
pride tricked  
asses kicked.

jim crowed  
back rowed  
reparation owed  
reap what's sowed.

many years  
pain, tears  
hurts, fears  
hating sears.

freedom  
dogs, guns  
brothers run  
matyrdom

reverend king  
non-violent scheme  
love theme  
had a dream.

shoot dope  
brings hope  
causes cope  
death dotes.

malcolm x  
human text  
truth expressed  
prince was x'd.

f.b.i.  
c.i.a.  
h.e.w.  
k.k.k.

education  
agitation  
organization  
black nation.

ave maria crooks



JAZZ, INC.

LES McCANN

by Kim Watson

The heart and soul of jazz lies in its creativity originality and versatility. Les McCann is a perfect example of a jazz musician who has been gifted with these three traits.

He has had many popular jazz albums, such as "Swiss Movement" and "Second Movement", both with Eddie Harris. He introduced Roberta Flack on an album called "Comment" and played a part in getting her first solo album, "First Take" moving on the market.

His talents are obvious and he is constantly trying a new approach. The album "Invitation to Openness" features such accomplished jazz artists as Yusef Lateef on tenor sax, oboe flute, and other woodwinds; Bernard Purdie on drums and percussion; Ralph McDonald, also on percussion; and Cornell Dupree on electric bass.

McCann showed a desire in this album (I.T.O.) to create and play jazz in a new way. The jazz style is well incorporated into this album. "Invitation to Openness" is a step into space, time and travel. I was overwhelmed by this album when I first heard it and is still a smoker. The music is constantly moving and is a total expression of emotions. The moods change from mellow to funky, and change with complete control.

Les McCann has now come out with a new album called "Layers". The album is a follow-up of "Invitation to Openness" and is just as unique. McCann plays piano, electric piano, arp synthesizer, clarinet, drums and tympani. Buck Clark, Ralph McDonald, Donald Dean, and Jimmy Rowser play bells conga drums, and percussion.

Les McCann plays all the strings, woodwinds, trumpet, and trombone parts, and also various flutes, bassoons and oboes. He was able to do all this through the use of the arp synthesizer. Jimmy Rowser played bass violin on "Sometimes I Cry" and "Soaring at Dawn", and played electric bass on a number of other cuts.

What makes this album unique is the way it was put together. McCann is playing everything except rhythm and laying piece on top of piece in order to create an even flow of music.

The music is continuous and express the inner feelings and genius of McCann. These emotions can be felt throughout the whole album and you can easily relate the musical peaks and valleys to your own experiences.

JOHN COLTRANE & HIS MUSIC

by Sterling Bailey

On July 17, 1974 John Coltrane will have been dead seven years. Unquestionably, he was one of the greatest innovators in jazz history, and will eventually be recognized as one of the most significant contributors to 20th century music.

But in today's distorted perspective, where yesterday is old and two days ago ancient, he is already being forgotten. More precisely, he has yet to be fully discovered or appreciated. His music is the root of much of today's musical thrust, and, for that reason alone, it deserves another look.

From the seriousness of his music as well as his words, (there is no music in the Coltrane discography which is "light"), it becomes clear that a vital religious energy motivated him. Also, he bore witness to the timeless agony he saw in America's south as a child with a profound lament. (Alabama, Impulse A-50)

Trane's career as an artist of great stature covered a period of some 12 years - from 1955 to 1967.

After mastering alto and tenor saxophone, Coltrane later added soprano sax, bass clarinet and flute to his renowned repertoire. (Impulse 9120)

So convincingly did he play the tenor that he influenced the playing of practically every living jazz saxophonist. Trane's superb upper ranging from celloist to crackling stiff shows itself in the sounds of Wayne Shorter, Charles Lloyd and Pharoah Sanders to name but a few.

Trane's creative genius and freedom of musical expression was reflected in his group's ability to play counter-rhythms and counter-melodies on the bass, allowing the melody instruments to become more rhythm-oriented.

Every melody by definition is simultaneously rhythmic; an unaccompanied horn is playing a rhythm as well as a melody. On this deceptively simple principle, Trane built a new rhythmic melodic freedom. It is possible for him to carry the lead rhythm in his melodic saxophone playing, while Elvin Jones, Jimmy Garrison and McCoy Tyner build differently but in the same direction.

In August, 1965 at a jazz festival in Chicago, Coltrane

(CONTINUED ON PAGE 8)

RIGHT ON



# Commentary:

REALITY IS CLAUSTROPHOBIA  
by Dabby Correas

Being once myself a prisoner of the smaller prisons, those dehumanizing steel houses of screaming bells, of busted, gassed and maced black and Latino faces, of racism and extreme political and cultural repression, of souls becoming debris of the psychotic inhumanity of the guards, of desolate days that melt into nights of blasted dreams of the morning bells. Cold water to wash with, shortened sheets, and tissue paper pillows.

I will tell you what is fundamentally essential to prisoners:

IT IS OUTSIDE COMMUNICATION WITH THE BLACK AND LATINO COMMUNITIES!!!

The fundamental objective of our comrades who find themselves "under the hatches" with P.O.W. status, is to bring an end to the extreme dehumanizing conditions - to society, to universities, colleges, communities, and all progressive peoples.

To let them know that such a wretched reality exists in Amerika, an Amerika which justifies its imperialism by professing to be protecting the universal right to humanity, a contradiction absolute.

There are those who will lose their hearts, and with it their identities. They live to be sheep, to lick the left-overs, to reap the "sufferings" handed out to be deviants, both social and sexual from either side of a correction officer's badge. They ultimately, through their own passiveness, become scape-goats, puppets, mechanically controlled with a string by others. They become stepping stones, broken bodies, victims over which their conquerors tread. These are the men who have lost courage; who have squatted by the wayside - instead of "wading through the water" buoyed by self-determination, self knowledge, and awesome power of the people's collective strength.

The mentally and physically brutalized sisters and brothers who have capitulated, have meekly removed themselves from the list of those who desire to hold the steady advance of de-facto fascism and world oppression. These are the brothers and sisters who have lost heart.

We must, collectively and individually, perform the role of "war correspondents". We must, in accordance with the new revolutionary position, perform the task of "bringing our P.O.W.'s home to the people", correspondence, truth has historically brought liberation to the people. "The truth will set us free!" In this respect, we will be an "O.K. for the people to ride", a reservoir of strength that inexhaustible!

The most fundamental role in third world peoples, historically, has been the betterment of themselves, and their families, education for their seeds.

Since this is the first of a continuing statement in our first black newspaper, we wanted to give our public an idea of where we are coming from. The next statement of this column will contain the names and addresses of some P.O.W.'s in the metropolitan area.

## OUR OIL BELONGS TO US

With Pat Nixon, wife of Richard Nixon, who is threatened with eviction from 1600 Pennsylvania Avenue in Washington, D.C., on the platform Carlos Andres Perez, newly installed President of Venezuela, recently vowed to nationalize the oil industry of his nation.

"A new policy must be designed that will give Venezuela control of its oil industry," the President said.

Venezuela is the world's third largest oil exporter, but its oil resources are controlled by U.S. firms such as Exxon, Shell, Texaco, Mobil, and Sun.

In allusion to U.S. domination of Latin America, mainly by the Rockefellers, the President said, "We must take up the defense of Latin American rights, trampled by the economic totalitarianism of the developed countries." Many believe that the oil industry will be owned by the people of Venezuela inside of two years. The poor of Venezuela are looking to President Perez to carry out his pledge.

The new Labor government in Great Britain has also indicated their intention to nationalize the North Sea off-shore oil fields in which U.S. companies have a very large financial stake.



Sojourner  
TRUTH

born about 1797, a slave in New York State, into a life of incredible hardship she became one of the most notable anti-slavery workers of the times. Legal freed in 1827 she did much to stimulate interest in Woman's Suffrage. During the Civil War she helped care for the wounded and being granted an audience with President Lincoln, she was one of the first to encourage his arm the free Northern Negro which he ultimately did and which proved a vital factor in the Union's victory. Her powerful oratory and her dynamic personality did much toward the abolition of slavery. She died in 1875, remembered as one of the most famous characters of the era before, during and after the Civil War.

A TWOFOLD PERIL: TO BE BLACK AND A WOMAN  
by Deborah Britton

Someone told me the other day that I will have to determine whether rejection was due to being Black or being a woman. This opinion leads me to question why a woman's individual characteristics are not given a proper amount of credit. Of course, individuals differ and one may be more gifted and intelligent than the other, but the question does arise about "person."

All of my life I have worked for an education, acknowledgement and a promising stable life. Yes, working. In our world there is always a factor or many factors which arise and need consideration before resolution to any problem. All we want to do is live! By our voices being soft, does it necessarily mean we speak to seduce? Or that our offerings can be accepted in the same manner as a man's?

One denotative definition derived from Webster's dictionary for this word is the "individual personality of a human being." To me, it means one's likes, admirations, habits, styles. Apparently, society's recognition of these attributes is limited or we would not be struggling. Women are looked at in a general sense and all other potentials are lost in the scuffle or washed down the drain.

Societal codes seem to always flourish with an abundance of non-valid explanations for every one we share which is valid. To clarify that statement I will give the

most common examples: some women know nothing but abuse and violation, and the role of being subservient, and they enjoy it, or seem to. That is their thing and probably an accurate reproduction of their life styles and environments. Moreover, other women desire education, feel good about a position they have earned and fought for and continue to live in addition to leading very promising and fulfilling lives. In actuality, we are in a subordinate caste and aren't given a fair opportunity for anything else.

Sojourner Truth, a Black slave in the 19th century gave a speech at the Women Rights Convention which defined our bind very well. She spoke of the men in the North expressing the notion that women should be helped into carriages and over ditches and that no man ever did this for her. She asked at that point wasn't she a woman? She had given birth to five children, plowed and planted in the field and no man could head her, and wasn't she a woman? Clearly, she then stated that she was a woman, a mother, a hard worker, but did not receive any recognition due to the pigmentation of her skin.

Women are of this world and are persons with intelligence, emotions, plus many other beneficial distinctions. Why not let us join you in whatever peril or indifference that is befacing you, Black Man?



TO A YOUNG BLACK WARRIOR ON THE DATE OF HIS BIRTH

My Son:

Though you are too young to understand the proceeding words, let them in the years to come be a guiding force in your life. Let your mind reflect upon them and realize their true significance, and let your being live them and establish their purity.....

With a supremeness in love equal to that of any true father towards his own blood, even though I did not aid in your conception, no less than those that I have fathered, do I love you. I love you dearly and extremely.

Love is the greatest force on this earth my son, so therefore in your future endeavors move to create and exemplify love. Love your people and yourself.

My son if you can accomplish this one tremendous task, then the powers that be will be shaken at the roots by your revolutionary consciousness and the lost souls of this world that long to be free, will be an inch closer to that envisioned goal of liberation. Tomorrow is yours.

In the years to come my son make me smile through your action and let your own soul rejoice in its righteousness. Be brave and cautious, always be brave and cautious. Be very brave and extremely cautious.

Today is recognized as the day of your birth, but tomorrows tomorrow shall be recognized as the birth of the New World. Today I salute you, but tomorrows tomorrow shall find you and your children saluting humanity.

Venceremos...We Will Win.  
IN-DEED WE WILL WIN.

LOVE  
Kasi

## AIM NEWS by Dr. Ruppert Evans

There was an urgent need to examine the news from the frame of reference that is unique to the Black experience. There was a pressing need for the black community at Stony Brook to speak for and to itself. Finally, there was a need for the black community to control its news media.

Black students and professionals have moved to meet those needs. We have the Blackworld. I congratulate the staff, especially Teddy White, Editor-in-Chief.

When Frederick Douglass founded the North Star in 1847, his purpose was: "to attack slavery in all its forms and aspects; advance Universal Emancipation; exact the standard of public morality; and to promote the intellectual improvement of black people. . . ." Blackworld is our North Star. Our purposes, with slight modifications, remain the same. I have been invited to contribute a column to each edition of the Blackworld. I consent to do so.

Essentially, these efforts will deal with aspects of the Advancement on Individual Merit (AIM) Program for which I work.

In the next edition, the AIM Annual Report. The report will be an outline and evaluation of each AIM activity during the 1973-74 academic year.

Again, I congratulate the entire staff and founders of BLACK WORLD. I know that your journalistic services to our community are both needed and welcomed as were those of the North Star.

## BLACK HEADS POLITY

(CONTINUED FROM PAGE 1)

urgent need for black students to run for Polity offices, and to seek appointments to various committees which establish policies affecting the University community. "If anyone is to address himself to black people on campus, he will have to get involved in the things that affect black people, and Polity is definitely one of them. Therefore, we are going to have to get in on the decision-making process that establishes these policies. Sure, it's going to be frustrating at first; its going to be time-consuming. But it must be done because the interests of black people at Stony Brook is at hand. It's time that we stood up and became involved," said Cherry.

A Black Studies major, Cherry transferred to Stony Brook in 1971 from the Cooperative College Center of Hempstead. Prior to being elected Polity president, she served on Polity's judiciary and was also a reporter with an earlier black newspaper, "Endarkner." She won her present position in a run-off election last year by a margin of 1,000 votes. Cherry attributes the unusual turnout largely to black students who gave her full support in the ballot box.

Looking forward to law school in September, Cherry is now awaiting replies from a number of top-rated schools including Boston University and the University of Michigan. She is also considering doing graduate work in Black Studies.

"I don't want to become a practicing attorney that goes around ripping people off," said Cherry. "I would like to be able to do some kind of community work to help bring about the total liberation of black people within the realms of the law."

Asked to comment on the educational significance of Black studies programs, Cherry replied, "Black people are in the state they are today mainly because they don't know enough about themselves as a people. That's why we need more people majoring in Black Studies; we need more people taking Black Studies' courses. I can't agree with the idea of people getting degrees in social welfare or sociology, and then considering themselves an authority on black people. Half of them have never taken a Black Studies course. I strongly feel that one needs that kind of background to go out and work with the people."

Cherry's many duties as Polity president include being spokesperson for the student body; chairperson of the Student Executive Council; and a voting member of the Student-Student Association's (FSA) board of directors and the Union Governing Board. She is also a member of the ad hoc committee which is now evaluating University President John S. Toll's past administrative performance.

A firm adherent to the principles of community involvement aligned with personal commitment, Cherry concluded, "I'm here on this campus today because people have fought, have died, and have been incarcerated in the 1960's (due to advocacy of radical change). I have to go back to them and thank them through making a significant contribution to my community and my people."

## HBA 8-13

Suffolk County Core is currently running a program called "Heightened Black Awareness." The program started in November-1973 and is being conducted at the ACE local action center, located on Commerce Blvd, in North Amityville, each Saturday morning from 10 to 12.

The program teaches young Black people between the ages of 8 and 13 about African history, with the focus on Ghana, one of the Independent Black African countries.

Each child that enters the program must be accompanied by a parent or an older brother or sister. This is because of the multiplying effect on those parents who are also gaining a "Heightened Black Awareness."

Additionally, the parents in conversation with the child at home will help other sisters, brothers, and family members benefit from the Saturday morning experience.

Through this program each child has written a pen pal letter to a sister or brother of the same age in Ghana. They are expected to actually meet one another when the group goes to Ghana this summer for a three week visit.

Since the program was begun, the children have had a variety of activities, including the celebration of Kwanza (the African way of celebrating Christmas), an African style birthday, have learned dances, exercises, drawn maps of Ghana, studied films, etc. about the various African cultures. They have also received instructions about customs, religions, education, and political systems of our African ancestors, and how these African ways of life relate to the life styles of our African-American, and Afro-Caribbean ancestors. Further activities will include an examination of Social Studies textbooks and other school materials to make sure that there is no conflict of interest in the fostering of "Heightened Black Awareness" on the part of Black students.

### CAROL VAN NORMAN

(CONTINUED FROM PAGE 1)

zation that aids people who are unable to afford legal assistance.

Apart from visiting her ancestral homeland and working with her people in the summer, Carol, who entered Stony Brook in 1972, is also very active in the American Indian Community House, which is an inter-tribal, cultural, and ser-vice agency.

Four Polity assistant treasurer positions are now being filled, disclosed Lynette Spaulding, Polity treasurer. Interested students will assist the treasurer in formulating a computer plan for next semester, and developing a new voucher system to replace the present one.

The computer plan according to Spaulding, will determine on a weekly basis the individual allotment of each club, how much of the allotment each club has spent, and the amount left in each account.

A new voucher system is needed in Polity, said Spaulding, in order to expedite the issuance of checks to Polity clubs for expenses incurred. Interested persons should contact Lynette Spaulding at Polity's Union office.



DOROTHY HEADLEY KNOX

Dorothy Headley Knox, Chairman of the Social Work Intervention Concentration Department at Stony Brook School of Social Welfare, was recently selected a finalist in the Robert Wood Johnson Health Policy Fellowship sponsored by the National Academy of Sciences in cooperation with the American Political Science Association. Candidates were selected on a competitive basis from approximately 114 institutions and medical schools in the U.S. Ms. Knox was Stony Brook's choice.

Of 43 candidates applying, 12 are finalists, only six will be selected for the Fellowship beginning Sept. 1974. At a recent meeting in Washington, Ms. Knox found that she was the only Black, and one of two women up for final selection. The other candidates are physicians.

The program is designed to acquaint educators at Health Sciences Centers with the methods of govern-

with the methods of government in arriving at decisions on matters of medical and health care, research, and education.

At present, Ms. Knox is Chairman of the Mental Health Services for Ethnic Minorities and the Poor, of the National Association of Mental Health. One of their activities is evaluating HMO effects on the poor throughout America, as a member of the National Association of Social Workers, Mental Health Council of the New York City Chapter, she recently wrote a paper on the importance of maintaining the

confidentiality of patient's records. She is opposed to the development of the State's data bank for research purposes without the knowledge of patients; she views this as a violation of the patient's civil rights.

Ms. Knox received her undergraduate education at New York University School of Education. Her graduate work was done at the Atlanta School of Social Work. Of her training at Atlanta, Ms. Knox says: "This training was invaluable in giving me a broader understanding of social welfare conditions in the South, and how Blacks were able to cope with the injustices and discrimination while continuing to maintain their mental health. Blacks have always continuously shown real strengths in the face of adversity." She has studied with San Slavson, the founder of group therapy.

Ms. Knox has also collaborated on a research project using intervention methods with high school students which was later published by the Russell Sage Foundation, and entitled "Girls at vocational

When asked which experience had the greatest impact on her professional life, her immediate response was "as clinic administrator at the Bedfords Mental Health Clinic, it was the first time that a social worker had the responsibility of developing and directing a psychiatric facility and making decisions on patient care in

(CONTINUED ON PAGE 8)



Our will to live must no longer supercede our will to fight, for our fighting will determine if our race shall live. To desire freedom is not enough.  
RAP BROWN

### LAW SCHOOL SET BACK

For years the establishment of a School of Law at SUNY Stony Brook has been a part of the SB Master Plan. However, according to sources in the Graduate School these plans have been repeatedly "knocked down" by the State Education Department and SUNY Central.

SUSB is now trying to provide Law Courses as part of the Managerialence curriculum.

It is believed that the establishment of a Law School at Stony Brook has been set back by the recent accreditation of the Hofstra School of Law in Hempstead but the idea will be reviewed if Hofstra falters.

Serious discussions are underway to establish a joint Social Welfare and joint Social Welfare and joint Social Welfare and Hofstra School of Law.

The Deans of the School of Social Welfare and Hofstra Law school met recently at Hofstra to discuss jointly with members of their faculty, the institution of a program in which specially selected students from each school could earn a joint Law MSW degree in four years.

Although no final decisions were taken both sides agreed on the need and feasibility of such a program. Talks are to continue.

STONY BROOK  
BLACKWORLD

### SHORT STORY by Janet Debra Cox

His complexion was that of ebony wood. Each feature of his face was easily distinguishable and unique. He was a strong man, sturdy as the wood of his complexion. The characteristics of his face chiseled finely, molded into the silhouette of a man. A strong man. He had the ore of richness about him but lacking all the conceit that richness always seems to bring. He was a man. A Black Man.

His eyes were dark like midnight, and when my light shone in his eyes, the midnight exploded into a thousand glittering stones. They twinkled clean and strong. They expressed the activity he possessed and watching the midnight I had only the desire to become a spaceship travelling through the universe. His universe. His eyes. I'd watch those eyes totally excluding all else, mystified by the universe, and all knowledge behind them.

His hands were strong, but gentle. Engulfed by them, I felt the security and warmth of ebony. The fire of his soul burnt through to his hands. They were always warm. Always free. Always gentle. A Black Man.

His voice was that of a jazz saxophone. It trembled and throbbed with tender rhythms that formed words. His voice was him. Gentle, when gentleness was needed. Strength could be found when strength was needed. His tenderness was clear to me but suppressed among others. The rhythms were the waves of the ocean, gently coming to me. A man a Black man, my Black man.

### DOROTHY HEADLEY KNOX (CONTINUED FROM PAGE 7)

one of our largest Black communities."

In 1968, Ms. Knox received the Adolph Meyer Award of the Association for the Improvement of Mental Health for "Prolonged and indefatigable service in therapeutic, educational and organizational activities, and promoting improved training for professionals and para-professionals.

Before joining the staff of the School of Social Welfare at Stony Brook, Ms. Knox worked at the Lin-

coln Community Mental Health Center where she served as Director of Consultation and Education.

Here she teaches on both the graduate and undergrad levels courses in Child Development, Psychological Factors in Poverty, Interdisciplinary Course Families in America, Intervention Modes and Functions. She has also lectured in the school of Dentistry, and confers with the School of Allied Health on the Community Mental Health Courses.

## CARIBBEAN PROJECT

Professor Donald Blackman, Chairman of the Black Studies Program, recently returned from Jamaica after participating in an evaluation of the Caribbean Studies Project along with Dr. Gelber, Academic Vice-President and Dr. DeBoer- Director of International Education.

The Caribbean Studies Project was conceived by the Black Studies Program as part of the overseas community development component of the Black studies curriculum. Students are required to attend a series of lectures and seminars on Caribbean social, political and economic problems at the University of the West Indies, and to undertake field work within the Literacy Program of the government of Jamaica. The project is currently functioning on a one semester basis. However from next September, it is expected that it will extend over a period of one academic year. Students will be given the opportunity to diversify their field work within the areas of management in industry, social welfare, and other areas of education.

"Our students who visit the Caribbean on this project have proved themselves to be outstanding ambassadors and have done much to operationalize the concepts of Pan Africanism," said Professor Blackman.

Denis Watson, Political Advisor to the Prime Minister of Jamaica declared that the Jamaican Government was deeply grateful for the sterling work performed by the students.

Dr. Rex Nettleford, Director of the extra-mural Studies Department of the University of the West Indies, paid tribute to Professor Bethune and the students when he stated that many American universities had attempted a similar project, but Stony Brook was the only institution which was successful in developing a viable one.

At present, there are ten students in Jamaica working under the supervision of Black Studies Professor Lebert Bethune, who is the Field Director of the Project.

The students have asked Professor Blackman to convey greetings to their friends on campus.

All students who are interested in registering in the Caribbean Studies Project in September, 1974 are asked to apply as soon as possible at the Black Studies Office.

### HOME TOWN PLAN

After two long years of negotiations between the Minority Coalition, the Construction Trade Unions and the Building Contractors a plan was adopted for an affirmative action policy which all parties could agree to. The plan calls for minority workers to receive 6% of all construction jobs on Long Island by 1976. This means, according to figures now available, that 584 minority persons will have been placed in the construction trade when the goal is reached. The plan calls for minority workers to be accepted as trainees, advanced trainees, apprentices and journeymen, depending on their skills. The plan was started operationally with a loan of \$10,000 from the Contractors, and supplemented by the State Labor

Department to the tune of \$17,000. Nassau County had agreed to contribute \$174,000. Notably Suffolk County has not contributed any money as of this date, even though Suffolk's Labor Commissioner Lou Tempera chaired the entire negotiations.

However with money in hand, and a director, (Douglas Martin) the home town plan opened operations on January 2, 1974 at 535 Baiting Hollow Road (Route 110) in Melville, N.Y. Mr. Martin now has a staff of three, one secretary, and two field representatives, one each for Nassau and Suffolk Counties.

Persons who are interested can contact the plan's office by calling 293-8682/3.

### COLTRANE

(CONTINUED FROM PAGE 5)

unveiled the new stage. While everyone expected him to play something from the Love Supreme album, which had been called his crowning masterpiece, he instead did a forty-five minute set of non-stop (avant garde) music with Archie Shepp. It was a shock for critics and audience alike. After some time, the drummer, pianist, and bassist walked off stage. The two tenors now played unaccompanied except by each other's saxophone in tandem; bleating, screeching, wailing and growling. If there was any chordal or other strictly conventional basis, it was impossible to discern. Though he had played in this manner earlier, the festival set was the public signal for the start of another Coltrane era. From then on, Trane was officially into a new thing. He had embraced the idea of the superiority of melody over traditional harmony. Solos (his own and the sidemen) hereafter would be hung on melodic rather than harmonic structures.

The difference between the earlier and later roles, though, is that in Trane's new music the chords would no longer be allowed to predominate improvisational thinking. Coltrane was moving away from this predominance.

The solos built on a four-note figure the pandemoniously voiced saxophones and a frantic feeling that were all a part of Coltrane and his music.